

FIRST ANNUAL REPORT

OF THE

American Missionary Association,

READ AT

NEWYORK

SEPTEMBER 29th 1847.

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

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PROCEEDINGS.

The First Annual Meeting of the American Missionary Association was held on Wednesday, Sept. 29th, 1847, at 4 o'clock P. M., at the Society's Rooms, 22 Spruce-st., New-York. The President, Hon. Wm. Jackson, in the Chair. Prayer was offered by Rev. S. S. Jocelyn.

The Treasurer made his report, embracing classified statements of the

expenses of the Society. On motion :

Revolved, That Anthony Lane and Charle: R. Ray, be auditors, and that they present their report to the Executive Commit ec.

The Corresponding Secretary read his repor which was accepted, and referred to the Executive Committee to publish.

The following gentlemen were, on motion, elected Officers of the Society.

President,

WILLIAM JACKSON, Mass.

Vice Preside 48

F. D. PARISH, Ohio,

DAVID THURSTON, Maine,

C. D. CLEVELAND, Penn.,

J. W. C. PENNINGTON, Cona.

SAMUEL R. WARD, N. Y.

Corresponding Secretary,

GEORGE WHIPPLE, N. Y.

Recording Secretary,

SIMEON S. JOCELYN, N. Y.

Treasurer,

LEWIS TAPPAN, N. Y.

Executive Committee. .

Arthur Tappan, New-York, Simeon S. Jocelyn,

Josiah Brewer, Conn. Edward Weed, N. J.

Chas. B. Ray, S. E. Cornish, Wm. H. Pillow, Henry H. Garnet, New-York.

Wm. Harned. Sherlock Bristol, Wm. E. Whiting,

Anthony Lane,

On motion, it was Resolved, That any person may become a life member of the Society, on conditions that may by prescribed by the Executive Committee, agreeable to the Constitution.

Resolved, That the Executive Committee be authorized to procure an act of incorporation, if they judge it expedient.
On motion, Resolved, That the meeting adjourn. Adjourned.

(Attest) S. S. JOCELYN, Rec. Sec.

FIRST ANNUAL REPORT.

In presenting the First Annual Report of the Executive Committee of the American Missionary Association, we are compelled to speak of judgment as well as of mercy; to record the afflictions of our Heavenly Father as well as His blessings; to mourn the early loss of beloved and highly-valued fellowlaborers, while we rejoice in the continued life and health of the great body of our associates at home, and our missionaries abroad. Since our organization as a Missionary Association, a little more than one year ago, two of the members of that Convention, who were also chosen members of our Executive Committee have ceased from their labors and entered into rest. One of them, the Rev. Amos A. Phelps, was permitted to take his seat in the meetings of the Executive Committee and mingle in its councils, but twice before going to the West Indies, in what proved to be an unfounded hope of restoration to health. His visit to those Islands, though contributing nothing towards his recovery, was yet of great advantage to the Executive Committee, in the information which he was there permitted to gather, and subsequently to appart to the Committee and the world. Despairing of deriving any advantage from a longer residence there, and having accomplished all that he could hope for in behalf of our Association, Mr. Phelps returned to this country early in the spring, fully assured that his days were numbered, and that he came home but to die. His last energies were expended in re-examining the principles contained in his letters to the Rev. Dr. Stowe, and prepar. .g them for the press, thus re-affirming with his last expiring breath, the principles which lie at the foundation of our existence as a missionary body: He departed this life on the morning of the 30th July, 1847. His record is on high, but we feel, permitted to allude to so much of it in detail, from the fact, that his labors. more perhaps, than those of any other one, contributed to create and foster that christian public sentiment, whose demands can be met only by the existence of an association, which shall combine the labors of the friends of God in an effort to save mankind, untrammeled by any voluntary connection with a stupendous evil, which, more than any other thing in Christendom, is heathenizing the whole family of man.

In March of the present year, the Rev. Theodore Sedgwick Wright, another member of our Executive Committee, as well as of that of the American and Foreign Anti-Slavery Society, heard the invitation "Come up higher," and, escaping from the contumely and scorn which, on account of his color, he often met with among false brethren here, he left the humble scene of his highly valuable labors, and entered into the joy of his Lord

Of the Missionaries under the patronage of this Board whose field of labor is in heathen lands, one, Mr. Thomas Garnick of the Mendi Mission, has passed to his reward. The remainder of our Missionaries, with the exception of the Rev. Mr. Barnard of the Red Cedar Lake Mission, have been blessed with the enjoyment of health.

Previous to the formation of our Association, three distinct Missionary organizations, holding views substantially the same on all points wherein we differ from most other Missionary bodies, were found in operation. The oldest of these bodies was the Union Missionary Society. This Society was the peculiar property of Anti-Slavery men. By the providence of God, at a time when Anti-Slavery Christians were in danger of abandoning all effort for the salvation of the heathen world,-from dissatisfaction with the sanction given to Slavery by the silence of the American Board in relation to it, by its ready acceptance of the donations of Slaveholders, as gifts acceptable to God, by its fellowshipping them in receiving them as officers of their own body, and its approval of their reception into the Mission Churches-thirty-six Africans were thrown upon our shores, and after earnest and long-continued efforts on the part of our own government, and the agents of a foreign power, to brand them as slaves, or punish them as murderers, were declared free. Here was an enterprise prepared of God to our hands. The cordiality with which the work of sending these liberated men and women back to Africa, under the care of Christian teachers, was entered upon, proved that Anti-Slavery Christians had not forgotten their duty to the degraded of other lands, through their care for the oppressed at home.

The men who united their exertions, first, for procuring the legal recognition of the rights of these suffering ones, and secondly, for giving to them the gospel and religious teachers to take with them to Africa, eventually formed the Union Missionary Society, whose principal care was the Mendi Mission, while they also received contributions and forwarded them, for Missionaries in other parts of the world.

The emancipation of the slaves of the West-India Islands was the occasion which eventually led to the formation of the West-India Missionary Committee. The West In in Mission, for whose support the Committee was formed, was commenced in the fall of 1839, by five Congregational ministers, who went to Jamaica in the expectation of receiving a plain support from the emancipated people among whom they labored. Finding themselves disappointed in their expectations, after enduring trials, and suffering from want, they secured the organization of the West India Missionary Committee, under the care of which the Mission at Jamaica remained until after the formation of the American Missionary Association.

Providential circumstances, connected with the same Anti-Slavery spirit, led to the formation of the Western Evangelical Missionary Society. A number of young men and women in a western State, having had their zeal aroused and their sympathies for the perishing heathen quiekened, by the visits of some faithful Missionaries from among the Indians, resolved to devote themselved to the work of their evangelization. Poor themselves, they began to inquire for some means of reaching their field of labor, and of support while engaged in it. Shrinking from the contaminations of slavery, and in sympathy with Him who hates robbery for burnt-offering, they made their appeal to Anti-Slavery men of the West. The appeal was successful, the Western Evangelical Missionary Society was formed, under whose patronage they went forth joyfully, bearing with them the gospel of the great salvation.

Thus the Eastern states had their West-India Missionary Committee. The seat of the Union Missionary Society's labors was in New-York; and the West had its Western Evangelies Missionary Society. All these had a common Anti-Savery sentiment, each having its distinct Mission in different parts of the world, while the two last held themselves in readiness to send the gospel to all parts of the earth, as the men and the means should be furnished them.

While it is not denied that the existence of these separate bodies had its advantages, it was thought by the friends of all, that strength would be found in the union of their forces; accordingly they came together at Albany in September last, and formed the American Missionary Association.

MISSIONAR-Y OPERATIONS IN AFRICA.

MENDI MISSION, AT KAW-MENDI.

Missionary, Rev. Wm, Raymond. Native helper, John Bunyan. Absent, Mrs. Raymond.

For the last year this Mission has been surrounded by wat; but the shield of the Lord has been over it, and no man has been permitted to harm it. For the last six months the war has been raging almost within sight of the Mission, and the smoke of the burning villages has gone up before them: in the midst of these scenes, the missionsries have been called upon to give sanctuary to the persons and the property of the victims of the war,

Under date of May 6th, Mr. Garniek wrote, (in his report,) We have received news this morning, that the war has taken a town but a few milles from this place, and the people around us begin to bring their effects here. . . . It is now certain that snother town has been taken still nearer to us than the first. I never saw people so much afraid as I have seen them this morning.

The existence of such a war left little to be immediately hoped for from the preaching of the gospel to those most exposed. The labors of the missionaries were therefore early turned to the instruction of the youth. The people, aware of this purpose, without splicitation, sent their children to the Mission house to be educated, and thus, somewaht in anticipation lof his purpose, Mr. R. was constrained to commence his school. Under date of July 23, 1846, he wrote: "The school is now in operation, with 24 scholars." At our latest devices it numbered 105.

The Executive Committee approved of the opening of the school, as almost the only means of reaching the African mind, at a time when nearly all the chiefs within reach of the mission were too deeply engaged in war and slave-trade enterprises, to permit their people to hear the gospel. The ancedote related by Mr. Bunyan, the converted Mendian sent into the interior by Mr. Raymond, will show the general feeling of the people, and the hopelessness of any attempt to reach them with the words of life. The chief, Bu-raw, refused to call his people together to hear the gospel, because, and he: "I am a war man. I have gun powder and cuttess in my hand to fight with." Even his dark mind saw the inconsistency of listening to the gospel while presenting with purdences intent to attach his fellow men.

while preparing, with murderous intent, to attack his fellow men.

From the time of starting the school up to late advices from Africa, the war had been approaching the mission premises, until the villages nearest them have been utterly destroyed and the people scattered. Before the news of these dreadful ravages had reached us, the Corresponding Scoretary had written to Mr. Raymond, suggesting that he should reduce the number of his scholars, and send some of them back to their homes.

Before this letter reached Kaw-Mendi, the desolating curse had rolled over the villages from which most of the children came, and they had no home to which they could go. In referring to this suggestion, Mr. R. writes: "This thought has so wrought upon my mind that I have hardly been able to write this letter. Send my children home! I CANNOT. To some of them at least it would be the same as to take a knife to their throats. Many of them, when they came, had homes, but now they have none. * * For humanity's sake

I cannot send my children away. I know there is not a member of the Committee, nor a Christian in the land who would ask such a thing if they knew the circumstances."

The Executive Committee could not devote these children to the sword, and giving Mr. Raymond instruction to reduce the expenses of the Mission in every way in his power, they have left this part in the hands of God.

One of the Amistad captives, Sarah Margru, is now in this country at school. She came here with Mrs. Raymond in the summer of 1845, since which time she has been pursuing her studies in Ohio. The reports of her teachers concerning her rapid progress in acquiring an education, and her simple, unaffected, yet fervent piety, are of the most gratifying nature, authorizing us to hope that she may soon be prepared to return to Africa, to superintend in the education of the benighited of her own sex, and to give to them that gospel which has been made so great a blessing to her.

DEATH OF MB. GARNICK.

It is our painful duty to report the death of Mr Thomas Garnick, of this Mission. He died at the Mission, July 10, 1847, after an illness of about seven weeks. He sailed from Philadelphia the last of Dec. 1846, and arrived at Kaw-Mendi, Feb. 27, 1847. During the first three months of his sejourn there, he enjoyed good health, and entered most heartily into the missionary work. In May he wrote for the Executive Committee a valuable report on the condition of the Mission. Our next intelligence was that he had been sick with fever, but was recovering. No apprehension was expressed or felt, as to the result. The letters next received, were dated July 1, and stated that Mr. G. had suffered a relapse. Nine days after, we received another letter from Mr. R., written just at the hour of the departure of a vessel for this country, informing us of Mr. G.'s death. He says, "Brother Garnick was taken sick the 21st of May, and died on the 10th of July. His disease appeared to be typhus, or slow nervous fever. His case was entirely different from any I had ever seen; from the beginning, he seemed to suffer no pain, neither did his fever run high; but he grew weaker and weaker every day till he died. I am left alone, and that too, when I most need help.

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At a meeting of the Executive Committee held the evening of the day on which the intelligence of Mr. Garnick's death reached us, the following resolution was passed:—

"Whereas, intelligence has this day been received of the death of Mr. Thomas Garnigk, one of the Missionaries of this Association at Kaw-Mendi, West Africa

Resolved. That the Committee, while they are deeply affected by the melancholy event, and sympathize with the friends of the deceased, would how submissively to the decree of the Great Head of the church, earnestly praying that the mission may ever be under the divine guidance and productive of good; and that other devoted servants of Christ may be disposed to lay their hodies upon God's altar, and, taking their lives in their hands, enter upon this field of labor."

An urgent appeal is sent forth in the October number of the American Missionary for aid in the support of the Mission school, and for another missionary to take the place of Mr. Garnick.

This Mission has lost one of its importance in the estimation of the Committee. From reports already published, we are led to believe that it has obtained such influence in Africa, that on the cessation of the war now raging the whole of the interior of Africa, for many day's journey, will be open to the missionaries at Kaw-Mendi. The Mendi nation, seven days in the interior, express their strong desire that Mr. Raymond will plant his Mission there, saying that he came to Africa to plant a Mission among them, and that they shall never consent to his stopping short of their nation.

shall never consent to his stopping short of their nation.

It is hoped that Mr. Garnick's death will not deter others from enlisting in this service. The fever of which he died was not the usual fever of the country. The yellow fever is this year prevailing on some parts of the coast, and the whole country is at this time unusually unhealthy.

One Mission on the Island of Jamaica. Four stations and three out-stations. Brainerd. Rev. Wm. H. Evarts and wife. C. B. Venning and wife, Teachers. Miss. Northover, Assistant Teacher.

Eliot. Rev. Lorin Thompson and wife.

Oberlin. Vacant, The church supplied by the brethren from other atationa Union. Rev. S. T. Wolcott, Missionary, and Mrs. Wolcott and Miss.

Rennie, Teachers.

Cool-shade. An out-station of Brainerd. Vacant.

Providence. An out-station of Oberlin. Dr. J. S. Hyde and his wife, Teachers, now on their way to Jamaica.

Devon Pen. An out-station of Union. Teacher, Anderson Rennie.

General Physician, Charles C. Terrel, M. D. Fern Hill.

There are five churches connected with this Mission-one at each station. and one at the Providence out-station.

The services of the missionary at Oberlin are usually shared with the church at Providence out-station-hence, but four ordained missionaries are required for the supply of the churches of this Mission.

At our last reports from these churches, there were about three hundred members in good standing connected with them. The church at Ellot has enjoyed a refreshing out-pouring of the Spirit of God—as the first fruits of which, twelve or fourteen members have been added to the church, and some backsliders restored.

The past history of this Mission has been a record of trial and loss of health, resulting, not as it is supposed, from insalubrity of climate, but from excess of labor occasioned by inadequate support. Six missionaries, it is believed, have been compelled by loss of health, either on their part or their wives, to leave the Mission for other fields of labor. One of these remains in the

wives, to sewe the mission for other needs of moor. One of these remains in the island of Jamaica, and two of them have been employed, in whole or in part, during the part year, in plending the sause of the Mission in this country.

The Rev. Mr. Renshaw, who has been for some time in the United States, has, until within a few weeks, been expecting to return to Jamaica this full. By the advice of physicians whom he has consulted, he has now given up all idea of returning, and an ordained missionary should soon be sent out to supply his place.

Soon after the formation of this Association, the W. L. Missionary Committee resigned their stations, and transferred the care of the Mission, so far as it had devolved on them, to the Association. The Committee, however, had had no control whatever over the Mission, either us to the amount of funds appropriated to it, or the manner of their disbursement; their sole office being to plead the cause of the Mission in this country, and forward to Jamaica whatever of funds came into their hands. This office the Executive Committee of the American Missionary Association have performed the last year, keeping agents in the field, pleading for this specific object, and have forwarded to Jamaica from time to time the funds, as they have received them. The amount thus received, and the present condition of that account, is stated in the report of the Treasurer.

In the opinion of all the parties concerned, some more intimate connection, involving greater responsibility on either part, was desirable. A correspondence was had with the brethren at Jamaica and with Messrs. Hovey and Renshaw, formerly Missionaries there, and at the time acting as agents of this Association in behalf of that Mission; and the Executive Committee, at its last session, adopted the Report of a Sub-Committee, recommending a plan of union between this Association and the Jamaica Mission. From the expressed wishes and views of the brethren connected with the Mission, it is not doubted that this plan will prove acceptable to them, and the union be consummated at an early day.

The several stations and out-stations of this mission have in possession, in all, about fifty acres of land, the title to which, with that of the chapels and buildings thereon, is vested in trustees, to be held by them for the use of the Churches and Congregations in the worship of the Father, Son, and Holy Ghost; and the free use of the premises is guaranteed to the Missionaries in

The plan of union gives the Association the control of the funds collected for the Mission, and the determination of the amount appropriated to it: requires that the Executive Comittee should be consulted in all changes involving any alteration in the expense of the Mission, and leaves the ministers and churches free in the choice of the Presbyterian or Congregational form of Church Government, and in the administration of the discipline and ordinances of the Church of God, in accordance with the Constitution of the American Missionary Association.

Rev. Mr. Wolcott and wife sailed from New-York, for Jamaica, in the fall of 1846. They nearly suffered shipwreck, and were constrained to put into Charleston, S. C., for repairs. Sailing again from Charleston, they reached

the Island the early part of this year, and are now stationed at Union.

Dr. C. C. Terrel, since his arrival at Jamaica, has received appointments from Government as a physician, the income from which will be more than sufficient for his support and that of his family. He has written to the Ex-centive Committee, expressing his wish still to be considered a Missionary, and that a definite sum should be fixed upon as his salary, the remainder of his income to be sacredly devoted to the good of the Mission. The Corresponding Secretary has been requested to continue the correspondence with Dr. Terrel, and with his consent, prepare an agreement to be presented to-the Executive Committee for their approval.

Two highly recommended young ladies in the West have offered them-selves for Missionary Teachers in the Jamaica Mission; and a correspondence is now in progress in reference thereunto. Dr. J. S. Hyde, from Tioga Co., N. Y., has been approved by the Executive Committee, as a Missionary Teacher, and is now under appointment to sail with his wife for the Jamaica

Mission some time during the ensuing month.

A Missionary for the Oberlin and Providence stations, to supply the place of Rev. Mr. Rensbaw, is greatly needeed. The people left as sheep without a of key. Mr. Ressusw, is greatly necteed. Ine people let as sneep without a shepher lare going satray, and the enemy is at work in valious ways, to destroy the little churches planted there. The people, just emerged from the darkness and degradation of slavery, are but too easily affected by the evil influences surrounding them, and need the constant supervision of a pastor. At this stage of their career to leave them long destitute, is to give them over At this stage of their career to leave ment long destatute, he we give them over to destruction; and the brethren now ministering there are too much burden-ed at their own stations, to give them the attention they need. A correspon-dence has been opened with the Rev. J. O. Beardslee, formerly connected with the Mission, with a view to secure his services as Missionary at those stations. The chapels and buildings at several of the stations and out-stations are much out of repair. The Committee would gladly avail themselves of the labors of some Christian brother, a house builder, to superintend the necessary improvements, with a view to his becoming permanently connected with the Mission, in the capacity of a Teacher.

As a whole, the condition of the Jamaica Mission is considered prosperous; although much labor is yet needed, and some thousands of dollars must yet be expended, before the work requisite for the spiritual welfare of the people can be accomplished without a fearful waste of health, and even of life.

Too sanguine expectations, concerning missionary success in this Island, must be guarded against, lest, when those expectations are not met, an unwarranted depression follow. Emancipated slaves are but men, and are subject to like passions, and like vices, with other men.

Already is this shown; and some promises of good from which too much was expected, are beginning to fail; and the labors of our brethren there are consequently made more arduous and trying.

Attracted by the novelty of learning, and inspired with the hope of soon

rising, through education, to the platform on which the white man stood, they

applied themselves to their books, and urged the attention of their children to them with an enthusiasm, that secured unlocked-for facility in acquiring knowledge; and there began to be produced the idea that the black man's or the black child's capacity was not inferior indeed, but superior, to that of the white. Time and experience soon convinced them that it was only by long-continued and unremitted effort that much could be hoped for; the enchantment of novelty passed away, and the time has already come, when they, like the ignorant among the whites, need to be labored with, to induce them to avail themselves of the privileges offered them. So also, concerning their support of the gospel, a change not to be wondered at, however much it may be regretted, has come over them, and with increased ability, their willingness to support their religious teachers has not increased. Once unaccustomed to the possession of money, they knew not its uses, and were ready to contribute freely to what they knew to be a good. With freedom and the possession of funds, came the desire for luxuries, and the love of hoarding; and there, among them as with ourselves, contributions to the cause of Christ, the service of our Lord, have not then proportioned to the blessings enjoyed.

OJIBEWA MISSION.

The Mission among the Ojibewa Indians has two stations. One at Red Lake, and one at Red Cedar Lake.

Red Lake Station. — Dr. Wm. Lewis and wife, Physician and Teacher; S. G. Wright and wife, Teachers: and O. A. Coe, Farmer; Mrs. Coe.

Red Cedar Lake. — Rev. Alonzo Barnard and wife. Rev. A. B. Adams and wife. David B. Spencer, and Miss Cornelia Leonard, Teachers. Total—twelve

This Mission is wholly under the care of the Western Evangelical Missionary Society, Auxiliary to the American Missionary Association, and has received its support mainly in the Western States.

The Rev. J. P. Bardwell, acting as agent under a joint commission from this Association and the Auxiliary Society, has had his exclusive attention devoted to the support of this Mission.

During the last year, the Mission has been strengthened by the addition of Mrs. Wright, wife of S. G. Wright, to the Red Lake Station, and Rev. A. B. Adams and wife, and Miss Cornelia Leonard, to the Red Cedar Lake station. The expenses of this Mission for the last year, have been greater than for any previous year, and probably greater than they will be for the enrent year.—The report of this Auxiliary says. "Our Missionaries are now comfortably supplied with most articles needed by them for the present year. A more generous supply would, however, very much lessen their labors, and enable them to accomplish more for the benighted heathen around them."

During the past winter, a Church was formed at Red Cetar Lake, composed only of the Mission Family, now six in number. Rev. Mr. Barnani is the chosen pastor of the Church. One of the brethren writing, concerning the season enjoyed by them at the formation of the Church, says, "Our minds naturally reverted back to the time when it could be said, 'And the church that is in thine house.' True it is the day of small things with us, but not the less an object of kind regard by the great Head of the Church. Who knows to what this little vine may grow! Who can tell what numbers shall be added to it of such as shall be saved? Great are our anticipations; and though we may be gathered to our long home, ere we shall be permitted to see much fruit as the result of our labors, yet we feel that we shall not be disappointed. He who, as the Hearer and Answerer of prayer, draws out our hearts continually for the early and latter rain, will assuredly accomplish his own designs of love and mercy. Our prayers are commingled with our labors, both in private and in concert, as many a spot in these wilds that surround us could testify. Besides, is there not a choice band of God's little, ones who daily remember us at a throne of grace?"

May the faith of these brethren be sustained, and their lives be preserved, until they are permitted to see an abundant harvest as the result of their labors.

The station at Red Lake is occupied jointly by the brethren sent out by the Western Evangelical Missionary Society, and a Missionary and his wife ander the patronage of the American Board. The brethren have found it good to labor thus together, although the support of the different families comes from entirely separate, distinct bodies.

During the winter of 1845 and 1846, and before the removal of Messrs. Barnard and Spencer from that station, a precious revival of peligion was enjoyed there. The most satisfactory testimony is given of the stability of these converts. Some of them have been sorely tried, especially in reference to their observance of the Sabbath, while out on their annual buffalo hunt with their band. Twice were they left by their friends, because they could not go with them on the Sabbath. Remaining true to their profession, they succeeded in convincing their heathen neighbors that they were governed by a principle of which they as yet knew nothing.

of which they as yet knew nothing.

The Schools at both the stations are reported to be in a flourishing con-

dition, but the number of scholars is not given.

At both stations there is regular preaching to such congregations as may be gathered, and in addition to this labor, and that of the school, the brethren set apart a portion of time to be devoted exclusively to visiting the people in their lodges, and conversing with them about the salvation of the gospel.—These pastoral visitations have been productive of great good, and it is the purpose of the brethren to continue them.

The results of gospel labor bestowed on these sons of the forest have been marked and beneficial, even on those whose souls are not yet saved. The bands of superstition are breaking, and they are gradually yielding themselves to the influence of the gospel. It must not, however, be supposed that their roving, hunting, and war-like habits are to be broken up at once. True, the grace of God could do this, but that grace is usually imparted with the use of means; these means are now in exercise, and your missionaries labor on in strong reliance, that He who has begotten within them burning desire to see an out-pouring of His Holy Spirit, will not dissappoint their high hopes, but will Himself gratify the desires he has created.

SANDWICH ISLANDS.

During the past year we have been permitted to publish interesting intelligence from the Rev. J. S. Green, Mount Pleasant, Makawao, East Maui, Sandwich Islands. Four year ago Mr. Green commenced the enterprise of a self-sustaining church among the converted at Makawao. His latest report is under date of May 11, 1846, at the end of the third year. His experiment has thus far been eminently successful. As a Society, we have extended him aid in furnishing him with such books and periodicals, as he has needed from this country. The support of himself and family is furnished by his own labor and the contributions of his people.

Mr. Green, having used his influence with the government to procure for the people the right to become owners in fee simple of the land, has been made Agent for the sale of Makawao. In order to secure a favorable result in his efforts to elevate the people, he wrote to the Executive Committee of the Union Missionary Society, requesting that a farmer and a teacher might be sent out to his assistance. In accordance with his general plan for a self-sustaining mission, these assistants were to receive their support there, the Society being called upon only to select the men and furnish means to convey

April 18th, the Executive Committee, having received satisfactory testimonials as to the christian character and qualifications of Mr. John S. Edes, of Allentown, N. H., resolved to engage him to go to Makawao as a Missionary Farmer, to be connected with Rev. Mr. Green.

Mr. Edes sailed from Boston in the ship Minstrel, the last of June, furnishing his own passage-money, and providing not only his own outfit, but many implements of agricultural and mechanical labor for the Mission.

A Teacher is yet to be provided for Mr. Green's station.

CANADA MISSION.

The Fugitives from Republican oppression finding refuge in Canada, have demanded and received our aid.

The larger share of appropriations to this Mission has been of goods and slothing, a large amount of which has been sent into Canada.

The brethrea and sisters residing there, have performed a most self-denying labor. With but few of the comforts of life themselves, they have been called upon to divide those few with the panting, hungry, almost naked fugitive, as he has reached that inhospitable clime. We hope that this department of our labor will secure the attention of our friends the coming year.

HOME OPERATIONS.

These have not been extensive; the treasury having been exhausted in

the support of Missions already commenced.

Four brethren at the West have received aid, as home Missionaries, from this Association. From some of these, encouraging reports have been received. There have been some hopeful conversions through the blessing of God on their labors.

It is submitted to the Association, whether a wise economy does not demand of us more enlarged operations as a Home Missionary Society. A large number of abla and useful ministers in the Western States are becoming dissatisfied with their connection with a Society that supports Missionaries in the Southern States, who receive slave-holders into the Church, and through whom the contributions of slave-holders flow into the Society's Treasury.

These men are able, self-denying, and laborious, and the blessing of God rests on their labors. This wins for them the favor of God's people; and the good that such men accomplish, is that which secures for the Society that sus tains them, the contributions of the churches. Are we not as a Society, bound to use in behalf of the spread of a pure gospel, in behalf of the slave, the influence which the support of such men would give us? The applications from them to be received under our care have been numerous; the greater number have been rejected: to the few we have been able to give a meagre assistance.

The Committee have also had under their care a City Mission, under the charge of Rev. C. B. Ray, designed mainly for the benefit of the colored population of the city of New-York. Mr. Ray has a small church under his care, and superintends a flourishing Sabbath-School, having an average attendance of sixty scholars. Seven members have been received into the Church during the past year; besides these, Mr. R. reports four other hopeful conversions of individuals, who have since died. The support of Mr. Ray is made out from collections secured by him for this specific object.

The extent of our operations as a Society, and the amount of money contributed to our treasury, constitute no just indication of the progress of our cause. The great foundation principles stated in the Address of the Albany Convention, and sought to be embodied in our Constitution, are everywhere in the Northern States, but more especially in the North-West, obtaining favor. In one form or another, they are recognised as true by nearly every Christian Convention of the last year. To this general statement there is one distressing exception. National Societies,-General Assemblies, and American Evangelical Alliances, -though constrained, for the most part, to testify against slavery, as a gigantic enormity, still resist all efforts made to dissuade them from fellowshipping the supporters of, and participators in, the evil. With these exceptions, the Christian assemblies in the Free States have, during the last year, almost uniformly protested against some form of fellowshipping the slaveholders. A Convention, representing 48 Presbyterian and Congregational churches in Northren Ohio, resolved. "That the Missionary Boards with which we stand connected ought to make a declaration of sentiment, disap-

proving of the admission of slaveholders to the Mission churches." Individual churches, Presbyterian and Congregational, resolve that "slaveholding is a proper subject of discipline in the Church of Christ," that they "cannot admit to any of the ordinances of the Church, those who are living in the practice of slaveholding; that no advocate of slavery, or slaveholder, who does not give satisfactory proof that his slaveholding is involuntary, should be admitted to membership in a Christian church, or invited to a participation in its ordinances; that no voluntary slaveholder, or advocate of slavery, should be admitted to our pulpits, to officiate as a gospel minister; " and that "Missionary Boards should manifest their decided and unqualified disapprobation of the admission of slaveholders to the mission churches." In Pennsylvania and Ohio, distinct enterprises are on foot for the organization of an Anti-Slavery Presbyterian Church for the United States of America. The principal men in both branches of this movement look to our Society for sympathy, and would be glad to co-operate with us in our efforts.

It is believed that the Editor of the "Herald of the Prairies" speaks correctly when he says. "We speak the sentiments of nineteen-twentieths of the churches that sustain the American Board when we say-We are unwilling that the American Board should propagate a Slaveholding Christianity.-Slavery exists at the South, and if the churches there sustain it, we are not partakers in their sin. Neither our money nor our fellowship countenances or sustains the institution. But shall the free North and West propagate a slaveholding religion? Such a thought ought not to be tolerated. We cry out against our civil authorities for propagating republican institutions marred by the curse of slavery. Shall we then through the Board propagate a slaveholding religion? We believe our churches in the free states, if they were to vote directly upon

the question, without a single exception, would say NO !"

These Churches, these Presbyteries and Associations, and these Conventions, do, however, in one form or another, still fellowship the slaveholder in the church, the Assembly, the Evangelical Alliance, or, as a member of their missionary organizations.

Some do it from a reluctance to leave the men with whom they have associated, and the organizations through which much good has truly been accomplished; some hope that these organizations may be induced to take right ground HEREAFTER on all the questions pertaining to the interests of humanity and the purity of the church-therefore, they will by their contributions support them, while they send us their congratulations, as being already right; others still, do it from a misunderstanding of the true position and influence of these bodies.

In a Presbyterian and Congregational Convention held in Chicago, the past summer, a question arising on the adoption of a resolution recommending the American Board and its missionaries, to the churches, one of the Secretaries of that Board being questioned as to its position, gave the Convention to understand that the Board had conveyed to their missionaries their views that "Slavery should be terminated in the mission churches where it exists, and that the missionaries shall receive no more slaveholders into their communion." "The representatives of the Board present, and the Convention generally, unitedin approving and commending these principles." Under the influence of the impression thus produced, strong resolutions in favor of the Board, expressing

satisfaction in its anti-slavery action, were passed. Eastern Editors, members of the Board, deny that any such action has been taken by that body, or can be taken—and thus different views of the position of the Board are held in different parts of the country.

Whether the Editor of the Herald does, or does not, interpret aright the explanations of the Secretary of the Board, of this there can be no question, that if that body do but distinctly take ground assumed for them by the "Ohristian Observer" of Philadelphia, and the "Observer" of this city, both edited by members of the Board, they will alienate from them a large majority of the Presbyterian and Congregational churches in the North-West, and force them to seek other missionary organisations, in whose anti-slavery feeling and

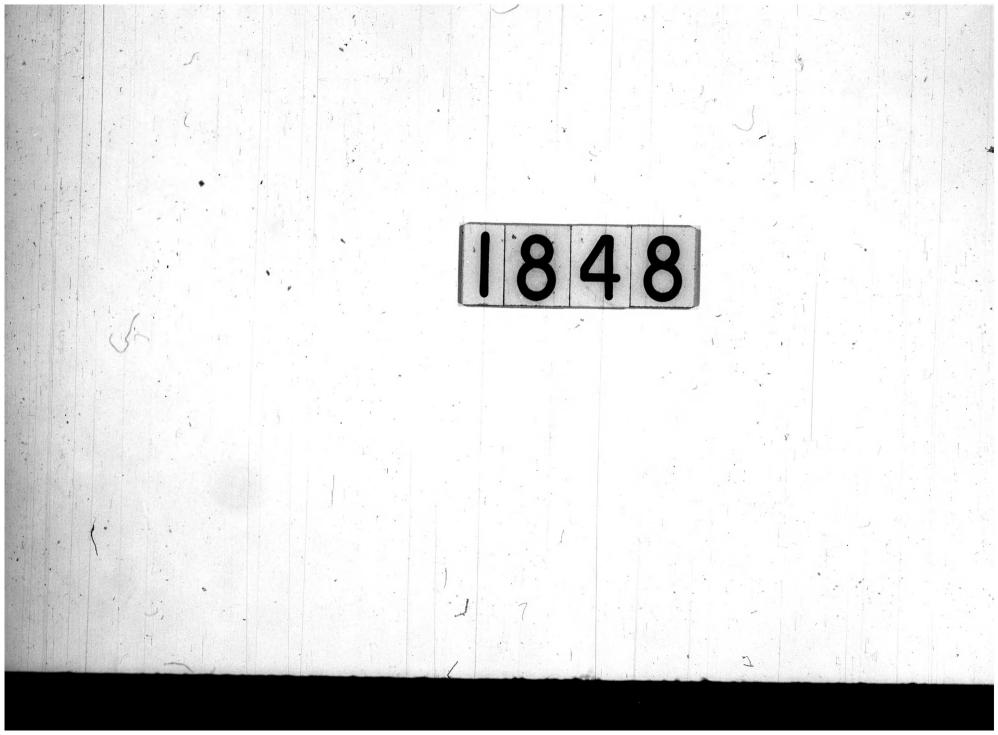
action they can have more confidence.

In conclusion, the Executive Committee see no reason for fainting in their work, or abandoning it. The principles laid down at the organization of the Association are as true now, as they were then; - the claims of humanity are as important, and pressing; - the duty to preach the gospel to all nations is as imperative ; - the konor of God and the purity of the Church as much demand our effort :- men are perishing with the same rapidity now that they did then ; - the soul is as valuable, its loss as dreadful, its salvation as precious :- the gospel is as mighty, and God as willing to bless our efforts. Our prosperity has been as great as we had any reason to expect, and though we have not had all the funds we have desired, and which we believe we could wisely expend, we have received enough to encourage us to persevere in our work, in the full assurance that God will be with us. The number of those who are unwilling to cast their offering into the treasury with the oppressor, is continually increasing, and although the doubtful position assumed by some other bodies may still cause the withholding from our hands, of the funds of those, who, at heart, are one with us, we will go forward, confidently trusting that if we are faithful in our Master's service, he will give us all the aid we need in our labors. The opening fields for missionary cultivation are multiplying, and the number of worthy men, who would prefer our Association as the channel through which they shall receive a support in missionary labor, is greatly increasing. Why then should we cease from our exertions?

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Lewis Tappan, May 19/52.



THE

SECOND ANNUAL REPORT

OF THE

AMERICAN MISSIONARY ASSOCIATION.

READ AT ,

HARTFORD, CONNECTICUT,

SEPTEMBER 26, 1848.

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION :

WM. HARNED, AGENT, No. 61 JOHN STREET.

NEW-YORK.

1848.

ANNUAL MEETING.

The Second Annual Meeting of the American Missionary Association was held at Hartford, Conn., Sept. 26, 1848, in the Lecture, Room of the 4th Congregational Church, (Rev. Wm. Patton pastor) at 3 o'clock P. M.

The President, Wm. Jackson, took the chair. Prayer was offered by Rev. J. L. Merrick, late missionary in Persia.

The Treasurer read his report, which was referred to a committee, consisting of Messrs. Lyman, Whiting and Seeley. This committee subsequently reported approving of the report, and it was adopted.

The Corresponding Secretary read the Annual Report of the Executive Committee, which was accepted. The several parts of this report were afterwards brought forward for separate discussion. On motion to approve of that part of the Report relating to the African Mission, various important facts were stated, respecting the importance of the mission, and the laborsjof our missionaries in the temperance cause, while detained at Sierra Leone. Rev. J. W. C. Pennington presented facts showing the interest excited in the minds of the free people of color, in the Mendi Mission, and the bearing of African and our West Indian missions upon each other. Subsequently the following resolution was adopted:—

"Resolved, That we mourn over the lamented death of the Rev. Wm. Raymond of the Mendi Mission; and rejoice in the appointment of successors, who were so prompily sent to this interesting field; and that it be enjoined on the Executive Committee to sustain that mission, and as soon as possible send out an efficient additional missionary.

Messrs. Lyman, Deming, Pattou, White and Jocelyn were appointed a committee to nominate officers for the ensuing year.

Tuesday evening, Rev. G. W. Perkins, of Meriden, preached in Mr. Patton's church, from the text, Mark 16: 15: "Preach the gospel." A copy of the sermon was afterwards requested for publication, with which request Mr. Perkins has complied.

Wednesday morning, Sept. 27.—The hour from 8 to 9 was spent in devotional exercises, Rev. Geo. Trask presiding, at the conclusion of which the President called the Association to business.

That part of the Annual Report relating to the Indian mission was taken up for discussion. Rev. A. Barnard, missionary among the Ojibwas, at Cass Lake, addressed the Association, and gave many interesting facts in regard to this mission, and his views of the importance of a translation of the entire scriptures in the Ojibwa or Chipeway language. A free discussion followed, particularly in relation to the subject of translations, and many facts were stated by missionaries present, showing the fatal errors existing in some of the earlier translations of the Bible into the languages of different heathen

countries, and the great amount of money that had in this way been ignorantly wasted. The following resolution was then adopted :-

"Resolved. That we deem the Indian Missions worthy of continued support. and that the Executive Committee be advised to employ another misssionary, and an interpreter, with a view to secure a translation of the sacred scriptures into the Ojibwa or Chipeway language, and to extend the influence of the mission in that large and influential tribe."

The subject of Home Missions was next taken up and discussed with gtrea interest, during which letters were read from Rev. David Thurston and Prof. C. D. Cleveland, Vice Presidents of the Association, and from Rev. David Root, Guilford, regretting their inability to be present, and variously urging Home and Foreign Missions. A letter was also read from J. G. Fee, of Kentucky, requesting to be appointed as a Home Missionary of the Association, Rev. Mr. Dickinson presented in writing, at length, his view of the great relative importance of Home Missions, and the following resolution, after a full expression of opinion by many members and missionaries present was adopted :-

"Resolved, That the Executive Committee be directed to sustain Home Missions so far as the funds entrusted to them for that purpose, and their own judament of individual applications and cases may allow; and that, in enquiring into their duty as to the establishment of new missions, they examine in-

to the claims and condition of Oregon, California and other recently acquired territories as prospective fields for future missions,"

On motion by W. W. Patton; Resolved, That, as the churches have been accustomed to separate arrangements for Home and Foreign missions, it is desired that separate collections be taken up by those who support this Association, for the Home and Foreign branches of the work.

APTERNOON.

Prayer by J. W. C. Pennington. The Committee on nominations reported the following list of officers, who were then elected for the ensuing year:viz.; for

President.

WILLIAM JACKSON, Mass.

Vice Presidents,

G. W. PERKINS, Conn. C. D. CLEVELAND, Penn.

F. D. PARISH, Ohio, DAVID THURSTON: Maine. SAMUEL R. WARD, N.Y.

Corresponding Secretary, GEORGE WHIPPLE, New York,

Recording Secretary,

SIMEON S. JOCELYN, New York.

Treasurer,

LEWIS TAPPAN, New York.

Executive Committee.

Arthur Tappan, New York, J. W. C. Pennington, New York. S. S. Jocelyn Anthony Lane Charles B. Ray Thomas Ritter Sam'l E. Cornish J. O. Bennett Wm. E. Whiting Josiah Brewer, Conn. Wm. Harned M. S. Scudder. Boston.

On the subject of collecting agencies, the following resolution was discussed and adopted:-

"Resolved. That the members of the Association, and all the friends of the cause be earnestly requested to make special efforts to promote the circulation of the American Missionary, as it is more desirable to procure funds through such an agency than to be compelled to employ a living agency at a necessarily large expenditure from the money collected."

That part of the Annual Report which relates to the West India Mission being under consideration, the following resolution was discussed, and after a historical sketch of the Jamaica Mission, and impressive remarks by Rev. J. O. Beardslee, one of the early missionaries there, and now engaged in the Mico School on that Island, was adopted.

Resolved, That we deem it highly desirable that the Mission in the West Indies should be sustained, both as it respects the emancipated people in Jamaica, the interests of the slaves in this country, and the spiritual welfare of the People of Africa.

On motion, that part of the report which relates to the adoption of the Siam Mission was taken up, and remarks were made by the Corresponding Secretary, and Rev. D. B. Bradley, in explanation of the statement made in the report, and that made by the A. B. C. F. M., in relation to the dismission of Rev. Jesse Caswell and the Rev. D. B. Bradley, M. D. from their connection with the American Board's Mission at Siam. Dr. Bradley explained his theological view, the holding and teaching of which was thought by the A. B. to be "incompatible with the peace and prosperity of the mission." He also gave an interesting history of the Mission, after which the following resolution was adopted:

"Resolved. That the establishment of a mission at Siam, and the acceptance by the Executive Committee of the services of our esteemed brethren, Messrs, Bradley and Caswell, meet the full approbation of this Association-that we have great confidence in their piety and learning, and that it be recommended to the Executive Committee to sustain and strengthen that interesting Mission."

Interesting letters were read by L. Tappan. Rev. Mr. Merrick, late missionary from Persia, presented many important and interesting facts in relation to Eastern Missions, and after free expression from various individuals the following resolution was adopted:-

"Resolved. That we derive great encouragement in the history of this Missionary Association, in the spirit of its missionaries, in the state of the cause in this country, in the favorable change of sentiment taking place in other Missionary Boards, and from the promises of God; and are more than ever sensible of the importance of sustaining and strengthening the various Missions connected with the Association."

On motion, it was resolved that the report of the Executive Committee as read by the Corresponding Secretary, be approved.

On motion, Resolved. That the thanks of the Association be presented to Rev. G. W. Perkins for the discourse delivered by him before this Association last evening in behalf of its principles and the cause of Missions, and that a copy be requested of him for publication.

A motion for adjournment having been made and carried, the Association, after prayer by Rev. S. S. Jocelyn, adjourned.

An interesting anniversary meeting was held in Mr. Patton's Church, Wednesday evening, and addresses were delivered by Rev. Mr. Trask, Rev. D. B. Bradley and Rev. J. C. Webster.

SECOND ANNHAL REPORT

OF THE

EXECUTIVE COMMITEEE.

The second year of the existence of the American Missionary Association is completed, and the Executive Committee in presenting their Annual Report, would take occasion publicly to record the mercy of God in the good degree of prosperity which it has enjoyed. The funds of the Society have been sufficient to enable the Society to prosecute their work, and sustain the Missions under their care without embarrassment, and without involving our treasury in debt. By the report of the Treasurer, it will be seen that the increase in the income of the Society has been sufficient to meet the increased expenditure consequent upon the enlargement of our field of labor. Although we have been called to mourn the death of one of our most valuable missionaries, yet a good degree of health has been given to the Committee at home, and to our missionary brethren and sisters abroad; and the blessing of God has so rested upon our labors to extend the knowledge of a crucified Redeemer, that many souls have been hopefully converted to God. To His name be all the praise.

In carrying out the instructions of the Society at its last Annual Meeting, the Executive Committee have made provision for life membership in the Association by the following resolution: "Resolved, That any person who professes faith in the Lord Jesus Christ, who is not a slaveholder or in the practice of other immoralities, and who contributes to the funds of this Association thirty dollars, may become a life member." Thirty persons have availed themselves of this privilege, and either by their own contributions, or through their friends, have become life members of the Association.

During the year, the Western Evangelical Missionary Society, which previously was auxiliary to the Association, has been merged in the Association, and the Indian Mission, formerly under its exclusive care, is now under the direct supervision of the Association. About the same time, the Free Synod of Cincinnati, composed of the three Presbyteries of Mahoning, Ripley, and Hillsboro, resolved to become auxiliary in their missionary operations to our Association. They have appointed Committees within the bounds of their several presbyteries, to see that collections be taken up in all their churches twice each year one to be devoted to the support of Home Missions, and the other for the Foreign field. We are encouraged to believe that this new Synod, formed by experienced and tried men who have withdrawn from the General Assemblies of the Presbyterian Churches on anti-slavery grounds, will engage heartily in the cause of Missions, and be a valuable coadjutor in our work.

But one other Society has this year made itself auxiliary to our Association.

MISSIONARY OPERATIONS.

MENDI MISSION, KAW-MENDI, W. AFRICA.

Missionaries—Rev. George Thompson,
Mr. Anson J. Carter.

Native Assistant-Thomas Bunyan.

Mrs. Thompson is yet in this country.

The history of this Mission for the past year is one of trial. At the commencement of this period, our missionary, Rev. Wm. Raymond, was much embarrassed for want of funds. Events, as he supposed, beyond his control, involved the Mission in the support of a school of more than 100 scholars, beside the necessary assistants in so large an undertaking. The only alternative to the assumption of this responsibility appearing to be the turning away from the Mission those who would be thus consigned to slavery or death, Mr. Raymond received them, although by so doing his expenses were increased beyond the amount of the annual appropriation to that Mission .-Before the Executive Committee could provide for this increased expenditure considerable embarrassment ensued. Scarcely had relief from this trial been obtained, before Mr. Raymond, then our only missionary there, was attacked with yellow fever while at Sierra Leone on the business of the Mission, and after an illness of about one week, died. This was indeed a trying hour .-The little company there collected was surrounded by barbarians engaged in one of Africa's most destructive wars, and he who, under God, had been almost the sole agent in sustaining the Mission, and on whom alone the responsibility of its continued existence seemed to depend, was taken suddenly away. At the latest intelligence received from Kaw-Mendi, our new missionaries had not reached there. For seven months, the superintendence of all the important interests there gathered, had been in the hands of Mr. Bunyan, a converted Mendian. The providence of God had, however, preserved them, and although the enemy had made some petty exactions, and had frequently threatened the Mission with entire destruction, yet they had been permitted to do it no serious injury. Messrs. Thompson & Carter arrived at Sierra Leone May 9th, in the midst of the rainy season, and June 26th were still there, having been detained by contrary winds and rains. At the last mentioned dates they were expecting to proceed immediately to the Mission. Their detention has not been, we trust, without its benefits. Besides being able to obtain much valuable information, they had an opportunity to do much in the cause of Temperance. Religious men and ministers of the gospel there, occupy much the same ground as this class did in this country thirty years ago. Even those who are ready to abstain entirely from the use of intoxicating drinks themselves, feel constrained to keep it for the entertainment of friends. Intemperance prevails most alarmingly among the people, and next to the slave trade, is one of Africa's greatest curses. The means for sustaining this is supplied from our own country. Almost every ship that goes from the United States to Africa, (even those that carry out missionaries,) goes loaded either with tobacco or rum. Said one captain, "I have carried to Africa rum enough to float my vessel in." Both of our missionaries preached and lectured on temperance, presenting the doctrine of total abstinence as, under God, the only sure way of securing it. Much conviction was produced, and many signed the total abstinence pledge. Men high in authority were feeling the influence of the movement.

Under date of June 1, Mr. Bunyan reports the school as having 67 scholars in it—47 boys and 20 girls. Besides these, there were 21 persons connected more or less intimately with the Mission, making an aggregate of 38 persons on the Mission premises. Most of these persons are either children whose parents have been slain in war, or are captives redeemed from slavery or death. The Mission premises is their City of Refuge, and they cannot be sent away from it without exposure to instant death. The expense of providing a subsistence for so many persons, has been greatly increased by the war. The state of the country is such, that almost all the inhabitants are withdrawn from the cultivation of food, and in one instance a marauding band destroyed that which was being raised on the Mission land. At considerable expense Mr. Raymond had cleared land, and planted it, in hope of greatly reducing the expenses of the Mission, by raising, with the assistance of his scholars, nearly or quite all their own food. This hope cannot be fully realized until after the termination of the present war.

In order to encourage the natives in the cultivation of domestic habits, and as a means to overcome the licentiousness of heathenism and render sacred the family relation, Mr. Raymond offered to as many men as would become the lawful husband each of one wife, assistance in building a house near the Mission premises, reserving to himself the right of ejecting from the premises every one who should violate his marriage contract. A few had availed themselves of this offer, and were living on the Mission land.

The death of Mr. Raymond is the most afflictive providence that has ever befallen this Mission. He had planted it, and watered it, until it had so grown upon his hands as to demand the services of two or three Mission families. His plan was to make it speedily self-sustaining, and although the effort to accomplish this, involved increased present expense, there were already many things tending greatly to encourage him. Progress had been made in agriculture, some of his scholars were obtaining a knowledge of mechanical arts, and all were making fair advances in their books. In the midst of all this he was snatched suddenly away, before he had time to furnish his successor with the fruits of his own experience. When brother Garnick fell, brother Raymond was left, but when brother Raymond fell, there was no one left who was able to carry forward the Mission. By the providence of God, and his blessing on the labors of one of Christ's disciples, that which had been done was preserved, until now we have, as we hope, two missionaries on the ground, with the prespect of soon sending a reinforcement.

But Mr. Raymond has not fallen prematurely. He accomplished the work of an ordinary life-time. The six years that elapsed between the time of his embarkation from New York, and that of his death at Sierra Leone, were years of almost incredible labor, and most remarkable accomplishment. If he had done no more than plant that Mission, and gather together that large school, his life would not have been in vain. But he did more. He demonstrated to the world that the servants of the Lord may rely on his arm in the midst of wars and tumults, and that the gospel may be preached with

boldness and success in the midst of furious and wicked adversaries by holy and courageous men, determined to do their duty. To the warrior, even in his kingly power, the slave stealer, and the slave trader, he, unarmed, and with no human reliance for preservation, preached a gospel of peace and brotherly love. He took the prey out of the jaws of the devourer, the captive prisoner out of the hands of the mighty, every where refusing to recognize the "robber right." His labors were blessed in the prevention of warr the breaking up of an extensive slave trade, and that which is of more value, the hopeful conversion of souls. He has gone to his rest. He, who gave him, hath taken him again, and to Him will we look for a like blessing on the labors of his servants who have since been appointed to the same field:

Beside the two missionaries already appointed, and as we hope now in the field, correspondence has been had with another whom the Committee hope to be able to send out this fall. Another brother now laboring as a Home Missionary, has offered the Committee his services for Africa, either for this station, or for the establishment of another, as the providence of God may direct. A preference was expressed for a mission to the interior, and the Secretary has been instructed to open a correspondence and institute inquiries, with a view to ascertain the feasibility of at once establishing a mission among the inhabitants of its more thickly settled regions.

Sarah Mar-gru, one of the Amistad captives, is still at school in this country. The testimony of her teachers is most favorable in relation to her progress in all that is needed to make her useful in Africa, and the Committee hope the time is not far distant when they shall feel warranted in sending her back as an assistant missionary to her benighted kindred and friends.

Mrs. Susan Carter, the wife of one of our newly-appointed missionaries, has died in this country, since the departure of her husband for Africa. Her health, which was feeble at the time, soon after suffered an unfavorable change, and she sank rapidly to the grave.

Charlotte (Ken-yon) one of the Amistad captives whom Mr. Raymond had adopted into his family, died at the Mission school about one month after his death.

The Executive Committee have always placed a high estimate on the importance of this Mission. In this agree also a great number of Christians of different denominations in all parts of our country, as is manifest by the readiness with which they have responded to every appeal for aid in its behalf. The events of the past year have increased rather than diminished this estimate. The position of the Mission is such as to give its laborers access to a large portion of country, and to permit them to exert a Christian influence over large bodies of men. When in the providence of God, the desolating war now raging shall have been brought to an end, we shall expect to see its influence indefinitely extended.

The trial and afflictions arising from the death of Mr. Raymond, were greatly relieved by the numerous expressions of sympathy received from friends in this country, in England, and Sierra Leone. These were numerous, indicating not only their high appreciation of the excellent character and remarkable missionary qualifications of our departed brother, but their strong desire that the Mission might be continued, and a reinforcement speed.

ity granted it. Some of the Wesleyan missionaries at Sierra Leone did not satisfy themselves with letters of condolence to us, but in connection with Mr. Will, a Christian merchant and native of Africa, made active and efficient exertions for the preservation of the Mission property, and the maintenance of its interests until new missionaries should arrive.

Mr. Will made liberal advances from his own funds for sustaining the Mission both before and after Mr. Raymond's death, and in connection with Rev. Henry Badger, addressed a letter to the principal chiefs of the country, advising them that the Mission would certainly be sustained, and requesting their continued friendship toward it. A resolution of thanks from the Executive Committee was forwarded to both these gentlemen, in which we have no doubt the Society cordially unite.

A large appropriation will be needed for the support of this Mission for the coming year. Past experience warrants the belief that the Executive Committee will be enabled to do for it all that its best interests shall demand.

WEST INDIES .- ISLAND OF JAMAICA.

One Mission .- Four Stations, and three out Stations.

BRAINERD. Missionaries .- Rev. W. H. Everts, and wife.

Mr. C. B. Venning, and wife, Mr. Anderson Rennie, and Miss Mary Ren 'nie, Teachers.

ELIOT. Missionaries .- Rev. S. Thompson and wife.

Miss Catharine Stobie, teacher.

Cool Shade, (an out station of Brainerd.)

The mission has been authorized to supply this school by a teacher educated on the Island.

Union. Embracing Hermitage station and Devon-pen out station.

Missionaries.—Rev. S. T. Wolcott, and wife.

OBERLIN. Missionaries under appointments. - Rev. A. D. Olds, and wife.

Miss Mary Dean, teacher.
PROVIDENCE, out station of Oberlin.

Doctor J. S. Hyde and wife, teachers.

Total, 16.

Since the last annual report of the Ex. Com, Doctor J. S. Hyde and wife, and Miss Catharine Stobie, and Miss Mary Dean, have arrived at the mission and commenced their labors. The Rev. A. D. Olds and wife are under appointment, and are expected to sail from this country about the middle of Nov. A report of the Mission dated July 1st, has been received. We gather from it the following detail.

BRAINERD STATION.

This is the largest station in connection with our mission at Jamaica.

The report for this year is not as definite as we could wish. From it we learn that it has been a year of exhausting labor and some severe trials. The tide of licentiousness which rages unrestrained where slavery exists, had received a check at "Emancipation" which the missionaries hoped would be effectual. For some time past the evil has been increasing, and some of the most promising young females in the Brainerd Congregation (not church

members) have been ruined. The pastor instituted rigorous investigations, that he might discover the extent of its prevalence, and if possible put an effectual check upon its progress. Many things exceedingly afflictive to the Christian heart were brought to light; several church members were subjected to discipline and one was expelled. The report of the Mission expresses the hope that the steps taken will prevent the further increase of this vice.

The congregation at Brainerd has been diminished by the establishment of a native Baptist Church about half a mile from the station.

Within the year, four persons have been added to the church, three have died, and five have been expelled.

When the Report of the Mission was made, there was, and had been for some weeks, an inquiring state of mind in the congregation. From 20 to 40, some of whom were hopefully converted, attended a weekly meeting for inquiry.

The school at Brainerd is under the charge of Charles B. Venning, assisted by Miss Mary Rennie.

The number of scholars in attendance at school has been less during the past year than for many previous ones. The report gives the average attendance as 45. The whole number on the list is 63. Severe depression of the business of the Island, the springing up of several small schools, and the more lax discipline of most of them, are the reasons assigned for this reduction.

Upon application of the Mission, permission was granted them by the Executive Committee to establish a high school at Brainerd, into which a limited number of scholars from the different schools may be admitted and receive instruction in branches which cannot be introduced with advantage into the more primary schools. The increase of expenditure arising from this will not be great, while the missionaries hope that its establishment will lincrease the interest in the schools generally, and excite in the minds of the emancipated youth a desire for something higher than the mere elements of learning.

The collections at Brainerd for the support of the mission in its several departments are as follows:—

For	the st	ppor	t of the m	inister,	\$136	76
**	**	"	chapel,	(exclusive of labor,) over	300	00
**	gen	eral	purposes,	do	55	00
14	tui	tion f	ees		119	60

Making an aggregate of \$611 36

raised by this people, besides labor performed on the chapel, and keeping up the fences of the provision grounds and pastures at the station.

ELIOT STATION.

This station was established in May, 1842, and a church of 12 members organized under the care of Rev. G. Hovey. Since that time 70 more members have been added to the church, making in all 82. There are now but 62 members in good standing. One has been dismissed to unite with another church, five have died, eleven have been excommunicated, and three stand suspended from church privileges. This church is now under the care of Rev. L. Thompson, who was added to the mission in 1845, since which it has received an increase of 21 members, the annual report was made the first of

July, at which time Mr. Thompson stated that some of his congregation were in an inquiring state, and some were anxious to unite with the church, whom they were not prepared to receive. One of the most difficult things the missionaries at Jamaica have to contend with, is the false notions which the people have of what constitutes true piety. Again and again are they constrained with all faithfulness, to tell the applicants for church privileges, that they greatly fear they are deceiving themselves.

The school at Eliot is under the care of Miss Stobie. The progress of the school is not rapid. The parents take but little interest in the education of their children, hence it is difficult to secure their regular attendance.

At this station there was raised the last year.

For the support of the minister,	\$124 80 -
" chapel purposes,	80, 00
In tuition fees (about,)	70 00
Making an aggregate of	\$274 80

UNION STATION.

This station embraces two congregations, one at Hermitage, and the other at Devon-pen. Devon-pen is considered an out station of Hermitage, or Union.

The report of this year is imperfect. Nothing is stated concerning the schools. The church at Hermitage has received an accession of six members on profession of faith. One member has been expelled, and one suspended from church fellowship. Mr. Wolcatt is much encouraged by the animation and zeal in religion manifested by the church at Hermitage.

The congregations have raised this year,

For the support of their ministers,	839	84	
" chapel and station purposes	27	48	
"Achurch purposes, .f		10	
Missionary contributions			
Aggregate	\$73	94	

OBERLIN STATION.

This station has been without the services of an ordained missionary during the whole of the past year: Rev. C. S. Renshaw the former pastor of the church at Oberlin, having been compelled by ill health to relinquish the hope of returning to Jamaica. The Rev. A. D. Olds has received an appointment to this station, and is expected to sail this fall.

The school at Oberlin has an average attendance of 20 scholars, under the charge of a lemale teacher; a goodly number of them read in the New Testament

Providence, an out staion of Oberlin, has also suffered from the want, of a missionary. Seven have been added to the church there this year. The sabbath school numbers from 60 to 70 scholars.

Although the mission churches have been nearly all of them strengthened during the year by the addition of new members, yet the year that has just closed, is regarded as one of trial rather than of rejoicing. Many of the evils engendered by oppression, yet remain, and occasionally show themselves in a form not anticipated.

This time of trial may continue. The brethren, however, labor in hope, that in the midst of all this trial the hand of God will be with them strengthening the good, even while sifting out the evil.

OJIBWA MISSION-MINESOTA TERRITORY.

This mission has two stations, one at Red Lake, and one at Cass, (or Red Cedar.) Lake.

RED LAKE STATION, Missionaries.—Dr. Wm. Lewis, phisician and teacher, and Mrs. Lewis, Mr. S. G. Wright, teacher, and Mrs. Wright. O. A. Coe, Farmer, and Mrs. Coe.

Cass Lake Station, Missionaries.—Rev. Alonzo Barmard, and Mrs. Barnard. Rev. A. B. Adams, and Mrs. Adams. Mr. D. B. Spencer, and Mrs. Spencer.

Total 12.

This mission, which has heretofore been under the superintendance of an auxiliary, the Western Evangelist Missionary Society, is now under our immediate care. No change in the conduct of the mission will take place in congequence of this transfer of its superintendance. The number of persons onnected with the mission remains as it was at our last report. The Rev. J. P. Bardwell, who has acted as an agent of the association for the support of this mission, will continue in that office. He will collect funds for the general purposes of the Association, and at the same time have under his more immediate care the supply of this mission. This arrangement relieves the Committee from much care and anxiety. Mr. Bardwell has spent some years in the Indian country in the vicinity of these stations, has visited them both, and is intimately acquainted with their wants, and the best way of supplying them. He is located at a point on the great chain of Lakes favorable to the transaction of the business of forwarding supplies to the mission.

The station at Red Lake is older than that at Cass Lake. The following are a portion of the statistics, showing the temporal condition of this band of Oilowa Indians.

The	whole	numb	er of f	amilies	is .		112
*	"	**		persons			600
Who	ole nu	mber of	male	s under	16 y	ears of age	133
11		44	femal	es	**	44	177

They now cultivate about 150 acres of land, from which, beside what they used during the summer, they harvested last year, 2097 bushels of corn, and 1422 bushels of potatoes, beside other vegetables, the product of their gardens. The Indian families made an average of from 400 to 500 pounds of sugar each. Our missionaries have been connected with this mission station about five years, and now the Indians cultivate more than double the quantity of land they did at the commencement of that period.

During the year, there have been but two additions from the Indians to the Church. There are now eight native members in this church. Since our last report, one member of the church, converted in extreme old age, has gone, as we trust, to Heaven. Her strong faith in the hour of dissolution produced a very deep impression on those who witnessed her death. Many of the Indians have been powerfully convicted, who yet have not had the courage to break away from the Pagan influences that surround them. Public

opinion has almost unlimited power over the Indian, and unfortunately, it is arraved against the truth.

The operations of this Mission have this year been greatly hindered by the wars of the Indians among themselves. The Ojibwa, or Chipeway family of Indians, and the Sioux or Dahcotah family, have long been enemies, the one to the other. During the past winter, just as the brethren were beginning to hope for the immediate outpouring of the Spirit of God, news came that two Ojibwas of the Red Lake band, one of them the son of the chief, had been killed in the plains, by the Sioux. The Indian spirit was aroused, and all their energies turned towards the avenging the death of the slain.

As in previous years, the brethren at this station have found it necessary to devote much time to agricultural pursuits. This is not merely to obtain a supply for their temporal wants, but to set the people an example of Christian industry. The Indian is proverbially disinclined to labor, and in his heathen state, regards it as degrading. Their own prophets and religious men scrupulously refrain from any employment, lest thereby they should destroy the sacredness of their office. So great has been the prejudice of these Indians against having their spiritual leaders engage in any manual labor, that it was by some best acquainted with them supposed to be invulnerable. Our brethren, plevious to the establishment of this mission, derived much valuable information from an experienced Christian, warmly interested in the Indian's welfare, who had, in the service of Government, spent many years in the Indian Territory. So fully was he convinced of the necessity of vielding to this prejudice, that in enforcing his opinion in regard to it, he advised the missionaries not even to raise the foot to stop a barrel of flour that might be seen rolling into the lake. He would have them take with them laborers, but would not have the missionary touch his finger to anything like work. Providentially our brethren adopted a different policy, and the good results are already apparent in the increased cultivation of the soil by the Indians themselves.

The mission at Red Lake planted ground enough this year to raise all the corn and potatoes needed for their own use, and enough to sell to pay for the chopping of their wood, beside a plentiful supply of garden vegetables,

CASS LAKE STATION.

This station is but little more than two years old. The whole number of Indians under its influence is about 200. When the station was commenced in the spring of 1846, but four or five families planted their grounds. Nearly the whole of the band depended on the precarious supply of wild rice which they could gather from the swamps along the margin of the lake. Now, 25 or more families have their little fields of corn, potatoes, pumpkins, &c., and are anxious to extend their cultivation as fast as the brethren at the mission can assist them with their team in ploughing their lands. The temporal condition of this band is rapidly improving. During the present season the brethren of the mission have given aid to six of them in building houses for their families, and have already promised aid to a greater number who are anxious to build the next season. The school is well attended. Some children from every family are numbered among its members, although all are not regular in their attendance.

There have yet been no conversions at the Cass Lake station. A little church has been formed by the missionaries in their own house, but as yet it has received no accessions from the heathen. The missionaries say in regard to this: "When we came here two years since to commence operations we little expected such a length of time would elapse without our being permitted to rejoice over the subjects of converting grace. There is, however, no just cause for discouragement. Far, far otherwise. It becomes us rather to express the grateful feelings of our hearts in view of what God has already done for us. It is very observable that much has been accomplished toward preparing the minds of our people for the reception of the Gospel. We are also led more and more to remark how great is the work to be effected-to transform to a child of God, and an heir of Heaven, a heathen, ignorant, degraded, steeped in pollution, bound about with strong bands of prejudice, an abject slave to custom, and trained up from infancy in habits, both of mind and body, totally at variance with the genius of the gospel. Truly our hope alone is in the arm of the mighty God of Jacob."

Applications have been made to the members of this mission, by the band at Lake Winnipec, to establish a station among them. The brethren of the mission recommend to the Executive Committee a compliance with this request. They estimate the expense at not more than \$600 per annum. This band have made frequent and earnest solicitations for teachers. They are of a peaceable disposition, and a mission there would possess some peculiar local advantages. It is supposed that its influence upon the labors of the missionaries at the other stations would be most salutary. Each band of the great tribe of Oilbwas, stands greatly in awe of every other. The instructed bands say-"We believe your doctrine is true, and we should embrace it as a band, were it not for our neighbors of other bands-they would ridicule us, and we can't stand that." The simultaneous educating of the children in a number of contiguous bands, would, it is hoped, be productive of the happiest results. An agent of the U.S. Government, although himself not a professing Christian, intercedes for this movement, and offers a contribution for its support. This gentleman has shown his interest in our missionaries by voluntarily raising a collection, and forwarding to them the sum of \$50. He also forwarded to the Hon. Commisioner of Indian affairs at Washington a report of the labor performed by our brethren at these stations, with the hope of securing assistance to them from government in their efforts to benefit the temporal condition of the Indians.

The Ojibwa, or Chipeway Indians are a part of the Algonquin race, one of the two most powerful races on the continent. Their language is very extensively spoken, and by those best acquainted with it, is thought to be remarkably perfect, and euphonic. It has some striking analogies to the Hebrew, as in the incorporation of the pronoun in the inflection of the verb, and the peculiar sound of the Hebrew ayin. Our missionaries some of whom have obtained a knowledge of the language, are anxious to secure a good translation of the scriptures. The services of a skilful and christian interpreter, a half-breed, it is supposed can be secured for about \$250 per annum. He feels himself to be a debtor to his people, and as much as in him is, he is ready to give them the gospel in their own language. He has inde-

pendently commenced a translation, but feeling the need of a more accurate knowledge of the English language, he relinquished the attempt. If one of our missionaries could be relieved from his secular cares, and, with this interpreter, engage in the work of translation, much good would result.

SANDWICH ISLANDS MISSION.
One Station—Makawao, East Maui.
Missionaries.—Rev. J. S. Green and Mrs. Green.
J. Edes, Farmer. Total 3.

During the past year, we have received letters from Mr. Green, written after he had received official information of the existence of our Association in these letters he expresses his strong desire to be considered a missionary of our society. With this request the Committee have complied.

Mr. Edes, who sailed from Boston a short time befor the last annual meeting, has reached Makawao, and entered upon the duties of his station. The report of the Mission for the year has been received. The church at Makawao now numbers 539 members, most of whom, in the estimation of their pastors, are walking orderly, and giving cheering evidence that they are the children of God. The elders of the church are becoming increasingly cautious about bringing forward candidates for church membership. There is a large and flourishing Sabbath School in connection with the Mission. Many of the children, most of the teachers, and not a few adults of both sexes, are in the habit of reading the Bible through in course, yearly. The church observe the monthly concerts. Concerning this, the report says, "This season we have uniformly observed during the year. The church have prayed in sections, and on this, and also on the last Monday of the month, have labored as well as prayed for the benighted heathen, and slaves of the United States and other lands, who are kept heathen by the ranacity of wicked men. We have raised during the year some \$40, besides cultivating the field of sugar cane which we planted last year, and which in good time, will enable us to increase our aid to the perishing. My people seem to delight in labors of love for their benighted, oppressed, dying fellow men."

"In regard to the progress of civilization," the report says, "the change for the better is constant, but quite slow. Our congregations all of them appear exceedingly decent in the article of clothing, and nearly all appear cleanly and decently attired on the Sabbath, while thus far, there is a Christian simplicity about their dress which is highly commendable. There is also an increasing desire to obtain conveniences about the house, and I see a change in this respect which is quite gratifying."

The church and congregation in Makawao have this year paid the missionary \$220 in cash, beside contributing to him such things as they cultivate wheat, corn, oats, potatoes, kalo, bananas, &c.

Mr. Green has been entrusted by the Government with the sale of the lands at Makawao. About 1400 acres have been purchased by his people, nearly all of which will be paid for this year. 100 acres are reserved for the mission farm.

The attempt to make this mission a self sustaining one, is the first of the kind of which we have ever heard, and has been eminently successful. Books and stationery are almost the only things sent from this country to the mission

during the last year—and the contributions of that people for the relief and education of the fugitive from American oppression have almost equalled the sum expended in this country for the benefit of this mission.

CANADA MISSIONS.

Until this year none of these missions, nor the missionaries have been under the control of any ecclesiastical body or missionary organization in this country. They are situated among the colored people scattered throughout the Province of Canada West, who are almost without an exception fugitives from the oppressions of slavery as it exists in the United States. Of this class there are supposed to be about 15,000 in the province. Having fled from a condition in which they could not be the legal possessors of property, and were by law prevented from learning to read, as may be supposed, they are for the most part ignorant, degraded, and poor. Many of them, however, are professors of religion, and in their flight have carried with them the prejudices or predilections of sect in all the strength sometimes manifested in the part of the country whence they have gone. This feeling is all the more strong, because of their inability to distinguish between the essentials and the accidents of religion. Every attempt made by their missionary teachers to overcome these prejudices has failed. At a meeting of the several missions held at Queen's Bush the 10th of July last, a statement was agreed on recommending that every mission now in Canada, or that may hereafter be established there, should be organized under some distinct evangelical denomination, or missionary association that would be pledged for its support and continuance. In this way they hope to secure the establishment of the missions on a permanent footing, with a guarantee for their continuance. This paper was signed by nearly all the missionaries and teachers in the province, several of whom have since applied to the Executive Committee of this society to be taken under our care. The Committee have not acted upon their application. Heretofore our Association has had no control over any of these missions, nor over the funds sent to them, except in those cases where money or clothing has been sent to us for "Canada Missions," without designating which, In general, none of the funds of the association have been sent to Canada, except such as have been contributed to this specific object. Most of that which has passed through our treasury has gone to Mr. and Mrs. Brooks, Rev. I. J. Rice, or Rev. Hiram Wilson, Smaller sums have been paid to others.

In consequence of the jealousy which the fugitive feels against the race of his oppressor, and which in some cases does not discriminate between friend and foe, all the missionaries have met with more or less opposition from those whom they would bless. The distribution of the clothing sent to them for the comfort of the fugitives and the benefit of their schools has been the occasion of much of this opposition, and a cause of constant anxiety, and trial to the missionaries. Exaggerated accounts of the amount of goods thus sent, have been industriously circulated by designing men, until persons long resident in Canada, who are placed beyond the necessity of such aid, have been induced to demand a share, believing or pretending to believe, that the missionaries have used thousand of dollars which of right should have been distributed among them. Committees have been formed to demand the goods of the M

sionaries, and superintend their distribution. So much difficulty has arisen from this source that the belief has often been expressed that clothing thus sent has been productive of more evil than good. The Executive Committee would recommend that clothing designed for the fugitives should be sent to Rev. I. J. Rice, Amherstburg, where most of the fugitives land. With every box or barrel of clothing thus sent, money should invariably be furnished to Mr. Rice to pay the charges for freight, &c. When this is not done, he, altho' receiving no advantage from the goods, is taxed beyond his ability in his attempts to carry out the wishes of the donors.

Goods designed for the other stations should be such as the teachers can use to prepare the children for school, or as will contribute to their own comfort. In all cases, however, it is better to send them money than goods. This can be used to better advantage, and with less liability to create dissatisfaction.

Notwithstanding the opposition with which the missionaries thus meet, much good has been done, in giving comfort to the fugitive, educating the ignorant, and in the conversion of some souls. A large majority of the adults, and nearly all the children greet their teachers with a cordial welcome, and strive to make their work a pleasant one.

The Committee are sensible that the Canada Missions are in a dark field, one that does not for the present furnish many indications of promise, but, remembering that much of the evils there existing, take their rise from the wrongs heaped on the colored man by our own people, and remembering further that the greater the degradation the more the need of foreign aid, and that for such as these Christ died, the Executive Committee are constrained to plead yet more earnestly in their behalt, conscious that in doing so they are fulfilling the will of God.

CITY MISSIONARY-REV. C. B. RAY.

The Rev. C. B. Ray has continued to act as City Missionary, under the care of our society. His labors are directed towards the elevation and christian instruction of the destitute portion of our colored population in New York city. Most of his time is devoted to visiting the people in their houses and hunting the degraded and the outcast in their lurking places and in the streets. The results of such labor cannot now be told, as many of those whom he addresses once he may never see again.

In former years, while acting as city missionary, he had gathered a church, and sustained the relation of pastor to this church. His last annual report states that he had during the year preached 163 sermons, officiated at 28 funerals, gathered into the sabbath school about 30 scholars, and distributed 1600 pages of tracts. In connexion with his libors, there have been seven persons hopefully converted, some of whom have, as he trusts, already entered upon a blessed etrenity. Five members have been added to the church, two have died and one has been excommunicated. Mr. Ray has requested that a change may be given to the direction of his labors. To this request the Committee have acceded, and for the coming year he will concentrate more of his efforts upon the church, not however, neglecting to seek out the degraded and lost, as strength and opportunity may be given him.

SIAM MISSION - BANGKOK, SIAM.

Missionaries.—Rev. J. Caswell, and wife. Rev. D. B. Bradley, M. D.

Dr. Bradley is now in this country.

This Mission has been adopted by the Ex. Com. since the last annual meeting of the society. The circumstances that led to its adoption were peculiar, and deserve a place in our annual report.

Early in January, Dr. Bradley in his own-behalf, and for Rev. Jesse Caswell, made application to the Executive Committee wishing to be taken under the patronage of the Am. Miss. Association, and continued in their missionary labors at Bangkok. Letters from the Prudential Committee of the A. B. C. F. M., commendatory of these brethren, and dismissing them from their connection with that Board, were laid before the Ex. Com. In these letters allusion was made to alleged "doctrinal error" held by these brethren, and the influence it had on the peace of "the mission" of the Board. In explanation of these passages, Dr. Bradley laid before the Committee the copy of a communication made by Mr. Caswell to the Prudential Committee of the American Board containing a statement of doctrine on the only point wherein he supposed himself to differ from the great body of the supporters of the Board—the Presbyterians and Orthodox Congregationalists of this country. All that is deemed objectionable is contained in the following articles.

"6. I believe and teach, that the provisions of grace are such as authorize the Christian to look to Christ, with the confident hope and expectation of receiving all the aid he needs to enable him to do all the will of God, or, in other words, to love God with all his heart, and his neighbor as himself.

"7. Consequently I do not, as some suppose, set aside the grace of Christ, or the doctrine of our constant dependance on that grace. Whatever available power to obey God we ever have, is a free gift of his grace.

"8. I believe that the aiswer to the 149th question in the "larger Catechism" which says "No mere man is able, either by himself, or by any grace received in this life, perfectly to keep the commands of God; but doth daily break them in thought, word, and deed," goes beyond what can be proved by the Bible.

"9. While I have not taught that any actually have attained, or will attain, in this life, to a state of entire and continued exemption from sin, I believe and teach that to affirm the converse of this proposition is going beyond what we have Scripture authority for doing."

Signed by J. CASWELL

With these views of Mr. Caswell, Dr. Bradley expressed his substantial agreement. Adding also, that since leaving Siam, a change had taken place in his used concerning the propriety of infant baptism, he being now in doubt on that point, while he had no hesitation as to the propriety of the different modes of Baptism employed by protestant christians.

It is due to Dr. Bradley to state, that he frankly informed the Executive Committee that his separation from the Am. Board was not from choice.—Although avowing for himself and Mr. Caswell a cordial agreement with us in the general principles set forth in our constitution, and the address of the convention at Albany, he yet had had no desire to be separated from the Board. Although in 1845 Mr. Caswell had avowed his opinion that the Prudential Committee might with propriety withdraw their support, yet at later dates both he and Dr. Bradley had earnestly protested against the propriety of

such a course, and strongly remonstrated against its being taken. Dr. Bradley stated that he did not cease this remonstrance, and consent to ask a dissolution of his connection with the Board, except at the earnest request of the principal Secretary, and after his assurance that the dissolution of the connection must take place, either at the request of the missionaries, or by the independent action of the Committee.

After a deliberate consideration of the documents thus laid before them, the Ex. Committee believing that the kingdom of Siam presented an important field for missionary labor, and one that promised with the blessing of God, much success, and not regarding the peculiar views held by these brethren, as a disqualification for missionary service, as destroying their confidence in God, or excluding them from his favor, resolved to undertake this mission, and accept the services of Mr.Caswell, and Dr. Bradley.

Siam proper, at whose capital, Bangkok, the Mission is located, comprises about 160,000 square miles, embracing a population of between three and four millions of souls, who speak 12 different languages, and form as many different classes of people. Nearly two-thirds of these are Siamese, and a large portion of the remainder have a language varying so little from the Siamese, that it is believed that two or three weeks application will coable one speaking Siamese well, to preach to them.

The prevailing raligion of Siam is Buddhism, a system that acknowledges no Creator, teaching that all things came into existence and will be terminated, not by the intervention of any supernatural power, but by the operation of certain fixed laws, eternal in their duration, and universal in their control. It is probably the most powerful system of paganism extant. Three fourths of all the male population of Siam, from twelve years old and upward, and perhaps one-sixth of the female, are readers. In this, under God, lies the hope of the missionaries. The free circulation of Christian books and treatises on the arts and sciences is allowed. The desire to read these books is rapidly increasing, and already. under this influence, a large number of their books once deemed sacred, are now rejected. Their sacred writers having embodied instructions notoriously false, concerning Geography and Astronomy in their teachings, in such a manner that the rejection of the philosophical errors is fatal to the whole, books of science have as much, or more power, in uprooting their theological errors, as treatises on religion could. Not more than one-tenth of the writings once deemed sacred are now held as such. A powerful party is already formed among the priests who are becoming scientifically enlightened, and carrying their newly received light into the investigation of the claims of their sacred writings. The result cannot be doubtful. The question whether in the rejection of their sacred writings they will sink into infidelity, or embrace the truth, will be much affected by the light which they receive from the religious teachers sent from this

In the providence of God, the field has been opened to us, and two men long acquainted with that field, one of whom has a high reputation among them as a physician, have been given to us. Books which they have written are doing the preparatory work, and are creating a demand for more for those that wil

not merely give them a glance at the outer temple, but will lead them into the holy of holies.

Mr. Caswell, shortly before the last letters we received were written, had made a large tour for the distribution of tracts, and was everywhere well received. To the tract distributor and the preacher, the field seems to be fully opened, and although few are yet constant in their inquiries after truth, yet may we not hope that in answer to prayer, God's blessing shall soon crown the labors of his servants with success, and a remnant of that people be truly converted to God.

It is greatly desirable that Dr. Bradley should return this fall or winter, taking with him at least one more mission family, and the means for supplying the demand for truth, so as to give them not the tract only, but the Bible.

To enable him to do this, from three to four thousand dollars should be appropriated this year for this mission.

HOME MISSIONS.

As the Ex. Com. have not known the wishes of the patrons of this Society, in relation to the extent in which they would have them engage in the work of Home Missions, they have not sought to increase the number of missionaries in their employment. During the whole, or a part of the year, aid has been extended to five brethern laboring in the Western States and territories viz.

Rev. O. Emerson, Iows,

- " W. W. Blanchard, Illinois,
- " J. H. Byrd, Michigan,
- " E. D. Seward, Wisconsin,
- " N. Miller.

The reports received from these missionaries this year, show that the blessing of God has rested on their labors. Through their agency some have in the jadgment of Christian charity, been truly converted, and others have been reclaimed from their wanderings who were members of churches in the N. E. and Middle States, before going West.

Under date of April 5, Mr. Blanchard reports the hopeful conversion of about fifty persons, and the reclaiming of many backsliders. Thirty had united with the churches under his care. In June, Mr. Blanchard reported that the work of God still continued. His congregations and Sabbath schools were increasing. The monthly concert is established in these churches and a collection for missions taken up.

Mr. Emerson reports several conversions in his congregations, and additions to two of the churches, but does not state definitely the number. One church has secured a house of worship, and another has commenced to build one. One church has been formed by him under circumstances that give him great hope of its future usefulness.

The reports of some of the other missionaries speak of conversions that have taken place under their labors but do not mention numbers. Mr. Byrd had labored in his own congregation with success, and had assisted other ministers in protracted meetings in their congregations, from which much good had resulted.

Applications for aid in this department of Abor have been more numerous

this year than last. There is a rapidly increasing number of valuable men engaged in missionary labor who are becoming more and more dissatisfied with the action of the A. H. M. Society in relation to the sin of slavery, and a few who have been under the patronage of that Society have voluntarily relinquished its aid, and made application to us for assistance.

Among the reasons assigned by them for this step, are the following. 1. Slave holders are life members, and may become life directors of that Society. 2. By the Constitution and by-laws of the Society, the churches are its beneficiaries. and whatever may be the character or principles of the missionary he is expected to be in fellowship and in ecclesiastical connection, with the Presbyterian and Congregational Churches, in whose vicinity he is laboring. Consequently those who are laboring in the slave-holding States are expected to be in ecclesisstical connection with churches of slave-holders. The funds expended by the Society in these States are used in planting and sustaining churches, in which slave-holding, the making merchandize of men, is not a sufficient ground for exclusion from church priviliges; and those who participate in their practices, are, in fact, actually received as members in good standing in the Church of God. In thus gathering and sustaining slave-holding churches, the Society brings the whole weight of its reputation and influence to the support and perpetuation of slavery, by testifying in the most effective way possible, that slave-holding as it is practised by church members in the Southern States, is not incompatible with true christianity, with the religion of Christ.

3. The missionaries of the Society, wherever it is practicable, are expected to collect funds for the Society's treasury, and are thus made to assist in this slavery sustaining work. It is urged that whatever increase of power or reputation the Society may obtain in this way, or from the blessing of God upon the faithful labors of his servants commissioned by it, is used not intentionally by the Society, but nevertheless effectually, to give character, respectability and reputation of sanctity to slave-holding church members.

4. It is further uiged, that in this way churches of slave-holders have been built up by the fands and contributions of Northern men, many of whom are strongly opposed to slavery. In one year the Society report the planting of eleven such churches in the slave-holding States, and it is not known that one of them would exclude the slave-holder. Rev. J. G. Fee, of Kentucky, formerly a missionary of the A. H. M. Society has withdrawn from its patronage, collected a church of non-slave holders, and now applies for aid from this Association.

SLAVES' BIBLE FUND.

The Executive Committee have this year caused to be opened an account called the "Slaves' Bible Fund." They felt constrained to do this, having been informed by the American Bible Society, that that Society had no such fund. Their Board of Managers expressed themselves disposed to do all in their power to supply the slave with the Bible, yet they did not consider it expedient to receive such a fund. As money was sometimes sent to the Treasurer of our Society for this object, he was requested to open a separate account for it. The sums thus contributed are yet small, but we hope that as the effort is now commenced, the friends of the slave, the friends of Bible

distribution, will contribute freely to this object, not ceasing their efforts until every slave in our land who can read the Bible, shall have one offered to him. The Ex. Com. believe that no effectual opposition will be made in Kentacky to a general distribution of the Bible among our brethren in bonds.

A donation of \$150, has been pledged to our Society by one church in the city of New York to sustain a colporteur in the slave-holding states. An Elder in Mr. Fee's church is expected to enter immediately upon this labor, who will be charged with the distribution of Bibles, so far as it may be found practicable, to the slaves of Kentucky. We believe that this is the first systematic effort ever made to supply this class of our population with the Bible.

CONCLUSION.

In concluding their Second Annual Report, the Executive Committee would take occasion to express their continued and increasing conviction of the truth of the principles embraced in the Constitution of the Society and, in the Address of the Second Convention for Bible Missions held at Albany in the fall of 1846.

The experience of two years, and the observations of that time, have but strengthened their belief that in the work of missions, such instrumentalities, and such only should be used, as accord with the genius and spirit of Christianity, and with the teachings of Christ and his apostles. Every attempt hitherto made to reform corrupt churches, which has sought to obtain countenance for itself by fraternizing with their corruptions, has signally failed.

'The admission of caste, slaveholding, polygamy, and such like sins into churches gathered in Christian or heathen lands, as it is a violation of the rules of God's house, has been as might have been expected, productive only of evil.

The truth of this assertion is becoming to be generally acknowledged. The hope of overcoming sin allowed a place at the Altar and in the Sanctuary, by preaching the gospel so as to avoid a direct assault of it, is seen to be futile. The gospel thus preached, loses its power, sin becomes bold in its bearing, and exacting in its demands to be left unmeddled with, if not openly sustained, and in the end, obtains so strong a hold as only to be cast out by a violent disruption of cherished ties, and the excommunication of the wrong doer.

Some of the Mission Churches of India, after having long endeavored to eradicate the spirit of caste, while permitting its practice, have at length become convinced of the necessity of more consistent and direct efforts. As might have been expected, divisions have followed, resistance has been made and the first result has been the necessity of cutting off from the churches more than seventy of their members, thirty-eight of whom had been thought worthy to give instruction in the truths of the Gospel. The effect upon the schools has been even more marked in the numbers that have at once separated themselves from the instructions of the missionaries. The work of purification is however commenced, and will, we hope, be carried forward.

What is true in relation to the admission of caste, is also true of slaveholding. The admission of slaveholders into Mission Churches has greatly disturbed the harmony of missionary organizations, and we fear that a return to correct action in these missions, if it ever comes, will be at the expense of as much division as has followed the casting out of the sin of caste.

The Committee would congratulate the Society that the Secretaries of the A. B.

C. F. M. are now beginning to advise their missionaries that slaveholding should be considered prima facic evidence of sin,—of unfitness for church privileges—and although the Board as yet decline endorsing this instruction by direct vote, there is some prospect that that body will before long relieve itself from the responsibility of building slaveholding churches by preaching a gospel sanctioning slavery, and that their Secretaries may yet be led to act on the assumption that slaveholding in practice, or sustaining it by admission to the church is at least as grievous a heresy as the believing and teaching that the humble Christian who earnestly desires to do his Savior's will may confidently look to him for all needed aid to sustain the burdens which He Himself has laid upon him.

The experience of our own missions, has demonstrated the fact that the missionary of the cross relying solely on the protection of God, may faithfully bear testimony against the most popular sins, even when this course may run most directly across the passions and prejudices of men.

A gospel of love even to enemies, may be preached to kings engaged in war, a gospel of equal rights and brotherly love, an anti-slavery gospel, to governments sustaining oppression, or enriching themselves by slave-trading, and if done from the fulness of a heart imbued with the gospel spirit, such a course will win the highest respect even of barbarians.

The doings of our Association for the past year are on the records of eternity. The Executive Committee have rendered to you their report of the manner in which they have discharged the duties with which you have entrusted them. At another day, not only the members of the Executive Committee, but every member of this Society, every member of the human family, will be called upon to render an account for the manner in which they have discharged the trusts reposed in them.

Since our last Annual Report, thirty millions of those for whom Christ died have passed to their final account. Before another year shall close, thirty millions more will have followed them. Some of these are doubtless among those who now in Africa, in the West Indies, in Siam, in the Indian Territories, and in our own land, are looking to our Society for the Gospel. Upon our friends will it depend, whether the ability to give them that Gospel shall be furnished to the Executive Committee. Happy will every one be of whom it may be said-concerning this matter, "He hath done what he could."

COMPARISON OF HOME AND FOREIGN MISSIONS.

We wish to invite special attention to the following article on the comparative importance of Home and Foreign Missions. It was read at our late annual meeting by Rev. J. T. Dickinson late of Singapore, during the discussion of the resolutions relating to Home Missions. It is an able paper, and will afford much food for profitable thought even to those who do not fully embrace the ideas presented in it.

Most missionary societies, with whatever views they may have commenced, have, in the progress of their operations, proceeded more and more upon the idea that Money is the great means of human improvement. Their aim is to get a certain number of tens or hundreds of thousands, the rest being supposed to be comparatively easy. Hence, such fields are entered as are most

"interesting" to the readers of missionary news, and are cultivated in such ways as will afford the largest amount of stimulating intelligence, draw forth the most sympathy, and increase to the utmost the amount of funds. Those missions which are most productive in the great staple-missionary intelligence suitable for monthly concerts-are most fostered, while other missions which afford little or nothing in this way, are given up. The obstacles to missionary success, when presented to the religious public, are so presented as not to discourage. Great care is taken in selecting and arranging missionary intelligence that it may produce the most happy effect. The art of presenting such intelligence in the most effective way, is held to be a very important and useful art, all turning upon the principle of interesting, stimulating, encouraging the churches. I would not say that there is not a certain modicum of wisdom in this method of proceeding, but I am sure there is still more of mistake. I say mistake, for motives are not called in question. Missionary societies, it is true, consider other things besides money as necessary to the accomplishment of their object; their error lies in over-rating the comparative importance of money. Put into their treasuries money enough and they think they could before very long make China as good as England or New-England .- Great mistake! opening the way to other miatakes!

There are greater questions for the friends of missions to consider than the question of money. When, where, how, on what principles to work, are greater questions. I know it is difficult to raise ten thousand dollars for missionary purposes, but it is still more difficult to expend your ten thousand wisely. If the funds of all our missionary societies had been expended wisely for these last forty years, we should not now be looking with consternation to the probability of seeing slavery a controlling element in that empire of states so soon to rise up on the abores of the Pacific.

It becomes us to look thoughtfully about us and study the ways of Providence that we may see where God is working and building up, that we may work and build with him. Such races as the North American Indians, the Dyaks of Borneo, the Alfoors of Celebes, seem to be dying out. Fragments of these races may be preserved and incorporated into the stronger races, but at the best we must labor for these races with faint hope. It may not be wise to abandon the missions established among them, but in establishing new missions, Oregon, California, New-Holland, New-Zealand, the West Indies, Canada, Wisconsin, and all our new states, with other similar fields where great nations are growing up, are much more promising. There is strength enough in England and America to cultivate these fields and China besides. But if there were not, then Chiua should wait, for the Chinese will be but little changed in the next fifty years, whatever influences good or bad are exerted upon them, but the destiny of Oregon and most of the other countries in similar circumstances, will be so far determined in fifty years as to be, in a great measure, beyond the reach of your moulding influence.-Let the primary duty, then, be done first, the secondary next. Oregon has higher claims than China.

In order to success in any enterprise we must work with Providence, not against it. Working against Providence may be thus illustrated. Rome is the capital of the Christian world, and exerts vast influence upon the world. Yet Rume is corrupt and needs reform. Why then do you not send missionaries there? Because you think your missionaries could not work there to advantage, or because you think it best to let Rome reform itself. South Carolina boasts of its high attainments in Christianity, in politics, in morsls, in most things good and desirable. It claims to have a better understanding of the gospel than you have. Its gospel sanctions slavery. In your view the gospel of Carolina is worse than the gospel of Rome, and the land of Calhonn is as truly a missionary field as the land of Confucius. Why then do you not immediately send missionaries to South Carolina? Because you think the door not yet open.

Now if you were to send missionaries to Rome and Carolina, and if those countries were as far removed from your observation as most foreign missions are, so that you were obliged to get most of your knowledge of them from the letters of your missionaries, and if those missionaries should send

you very interesting and encouraging letters, you would come to regard Rome and Carolina as very inviting missionary fields. As the traveller who writes from Asis interests you more than the traveller who writes from Wisconsin or Canada, so the Foreign Missionary interests you more than the Home Missionary. As a traveller he ought to interest you more than the Home Missionary. It does not follow from the fact that the Foreign Missionary Herald is and must be more interesting than the Home Missionary Magazine, that therefore your primary duty is Foreign Missions, and Home Missions your secondary. Is it not time, then, to inquire whether we do right in giving so large a proportion of our prayers and money, and nearly all our esthusiasm to the Foreign Missionary, while the Home Missionary has little but his stinted support, his fever and ague, and our neglect? After ten years of careful enquiry and reflection, after having visited many missionary sations and conversed with source of Foreign Missionaries, I feel compelled to give it as my deliberate opinion that there are few missionary estations in Asia are doing good. Place a good miss anywhere and he will do good. What I mean is that many of our Foreign Missionaries might do as much good in Rome or Carolins, and more good in some of our new States and territories.

Within two centuries there will be a population in North America speaking our language greater than the whole present population of the globe. This is not prediction any more than it is prediction to say that the sam will rise and set for two centuries. It is sober truth admitted as such by all who have studied the subject. This American population is not more certain to be vast than it is to be active and energetic, for good or for evil. Here all the elements of civilization, all the forces of human development, will be at work. Here and in Europe is to be settled the destiny of the human race. If this American Empire or cluster of Empires shall come safely out of the probation to which it is to be subjected, then all is safe—Chies, Indis, the World. But should this experiment through our mistakes and unlaithfulness fail, which God forbid, will it matter much what missions in Asia we planted or failed to plant? Not that Asia is unimportant or to be neglected. Far otherwise. Its destiny is great but distant, as we count distance; America first, then Asia. Something we may do for Asia now, but it must be on a limited scale—a little seed sown here and there in carefully selected spots. Nothing is more certain than that for a century to come America rather than Asia should be the great missionary field. Taking into account the diminished term of missionary life in Asia as compared with the term of life in America, and the years spent in learning languages before much can be even America, and the years spent in learning ianguages before much can be even attempted, and than the greater expense in every way, it is no exaggeration to say that one missionary in Asia will cost as much as six or eight in America, while the American field of usefulness, whether regard be had to present or remote results, is such more promising than the Asiatic. In this age of Reform and improvement, of Rail-roads, Magnetic Telegraphs, Ocean Steamers, Leverrier Planeis, this age when Popes turn Reformers and despots abolish slavery and favor democracy, when all the world is yearning for progress and stretching forth its hands to the Foture, we look with surprise upon the Pusevites who labor to bring us back to the Middle Ages and would light us in the way to Heaven by wax tapers! But is it not almost as surprising to see intelligent, Christian men, devoting all their enthusiasm to the promotion of missions in Asia, while they turn their backs upon the most promising missionary fields the world ever saw, and not only so, but by their supineness, allow an atrocious system to extend its heathenizing influences over the half of Mextoo and ultimately perhaps over the whole—a system whose very nature it is, in the elegant words of Mr. Mann, "to necessitate ignorance, to legalize it, to enforce it, to make it eternal." Surely this is giving attention to the mote in the Asiatic eye, while we neglect the beam in our own Americans. can eve.

We have heard much of Juggernaut, and what we have heard is true. In all Asia there is not a more dreadful thing than the car of Juggernaut. But we need not take a four months' voyage round the Cape of Good Hope to see Juggernaut. In our own country, within a distance of 60 or 60 hours, you may find many Juggernauts, and of the worst kind, in the shape of slave

suctions and slave-breeding estates—where human hearts are crushed; the fires of intellect extinguished; superstition, cowardice, meanness cultivated systematically as valuable products to be sold in the market, thus to furnish the means of supporting the few in idleness and luxery at the expense of tears, groans, blood to the many. And these American Juggernauts are increasing and will continue to increase unless you conduct your missions on better plans and principles. I do not ask you to forget the Juggernaut of Asia, but I do sak you to remember the thousand Juggernaut of America.—In conducting missions let us not suppose that we can Christianize others while we heathenize ourselves. Let not the traditions of the Elders, supported by popular prejudice, blind our eyes, or lead us to delegate the duty of thinking on this subject to a few committees. But giving heed to the voice of common sense and plain duty, let us inquire, not what missions will be most popular, most in accordance with received opinions, most likely to draw large contributions; but what missions are most in accordance with the spirit of the gespel and the indications of Providence, most likely to help forward the general march of mankind, most needed now, best fitted to secure auxiliaries in all the means and elements of civilization and progress.

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AMERICAN MISSIONARY ASSOCIATION.

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New York, Sept. 1, 1848.

We hereby certify that we have examined the account of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending August 31, 1848, with the vouchers, and find the same to be correct, leaving a balance in the hands of the Treasurer, of \$616 23.

, WM. E. WHITING Auditors.
Sam'r. E. Cornish,
New York, September, 25, 1848.

SCRIPTURAL MISSIONS.

ASERMON

PREACHED BY THE REV. G. W. PERKINS

AT TH

ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION,

AT HARTFORD,

SEPTEMBER 26, 1848.

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION:

WM. HARNED, AGENT, No. 61 JOHN STREET.

NEW-YORK.

1848

SCRIPTURAL MISSIONS.

Mark, 16: 15 .- Preach the Gospel.

This command is very explicit. The duty required in it is obvious. The precise thing to be done, also, and the mode of doing it, seem plain. One might expect the most entire agreement of opinion as to the duty and work of one who is to preach the Gospel to the unevangelized. Yet there have been serious differences of judgment in the matter, both among the friends of missions, and the actual laborers in the work.

Once it was a question whether civilization ought not to precede Christianity:—or at least whether the two were not so mutually dependent, that the missionary abould bestow on each, equal time and strength. Some held up to derision the hope of converting the savage till he had learned something of the education and conventionalities of civilized life:—others merely doubted the practicability of the attempt. Again, it has been matter of earnest debate, what place schools should occupy in the missionaries' plans and work: some insisting on the conversion of the adult mind, as the great, if not exclusive result at which the preacher was to aim:—others claiming that children and schools opened a far more hopeful field of exertion, and should receive pre-emipently the missionaries' time and strength.

But the gravest question which has yet arisen—one indeed of vital importance to the whole work of missions—has but just come up prominently for discussion. It relates to the contract to be pursued by the missionaries towards national and social wrongs and sins:—or according to the recent nomenclature—Organic sins. It is contended that the practice of these sins is not incompatible with credible evidence of piety:—that therefore converts with such evidence may be admitted to the Church while living in such sins—and that the missionary is not to expose, condemn and treat such sins as he does other kinds of sin:—but is to leave them to rot down under the silent influence or "working" of the Gospel. On this basis, and according to this mode of procedure are conducted a large proportion of the Protestant and Roman Catholic missions of the present day.

It is well known that the Society at whose anniversary we have convened to-day, takes a different position:—regards these organic sins as among the most formidable evils which Christianity is commissioned to destroy:—believes that individual participation in these sins should be met by the same exposure, remonstrance and condemnation, as the practice of other vices:—that perseverance in them after remonstrance, should be a bar to admission into the church: and that such a course is essential to the introduction and development of a pure and efficient Christianity among heathen nations. The great importance of the question therefore will justify if not demand its. discussion on the present occasion. For we think that the practical question

to be decided is—shall there be infused into the veins of the infant church in heathen lands, the old, tainted, corrupt blood of sin and superstition, as if heathenism itself were its father, and premature age and corruption were to be its doom?—Or shall it commence its existence in heathen lands with the life blood of heaven's truth within it, the guarantee of future vigor, growth and purity?

1st. The course which we as a society adopt, is conformed to the spirit of · the Gospel. By this I mean, that irrespective of any particular texts or facts of the Bible, one would naturally infer, from the very nature of the Gospel itself, that it would alike and impartially oppose all kinds of sin. For Christianity, as all must agree, is a holy religion-as such, it and sin must ever be antagonistic. Indeed, we, as the friends of Christianity, claim for it this pre-eminent distinction and superiority among all the religions of the earth; and found thereon the argument for the internal evidence of its divine origin, that it is opposed to all sin; whereas other systems of religion have sanctioned or allowed favorite or profitable forms of transgression. The God whom Christianity reveals is characterized as diverse from all other gods, so called, by the fact, often and most emphatically declared, that he is a HOLY God. On that ground he places his claims to our love and obedience. The people whom Christianity embodies into the Church state are expressly termed a "holy people" "holy ques" [saints]. The very object of the great central and stupendous fact of Christianity, the death of Christ, was that he might sanctify [make holy] auto himself, a peculiar people (thus marked and distinguished by the fact of being a holy people).

Christianity then comes into the world as a mighty antagonistic element to the principles and ungodiness of the world. It is as if a mountain or continent of fire were cast down into the ocean. The shock throws up the waves with great commotion and steam, ecciling from the heat—then ugain they roll back and dash up on the mount of fire to extinguish it, but again are thrown off, boiling and struggling. Thus there will be a deadly conflict for mastery, and there will be no quiet, till the mountain has driven off and evaporated the waters, and stands alone, giving light and heat, or till the waters have overpowered the fire, and sluggishly roll round and over the dead and blackened mass.

Now when the teacher of such a religion addresses a heathen audience, what course might be naturally be expected to pursue? Instead of warring against sin, is he to form a solema-league and covenant with the worst and strongest sins? Strain out a gnat and swallow a came!? Introduce into the church those sins which have made even heathenism an abborring to all flesh? Should he open the doors into a circle of holy people, not merely for imperfect men, but for those whom he knows to be in the habit of sin—outward and voluntary sin? Should the ambassador of a holy God, whose very business it is to call men to repentance for sin, allow those very sins which by their enormity and prevalence have become organic, to go untouched and unrebuked? Are we to introduce the Cansanites and Philistines among a people whom God would keep holy, and almost literally to make the temple a den of thieves? Is such a course in keeping with the holy religion of a holy God, and calculated to train up a holy people?

Decidedly not, as we think. It seems to us far more consonant with th

spirit of such a religion, that its expounders should kindly but faithfully develope its antagonism to all sin, and specially to those prevalent and organic sins, to which heathen are most blind—that all sin should be exposed and condemned; and that when the sinner is admitted among those who are distinctively a holy people, he should be required to forsake his sins. We do not see how the design of the Author of such a religion can be otherwise promoted.

It is therefore with no small astonishment we hear the principle advanced, that the missionary in dealing with the more enormous and prevalent sins found in heathen countries,—the fruitful and revolting parents of a progeny like themselves,—such as slavery, polygamy, caste, governmental oppression—is not directly to assail them; that men still living in one or all of these sins may be admitted into the church of a holy God. One would think that no better plan could be devised for paralyzing the moral power of that religion, or for perpetuating sin in the world. We thereby cast up a highway for all abominations to travel into the church upon.

2nd. The course we advocate is that pursued by prophets and apostles. If we were astonished at hearing men deliberately arguing that slaveholders and polygamists, the adherents of caste and governmental wrongs, might be admitted to the church; we were still more surprised to hear it claimed that the inspired messengers of God, and the original expounders of Christianity, both taught and practised in like manner. Nay, we were told in still stronger terms, that "it is God's method of procedure" to deal differently with organic sins and individual sins; and that Christ and his apostles did likewise. The whole Bible is raked over, that out of the mass of misdeeds there put down for our warning, may be reared a bulwark for the defence of sin in the church. I am persuaded that men practice a deception on themselves when they speak so much of "God's method of procedure," and declare that uncompromising opposition to all sin, and the attempt to exclude organic sin from the church, is contrary to that method, and is a reflection on his wisdom. I will therefore examine it at some length.

What is meant by this high-sounding phrase, "God's method of procedure "? Do you mean by it the mere fact that great corruptions and organic sins have been admitted to the church? Do you ascribe all which actually takes place in the church or in the world-all which God as matter of fact does not prevent-to God's method of procedure in such a sense that we are to imitate it? Then all idolatry and all sin, in the church and out of it, can be defended. As matter of fact under the divine method of procedure, it has come to pass that the greater part of the world has been given over to idolatry, and the greater part of the nominal church to corruption. It has been the "method of God's procedure" to allow this. Are we then deliberately and of set purpose to introduce corruption and sin into the church, or even to allow them a place there when we can exclude them? Most certainly, if we follow "God's method of procedure," for God has not excluded them when he had power to do it. "But that is not what we mean. By the phrase "God's method of procedure," we do not mean what man criminally does, and God in his providence allows :- but we mean that which God actually does." Well, we accept the statement, and will proceed to inquire what has been God's method of procedure with that class of social and governmental wrongs called "organic sins." That has been almost invariably to inflict terrible national judgments. What, for instance, for we have not time to examine each case in detail, was God's method of procedure with the Egyptians for slaveholding? A method of wrath and desolation. Plague, fire and death;—judgment after judgment—scourge after scourge, in awful numbers and rapidity, were rained down in storms of indignation on their heads. For the combined organic sin of an attempted recapture of the fugitives, was reserved the final overthrow and destruction in the Red Soa.

Why should I speak of Judah, Israel and Edom, of Babylon, Damascus and Tyre—of Syria and Moab, on whom in like manner for their organic sins were poured out storms of wrath? Sometimes the bottomless pit was opened to let out clouds of locusts to plague and devour—sometimes inundations of war, soaking the land in blood, were sent upon them—some of their cities trampled and desolate, with a population abject and down-trodden to this day, remain as fearful testimonials of "God's method of procedure." Organic sins, if we may believe the stern and oft-repeated rebukes and warnings of the prophets, were the ground of this procedure.

Is that to be our method? Are we to copy God's method of procedure? And as we cannot actually wield the elements, nor command the locusts, famine and pestilence to do our work, are we to imitate these scourges as best we may, and send among the heathen, soldiers and cannon, as curses most nearly resembling the locusts and lightning wherewith God doomed and destroyed organic sinners of old? That unquestionably we are bound to do, if we really mean any thing by this vaunted adherence to "God's method of procedure" in dealing with governmental and organic sins. Instead of admitting such transgressors into the church, we are to secure and hasten their awful destruction, for God did so.

"Oh, but this is a mere caricature; we do not mean of course that we should assume God's prerogative and curse and destroy men." Pray what is meant then by the phrase "God's method of procedure," which we are bound to imitate? "Why, we mean the course which the old prophets took under the divine direction." Very well; we are willing to accept this new explanation, and will inquire of the prophets how they dealt with organic sins. I find them rebuking and threatening the nations they addressed, for "carrying away captives," for "delivering up the captivity to Edom"-for "pursuing his brother with the sword," [war,] for "oppressing the poor, and grushing the needy,"-for treading on the poor, turning uside the poor from right [governmental wrongs,] for "oppressing my people"-" for the fierceness of oppression." In express terms they require their hearers to "let the oppressed GO FREE," as the indispensable condition of forgiveness -declare that God will be a swift witness against those who oppress-peremptorily require them to "relieve the oppressed." Individuals are loaded with rebuke for participating in these organic sins-are called upon to repent of "oppression," and individual forgiveness, promised only on condition that is "he do not oppress."

If then the procedure of the prophets is "God's method of procedure," we

know that they attacked all sins—sins of rulers and sins of people—national sins and individual sins; rebuked kings and all in authority to their face for official and governmental wrongs; and demanded immediate repentance for any participation in the organic sins of those days. The writings of the prophets are but one mass of evidence on this point. So that if our missionaries are to follow "God's method of procedure" in this sense, they are to assail all sins, political, organic, social, governmental, or under whatever other name they may seek a hiding-place,—with a fidelity, publicity and sternness which since their day has had no parallel. The "sapping and mining process" finds no type or resemblance in the frank and stern old prophets.

"Yes, but we live in Gospel times, and our modes of procedure in preaching that Gospel and organizing the church, are not to be regulated by the old modes of procedure under the law. We mean of course, by what we have said, only to adduce Christ's mode of procedure as the model upon which our missionaries should form themselves." This change of position is not very fair or logical, but we will accept this explanation of the phrase, and examine it.

What then was "Christ's mode of procedure?" Why, he admitted; or rather selected into the number of his disciples, a Judas—knowing him to be a Judas, and knowing all his black-heartedness and guilt. He retained him in this selected band, while aware of the thefts he was perpetrating on their scanty treasury, and of the treason he was plotting. That was Christ's method of procedure. What is still more remarkable, he did not admit into that band of disciples a solitary individual who was implicated in the social and organic sins of that day; even Levi the tax-gatherer, whose business might seem to be connected with the organic sin of governmental oppression—was not allowed to form one of the band, until he had "left all" [abandoned the business.]

Now whoever appeals to "Christ's method of procedure" as the authoritative standard—as making it obligatory on us to do what he did, and as he did, must be held strictly to that appeal. He must not arbitrarily pick out one of Christ's acts, which he thinks to favor his own notions, and as arbitrarily refuse to imitate Christ when he thinks it expedient. If the mere fact of Christ's mode of procedure is to regulate our mode of procedure, then let us apply it on all sides. Of course then the missionary is to admit into his charch, members who are guilty of individual sins; nay, is actually to select such, or some such at least, knewing them to be in the habitual practice of vice and theft, and to be plotting even worse crimes than these. Nay, he is bound to do this, for Christ did it.

The true force of the argument will appear if we suppose that Christ had thus selected organic sins: if John had been a slaveholder; or if Peter had been a polygamist when chosen; or if they had entered on these organic sins after following Christ, and had yet been retained in their position. How strongly then would it have been claimed that these sins were regarded with partiality by Christ, and that he thereby most evidently designed to perpetuate them in the church in all ages; what outcries of blasphemy, and "reflections, on Christ" would have arisen from all quarters against the man who

should attempt to shut a slaveholder from the church, when Christ had selected a slaveholder as one of the twelve.

*That Christ did not do; but he did select a man whom he knew to be a bad man; retained him after he knew him to be a thief and a traitor. If Christ made any difference between sin and organic sin, it was against organic sin, treating it worse than other sin. Then you are bound to select and retain men like Judas in the church.

Do you start back from so revolting a conclusion? Well you may. But you give up the argument drawn from "Christ's method of procedure." For if you refuse to receive and retain thieves in the church, knowing them to be such, though Christ did, you take this ground, that "Christ's mode of procedure" is not to be followed in all cases; that the bare fact that Christ took a certain course, is not of course proof that we should do just as he did; that we are to look at the nature of the act, the principles involved, and the circumstances of the case, ere we can decide that Christ's mode of procedure is to be our mode of procedure. So that even if Christ had selected a slaveholder or a polygamist as one of his twelve disciples, we should have been justified in rejecting such sinners from the church now, on precisely the same grounds that we now reject thieves from the church, though Christ did select one such as one of the twelve.

"Oh! but by 'Christ's method of procedure,' we do not allude to the mode of selecting his disciples, but to his preaching. In that work he did not treat social and organic sins as he did individual sins,"

The only apparent plausibility of this statement lies in the fact, that the social and organic sins with which Christ came into contact, were different from those which are under discussion in our times. In Judea and among the Jews, polygamy was then almost unknown; slavery had no existence among the Jews in Judea at that time. The number of slaves held by the few foreigners then residing in that country was too small to constitute an organic or national sin. Christ came to the Jews, and spent his time chiefly among them. The mere fact, therefore, that he did not attack polygamy and slavery by name, no more proves that he regarded those sins differently from other sins, or designed that we should treat them differently when we come into contact with them, than the similar fact that he said nothing of gambling or cannibalism, proves that we should not attack them, when we come into contact with them. Neither cannibalism nor slavery were the organic sins of Judea, and were both treated alike in this respect, that they were not by name condemned.

But how did Christ treat the organic sins with which he did come in contact? They were the very sins which he most energetically assailed. The whole round of Pharisaic usurpations and traditions, bound up with the social habits, the affections and prejudices of the Jews, us firmly as caste or slavery in any nation of our day; the oppressive claims and exactions of the Pharisees, constituting the governmental wrongs of the Jews; the proud and bitter hatred of the Jew against the Gentile, united with a contemptuous refusal of all social intercourse, constituting the sin and pride of caste—on these, the organic sins of that day, he threw himself in deadly battle; and indeed it was what would be called "imprudence" or "fanaticism" in doing

so, which caused his death. Even the affectionate Saviour rose to the vehemence of "woes" and "damnation" when preaching against organic sins, for he spoke against the governmental and official sin of binding on men's shoulders heavy burdens, as well as individual sins, when he said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Christ's mode of procedure, then, would certainly authorize the missionary to go and do likewise.

"But you are to understand by 'God's method of procedure,' the course pursued by the Apostles, who were inspired of God. In their preaching, and in the organization of churches, they did not treat social and organicains, as they did sins of a private and individual nature."

Let us see then. If there is any sin which can be properly called an organic sin, it is idolatry. For what constitutes an organic sin? How does it differ from other sins? Is that an organic sin which is sustained by law? Idolatry was so sustained. Is that an organic sin which is interwoven with judicial and governmental proceedings? Idolatry formed a part of the proceedings of every court of justice, of the sessions of the senate, and of the movements of the army. Or is it the characteristic feature of an organic sin, that it is interwoven with the social intercourse between man and man? Idolatry took place at every dinner table, in every shop, and idols were placed in almost every room of every house. Does a sin rise to the dignity and privilege of organic, when non-conformity is punishable by law? Idolatry was enforced by law: thousands were executed because they would not worship idols. Or are those only organic sins from which one cannot without difficulty extricate himself? The converted heathen could only extricate himself from idolatry at the risk of losing character, friends, business, and even life. In short, if you will put your finger on any traits which distinguish organic sins from other sins, you will find each and all of them in idolatry. It is pre-eminently an organic sin.

What course did the Apostles pursue? Leave it to rot down of itself? Abandon it to that vague process called "working out the principles of the Gospel"? Receive it into the church, in order that men might be "led to renounce" idolatry? By no means. They assailed this old red dragon: they denounced it; and scorning his fiery rage, called on men peremptorily to abandon it; they barred up the doors of the church against it; they endured persecution, and hazarded life in opposing it. Yet in the face of facts fike these, grave men tell us that the apostles did not treat organic sins like other sins!

"But each act of idolatry by any individual was an individual act, and not therefore an organic sin." True, but so is each act of slaveholding an individual act; and so is each act of polygamy an individual act; therefore they are not organic sins.

"Oh, but there were certain kinds of organic sins which the apostles treated differently; such as polygamy and slavery." Well, if that is the ground you take, you abandon the argument from organic sins; for now it is not the mere fact of being an organic sin which exempts it from the usual dealing proper for all sins, but it is something else—something in its nature. The question therefore would be, not whether missionaries are to treat organic

sins, generally, differently from other sins, but whether polygamy and slavery are to be treated differently from other sins. Let us then examine this one specification, that the apostles treated slavery differently from other sins.

By this position must be meant one of two things—either (a) that the apostles did not in express words assail and condemn slavery, as they idid other sins, or (b) that they did not condemn the principles and acts which constitute or support slavery. Let us examine these points.

(a) Did the apostles in express words, condemn slavery? The word in 1 Tim. 1: 10 translated manstealer, is the appropriate Greek word, corresponding to our word slaveholder—it means "one who retains men in slavery." Such was the declaration of the General Assembly; and the best lexicons give that as one of the definitions. The proof is beyond question. The apostle therefore did condemn the slaveholder, ranking him among the vilest criminals.

But for the sake of argument, allow that the apostle in express words did not assail slavery. What then? What does the argument amount to? Why it amounts to this: that sins which the apostles in express words did not assail, we are not to assail. That is the idea if there is any idea at all in the argument. But the apostles did not in express words mention or assail gambling, forgery, Sabbath-breaking, arson, rape, dancing, theatre-going, cannibalism, piracy, and a host of other sins. Therefore we are not to assail them; our missionaries are not to assail them: nay, more, we are to admit them into the church, "that men may be led to renounce them." The argument most come to that if it really means any thing.

Do you start back from such a revolting conclusion? Well you may. But if you adopt the argument you must be held to the argument, and to its consequences, and not be allowed to use it for yourself, and deny its validity when applied to other cases. If the fact that the apostles did not in express words assail one sin, is proof that we should not assail that sin; then it is proof that all the sins which the spostles did not in express words assail, are not to be assailed by us. Or on the other band, if for reasons drawn from the nature of the case, you assail gambling, furgery, piracy and other sins, though the apostles did not, then we have the same right to assail slavery, though Christ did not. If you deviate from Paul's example in relation to an individual sin, we may deviate from his example in relation to an organic sin. Thus is this whole famous argument, dressed out in the imposing phrases "God's method of procedure," and "organic sins," reduced to a mere logomachy—a mere question whether the apostles used a technical word!

(b) Or is it meant, when it is said that the apostles did not directly attack slavery, that they did not assail and condemn the principles or acts which support or constitute slavery?

Let us examine. Is not deprivation of wages an ingredient of slavery? What woes and curses are uttered against that sin, both in the Old Testa ment and in the New! James 5: 1—5, Jer. 22: 13, Mal. 3: 5. And shall we say that the apostles denounced in burning language the sin of keeping back wages; but when there was added to that sin the far greater wrong of holding the laborer as property, then the apostles cessed their rebukes, and

took the offender into the church! Yet to that depth of absurdity must those go, who maintain that the apostles treated slavery differently from other sins. Did not the apostles condemn oppression? But is not slavery one form of oppression, and the worst form of oppression? Is it not a miserable quibble then to assert that the apostles did not assail slavery, because that word is not used, when they did assail the thing which constitutes slavery?

"Well, but the apostles did not require emancipation." True, the cord emancipation is not found in the New Testament. But a great many of our words, now significant of doctrines and duties, are not found in the Bible. The word piety is not found in the Bible. Is the thing meant by that word not required in the Bible? The phrase prayer-meeting is not found in the Bible. Is that proof that the thing is not useful and obligatory? The phrase effectual calling is not used by the apostles; did they not therefore teach the truth contained in those words? The command "give yourself to Christ," is not found in Scripture. Did not the apostles require the duty described by those words? In short, of all our modern religious phrases, descriptive of doctrine and duty, but few are found in the Bible. Of the Westminster Catechism, of the thirty-nine articles, one can find but here and there a word taken from the Scriptures.

Yet it is perfectly obvious that the truths and duties taught by our modern terms, are taught in the Bible. The man who on any other subject than slavery, should gravely argue against a truth or duty, because the exact word which we use now, is not found in our translation of the Scriptures, would be considered absolutely mad. Yet grave men are found who argue in that manner about slavery and emancipation; and we cannot treat with any respect such miserable sophistry and quibbling.

Now we do find in the Bible an express requirement to "let the oppressed go free." (Isa. 58: 6.) To this Bible, and of course to this requirement as the divine command, the apostles directed their converts. Did not the apostles mean to urge on their converts all which the Bible required? If the Bible then commands men in any part of it to "let the oppressed go free," then we know that the apostles did teach that same doctrine. The Old Testament commands men to keep the Sabbath;—therefore we have a right to say that the apostles, who took the Bible as their guide, taught the same duty. The apostles then did command men to "let the oppressed go free." Is not that a command to emancipate?

Moreover, the spostles commanded masters to give to their slaves justice and equality, (Col. 4: 1.) [This is the true rendering, as a simple reference to the Greek will show. The original words are abstract expressions which convey a far stronger meaning than our comparatively tame adjectives, just and equal.] But what is justice, or giving "that which is just?" Keeping him as a slave ? holding him as a piece of property? compelling him to work without wages? What is equality? Reducing a human being to the legal condition of a thing? Depriving him of all right to education, right to his wife, to his children, to himself? In no possible sense of the words, justice and equality, can the slaveholder give to the slave justice and equality, and retain him in that most degraded of all human conditions, a slave—a condition from which every human being revolts until he has lost his manhood.—

We maintain then that the command to the slaveholder to give justice and equality to his slaves, is a command to do the thing meant by emancipation.

"But the apostles admitted slaveholders to the church." We know this assertion is often made, but the proof when examined is found to be scanty indeed. The prima facie evidence is all against it. If the Gospel is holy, if the Church was designed to be holy, if slavery is such an evil as nearly all men assert, if slavery is "atterly inconsistent with the law of God," as the General Assembly declare, if it is "founded in unrighteousness," as the American Board maintain, if it is the "sum of all villainies," as Wesley said; then certainly it is prima facis probable that the apostles did not admit such as in into the church, and we have a right to demand the most clear and irrefragable proof. What is the proof?

Why, there are a few passages that give directions to servants to obey their masters, and bear ill usage, &c. And these are gravely quoted to prove that the apostles sanctioned slavery, and admitted it into the church. With just as much propriety and logic might it be argued, that directions to turn one's check to the smiter, authorized the abuse, and opened the Church ordinances to the ruffish who struck us. Christ tells us to forgive our enemies; therefore our enemies have a right to hate us, and to be admitted to the Church. The slave is told to submit; therefore the slaveholder is right, and ought to be admitted to the Church. Both pieces of logic are equally good.

But we will give a little more attention to the principal passage quoted in proof. In 1 Tim. 6: 2, we find persons spoken of as "believing masters," and from this text the interpreter takes an immense stride over to the conclusion that the apostles admitted slaveholders into the church. But before this enormous chasm can be passed, three important facts are taken for granted as axioms, each of which is denied. (a) It is assumed that "believing" means church manbers. But it is perfectly plain that a man may believe, and yet not be a member of the church: indeed it is quite common now, for believers not to be church members, and in that age the terms were by no means identical. It is therefore just begging the whole question to as sume this identity. We utterly deny that believers in all cases means church members.

(b) It is also taken for granted that "masters" means slaveholders. The identity of those two terms is not to be taken without proof. Masters is a generic term, often including the species, slaveholders. But when the very question is whether in this particular text "masters" does mean slaveholders, no one has a right to assume that it does. He must prove it. No proof is offered. Again, (c) allowing that masters does mean slaveholders, the point is not yet reached. For the phrase "believing slaveholders" is entirely parallel with such expressions as "a converted heathen," "a Christian Brahmin," a "reformed drunkard," and many similar expressions. These terms surely do not mean that one is a heathen after he is converted, or a drunkard after he is reformed. They are simply designed to indicate the past and present character; and instead of showing the compatibility of the two characteristics expressed by two words, are more frequently used expressly to bring out the contrast more strikingly. We use the term 'reformed drunkard'

for the very purpose of denoting that the character is not now what it once was. When therefore the apostle speaks of believing slaveholders, all the analogy goes to show that he spoke not of slaveholders after they became believers, but of men once slaveholders, but now no longer such because they were believers.

These three mooted points must all be assumed without argument, or rather the text be wrenched and deformed, before the phrase "believing masters" can be made to prove that slaveholders continuing such, were admitted to the church by the apostles.

I have thus pursued the imposing claim of adhering to "God's method of procedure" with organic sins, through all the protean shapes and subterfuges where I could find it, and must leave it to the judgment of my hearers to decide how far it has been detected and refuted. One cannot but think that if men had been prayerfully studying the Bible, instead of beating their brains to invent some new nomenclature of sin, they would have come to wiser conclusions.

3rd. The course here advocated can alone perpetuate a pure Christianity. The "sapping and mining policy" has been tried for centuries, and has invariably terminated in the establishment and perpetuation of those sins and wrongs which it dared not frankly assail.

That huge conglomeration of error and superstition usually styled the Roman Catholic Church, grew up under such a process. From the third century and onwards, missions were prosecuted with great zeal and success. Nation after nation was added to Christendom. But the missionaries of that day found the people incorrigibly attached to certain social and organic usages and sins, in, terwoven with their lives and laws: such as festivals, pompous worship, imposing ceremonies, slavery and war. They considered it more prudent to wean the people gradually from these heathenish customs. With consummate tact, as they fondly imagined-they harnessed these pagan customs into the car of Christianity, re-baptized their pomps and feasts, and consecrated them to the true God. But what was the result when Christianity was thus clothed in the cast off garments of Judaism and bedecked by the gorgeous solemnities of paganism? Great success-immense numbers passed from the temple to the church. But were the people reformed-brought under such influences that they applied the Gospel to those heathen social sins? Not at all. As every one acquainted with human nature might have anticipated, sin was more deeply rooted, became interwoven as indissolubly with the new religion as the old, until organic sin, personified in the Pope, turned round and cursed and excommunicated holiness. Christianity, instead of purifying the people and extirpating sin, became hideously diseased and deformed by the leprosy which she had taken to her embrace, and then endeavored to purify herself by the sprinklings and tawdry adornments of a heathen ceremonial. Had Satan been allowed to select and use the surest plan for corrupting Christianity, no more sagacious invention could have been devised for building up that baptized heathenism, which for a thousand years crushed and degraded Europe, which made the Church a vast license house for the sale and commission of all crime, and cursed and corrupted every nation where she placed her foot .-Place side by side Christianity with war and slavery : what two systems could

by any possibility be more fundamentally and diametrically diverse, both in spirit and action. Christianity is a system of peace, forgiveness, justice and benevolence. The fundamental elements of war are violence, revenge, deceit, blood:—the main features of slavery are selfishness, oppression, and injustice.

One might suppose therefore that wherever Christianity came into contact with such systems, collision must ensue: that each must in its own nature begin a war against the other, as surely as when a river of fire and a river of water meet, they must contend till one or the other should be extirpated. We hardly expect the ocean will kindly receive into its bosom a cataract of red hot lava freshly boiling up from the crater, or that the river of fire will quietly wind through the sea like some immense gulf stream.

But so it is. Christianity, war and slavery, have quietly nestled down together, lovingly protecting and aiding each other. War girds on his sword and goes out to fight for Christianity, and pours his iron storm of bullets on her enemies; Christianity returns the favor, and in the form of a chaplain, goes out with the regiments, blesses the stabdard, preaches to the men obedience and courage in fighting out the unjust battles of the vilest and most ambitious of men. Slavery comes and offers her gifts to Christianity, and with money dug out of the very bone and life of his thralls, helps to extend her doctrines, and with slave labor supports her Churches. Christianity in her turn comes to the plantation and preaches obedience to the oppressed—threatens with hell the refractory slave, and out of her holy book finds always some text for slavery's need. Christianity (as preached by many) has been the main support of war and slavery.

But how has come about this monstrous and revolting alliance? In the beginning it was not so, for there is ample evidence that early Christians refused to serve in armies, and were in numbers put to death for refusing to be soldiers. But as Christianity was extending her conquests, her teachers tried the impossible work of serving God and Mammon. She hoped to grow the faster by temporary concession to sin, and concessions which she honestly designed to be only temporary. But the sin she so unwisely girded about her was like the poisoned shirt of Nessus, which once on, could only come off with the skin and life. When for instance the zealous monk Augustine preached Christianity to the grim old Saxon king at Winchester, half savage and half pirate, he did not exhort him to be a warrior, nor wish him to fight, and doubtless would have been glad to have war cease. But how could he preach against war to a king who gained his throne by war, and to a people who made a trade of war? So he said nothing about war, but preached the Gospel as he understood it, and with a policy near of kin to that of Jeroboam. brought the Saxons into the church with the battle axe by their side, and the skulls of their enemies at the door, that there they might be 'led to renounce

And with what result? Why, the recople receiving Christianity with war, and hearing from their teachers no rebukes of war, incorporated war with their Christianity unquestioned like their modes of dress. Christianity as preached in England for several centuries did not tend to remove war. The Christian Englishman was just as eager for war as the pagan Saxon; in Christian England, war has always had its place as a Christian profession by the

side of law and agriculture. In the year 1800, after the Gospel had "worked" for 1200 years, Christianity as preached had done little or nothing to abolish war in England. Nay, Christianity now turns round on those who would abolish war, and hurls the Bible at their heads, and thunders with a whole artillery of texts to prove that she sanctions war.

Now after organic sin has wrought all this havec, what would he still have? He prays us still for a home in the Church of God, that he may corrupt and disgrace us yet longer with his foul deeds—that he may trample yet longer on the vineyard of the Lord—that he may still keep open the door of the bottomless pit, to let loose the locusts and scorpions which have ravaged the Church.

So with Slavery. The Gospel, as it is called, has been preached in the Southern States for one hundred and fifty years, and faithfully preached as men understand that term. That is, those dogmas or theological statements which are called the Gospel-such as the death of Christ-the atonement, faith in Christ, regeneration, &c., &c., have been as faithfully preached in South Carolina, for aught I know, as in any country. But with what results on Slavery? Not the slightest: rather during that time slavery has been creeping with silent and slimy progress nearer and nearer to the altar, has wound itself around the pillars of the communion table, seated itself in the pulpit, and has worked out for itself a nest within the covers of the Bible. and there proudly rearing up its crest, threatens with mobs here, and helf hereafter, all who attack it, instead of cowering away like a doomed thing before the light and rebuke of Christianity. This has been the result of taking organic sin into the Church. She has compelled the Bible to be her defender, as if Christianity, instead of being God's minister to bless mankind, were the devil's paid agent to deceive and curse the world.

The Gospel then may be preached for centuries, and not lead men to renounce slavery. But we have spoken of the Gospel as preached. I maintain, however, that in these specified cases and similar ones, the Gospel was not preached. The command "let the oppressed go free" is as much a part of God's message, as that "he was bruised for our iniquities." Christ came to "preach deliverance to the captive" as well as remission of sins; and the Gospel commands justice and equality to be rendered to the slave no less than repentance in general. Not the Gospel, but a mutilated, emasculated set of dogmas called the Gospel, have been preached. That Gospel may be preached forever and "work" forever, and lead to no result but the increased insolence of sin.

One would think the experience of sixteen hundred years might have taught us some lessons; and yet inmodern times, men, with a strange infatuation, after seeing the Church stifled and crushed in the folds of this anaconda, have just quietly invited this same insatiate monster into their missions.

Accordingly, the history of modern missions affords another sad illustration of the results of this temporizing policy with organic sin.

About a century ago, Schwartz proceeded to Southern India as a missionary, and labored there nearly fifty years. His success was wonderful, far exceeding even the atmost dreams of our more recent missionaries in that part of the world. The converts enumerated by him and his fellow laborer

were counted by tens of thousauds. But he met that organic sin, the curse of all India—caste—the fruitful mother of pride, hate and all uncharitableness. Schwartz thought the evil too great and deeply rooted to be at once assailed, and its abandonment made the indispensable condition of Church membership. We are told by his admiring biographer, that he "so treated this difficult and delicate point, that the distinctions of caste were gradually disappearing, and would probably, in time, have been entirely forgotten." So dreamed the good man as he admitted caste into the Church, "that men might be led to renounce it."

But with what result, after the Gospel has "worked" for a hundred years? Why, caste and Christianity took root together—as parts of one system: and became so interlaced that no human power could uproot the sin, without tearing in pieces the Church. When "the Bishop of Calcutta felt it to be his duty to take some decisive measures to abolish the distinctions of caste, among the native converts to christianity (at the end of a century) the evil had increased to a magnitude not contemplated by Schwartz." When they were reminded of the duty of rejecting casts, these Christians rejected the proposition with scorn, spurned the authority of the Bishop, and were determided to retain caste, whatever became of their church or their ministers. The record of the tumultuous and disgraceful scenes which took place in Southern India when churches a century old were to be "led to renounce" caste, is an instructive commentary on the right mode of dealing with organic sin. The sin, instead of being worked off, had bred in these churches a universal gangréne.

The American missionaries in India and elsewhere pursued substantially the same course. They carefully strained out the gnat of tobacco chewing, made that a ground of exclusion from the Church, but swallowed down caste and sl very, those monster sins which engender and protect a broad of other sins. In some of their churches at least, caste was telerated in the benevolent hope that these supposed converts would be led quietly and gradually to renounce this vital root or seed of heathenism. They waited many years for the Gospel to "work." But caste had no more intention of leaving the Church than of departing from the temple. This serpent egg which they had handled so tenderly and kept warm, began to hatch out its brood of hateful reptiles. The missionaries at length finding that the Gospel did not "work" till it was fully preached and applied, began to get the Gospel to do its appropriate work by applying it. The consequence was just what the experience of fifteen centuries might have led them to expect. Caste would not be cast out. And at one mission station alone seventy church members were excommunicated, as preferring caste to Christ.

In short, all experience shows that it is far more difficult to cast out organic sin after it is rooted in the Church, than to keep it out, from the first. This process of extermination by Church discipline only rends the Church into fragments, while harmony would not have been at all affected by its exclusion at first.

With similar results has the organic sin of slavery been admitted into the mission churches among the Choctaw Indians. The well meaning men who took this step did not like slavery, and would have been pleased to see it

disappear. But they had heard of Schwartz and the Moravians, and the slave holder seemed penitent, and they were anxious for converts: so instead of taking the firm ground which would probably have kept out some slave holders altogether, and have delayed the admission of others for a few weeks, they unbarred the door. The wolf came in. They preached the Gospel to this wolf, i. e. they told him that Christ died for him;—that he must trust in Christ alone for salvation:—that he must not cruelly devour the sheep. All this the wolf gladly heard and cordially received. Christianity and the wolf most lovingly lay down together in the same fold: the wolf, neither rebuked nor vexed, hid his claws and teeth. But by and by Christianity hinted to the wolf that it was time not only to believe, but to practice the Gospel. But his growl and teeth show that it must now come to the question whether Christianity or the wolf shall have possession of the Church.

Or to drop the figure—the patrons of these mission Churches think it time that the Gospel should do its appropriate "work" on slavery, and have hinted to these heathen converts that they must now begin, after the lapse of thirty years to apply the Gospel. These Churches at once rebel and refuse—maintain that they are acting in accordance with apostolic practice—that the apostles never insisted on emancipation, and insolently add that the Board has changed, and were compelled to, by the fanaticism of the North. The poor heathen converts, instead of being led to renounce slavery, have only learned the characteristic strogance of slaveholders, and insult their teachers; and intend, instead of parting with slavery, to part with the Board, and force out of the nation all teachers who will not go for slavery.

Still more revolting has been the "working of the Gospel" among the Moravian Missions in the Danish West India Islands. I visited several of their stations in the winter of 1833-9. They also, with the simplicity characteristic of the early missionaries of that sect, had preached the Gospel in its technical sense-but a Gospel stripped of its authority as law, and made little else than a mere system of excited sentimentalism. There were two organic sins prevailing among their converts, slavery and concubinage, which came into the Church to be there reformed. But the leprosy had so corrupted the Church, that to my horror and surprise, I found that slavery was not only in the Church, but that the mission was actually supported by slaverythat the mission owned slaves, compelled them to work, and thus paid the salaries of the missionaries. Even worse than that-concubinage was the rule, and marriage the exception, among the Church members! When I expressed my astonishment to one of the missionaries, he very carelessly replied "Oh! they do not like to be confined by marriage." Thus had the Church become a den of unclean things, resting on the foundation of organic

Such has been the result of the policy we oppose. It has not prepared the master to break the bonds of the slave, nor the proud Brahmin fraternally to embrace the man of low caste. It has rivetted the fetters of the slave, confirmed the prejudices of caste, and filled the Church with sin.

With these facts before us, we have felt constrained to expostulate often and strongly with those who control the great missionary operations of the day. Having done so in vain, we have aimed, not in the spirit of rivalry, but

in obedience to a stern sense of duty, to institute missions on different principles. We know that our expostulations are met with the alleged claim that success has indicated the blessing of God on this questionable course of policy. But what is success? Mere accessions of members? Then Papists have pre-eminently the blessing of God on their missions. In Singapore, for instance, where large and well manned Protestant Missions from England and America have labored and then abandoned the field—one Romish priest has collected a large band of converts. If the establishment of mission churches, whose members tenaciously adhere to slavery, and resent all attempts to teach them a true and full Gospel constitutes success, then some missionary societies are successful: if converts preferring caste to Christianity indicate success, then the blessing of God can be easily obtained. Such success we do not seek, for it must result in ruin to souls, and disaster to us.

Organic sins, like boastful Goliaths, have stood up in the missionaries' path, and have defied the living God, denying the power of God to release their victims, and condescendingly allowing the man of God to go on in his Master's work, if he, organic sin, should be untouched—or rather petted and propitiated by the sacrifice of truth, and by reception into the Church. This Goliath comes into the camp of Israel, not to obey and worship the true God, but to corrupt and tyrannize. We mean, in David's faith to meet the monster, and to lay the axe of God's reforming truth on his mailed body, and build the Church, not by his permission, but standing on his prostrate carcase. We believe it easier to keep him out of the Church, than to cast him out after he has gained firm foothold, and with his strong arms bound himself to the very horns of the altar.

I will only add as a remark, that we may see "How the Gospel is to work." Much is said of this "working out" of the principles of the Gospel; which has little meaning, or a wrong meaning. One might suppose that the Bible was a bottle of yeast, which was to be thrown into some great dead sea of mind, and there was to operate mechanically in throwing off the scum and filth. But what is the Gospel? A set of dogmas? It is all which the Bible contains, both of theology and precept. How is it to work? By being crippled, and one half of its truth cut out? No, but by being expounded and applied by faithful men.

The Gospel can be expected to work only where the Gospel is preached. "Let the oppressed go free" is part of the Gospel. Christ, and of course his ministers, were to "preach deliverance to the captive." Let these be kept back, and the Gospel is not preached. Of course the Gospel cannot work, or can work but feebly and imperfectly: and so feebly, as our previous statements show, that it and sin will grow up in mutual friendship and support. Let it be preached, and preached in all its application, to all sin, to organic sin, and to all the developments and forms which sin assumes in various states of society, then it will work as a true antagonism to sin, and its great Author will work in it and with it.

The history of this Society is a beautiful illustration of the certainty, rapidity and power with which the Gospel works when preached and applied. For but three years ago the principles laid down in this discourse were laid before one of the principal Missionary Boards in this country: but they were reject-

ed with scorn—it was most strenuously maintained that these principles were contrary to God's method of procedure with organic sins—that no missions had ever been conducted on such principles: that slavery, polygamy and caste should be admitted into the Church as they had ever been. Even the proposition that these sins should be considered prima facie evidence of wrong doing, was voted down unanimously.

But this Society began to apply the Gospel theoretically and practically to these matters, and behold how the Gospel "works." Some of the officers of that same Board now intimate, delicately it is true, to their missionaries, that slaveholding is to be considered prima facie evidence of wrong-doing—that polygamy is not to be admitted to the mission churches, and have already commenced the process of purging out caste from the heathen converts. The Gospel, in the technical sense, had been preached centuries without leading to these results:—the Gospel preached fully and applied, in three years, has led to these surprising and most gratifying results.

Finally, the work of missions, rightly conducted, must ever be a work of self sacrifice among all engaged in it. It is said that Peter the Great was once besieging a fortification surrounded by a deep most, which must of course be passed before the walls could be reached. He brought up column after column to the attack, and on they marched as the front ranks one after another were precipitated into the most. But on still they went till the ditch was filled with a mass of corpses and half dead men, over which the rest of the troops marched to the assault.

That spirit baptized unto Christ Jesus, is the true missionary spirit. When the Church shall thus go forth to its work, then shall the time be near when the glory of the Lord shall visit the earth. That spirit had the sainted Phelps and Torrey and Lovejoy, when they offered themselves as living sacrifices. In that spirit let our missions ever be conducted.

THIRD ANNUAL REPORT

OF THE

AMERICAN MISSIONARY ASSOCIATION.

READ AT

BOSTON, MASSACHUSETTS.

SEPTEMBER 26, 1849.

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NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION:

WM. HARNED, AGENT, No. 61 JOHN STREET.

, 1849.

LIFE MEMBERS

OF THE

AMERICAN MISSIONARY ASSOCIATION.

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AMERICAN MISSIONARY ASSOCIATION

Abstract of the Treasurer's Report.

Receipts from September 1, 1848, to August 31, 1849.

For GENERAL PURPOSES, including MENDI MISSION, -	\$13,537 66
" the SIAM MISSION,	4,140 65
" " JAMAICA do	354 96
" " OJIBWA do	1,974 96
" Home Missions,	650 30
" CANADA do	681 63
" SLAVES' BIBLE FUND,	642 80
	\$21,982 96
Cash on hand at the beginning of the fiscal year,	616 23
Total Amount,	\$22,599 19
Expenditures from September 1, 1848, to August 31,	1849.
The KAW-MENDI MISSION,	\$2,965 92
" JAMAICA do	8,798 59
" SIAM do	3,165 00
" OJIBWA do	8,018 69
Home Missions,	1,881 48
Colporteur in Kentucky,	200 00
CANADA MISSIONS,	561 07
SANDWICH ISLAND MISSION.	66 86
Publications: "American Missionary," Reports, Life Cer-	
tificates, &c	1.155 25
SALARIES: Corresponding Secretary,	1,141 14
Office Agent,	480 00
Office Expenses: Rent, clerk hire, &c	423 10
POSTAGE and DISCOUNT OR UNCUFFERT MODEY	188 39
COLLECTING AGENTS: compensation and traveling expenses,	1,346 32
MISCELLANEOUS,	27 28
	\$20,909 09
Balance on hand, September 1, 1849,	1,690 10
i-1	\$22,599 19
New York, September 1, 1849. LEWIS TAPPAN, 7	reasurer.

We hereby certify that we have examined the account of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending August 31st, 1849, with the vouchers, and find the same to be correct, leaving a balance in the hands of the Treasurer, of \$1,690 10.

WM. E. WHITING, Anditors.

In addition to the amount acknowledged in the abstract of the Report, there have been received 44 packages of clothing. So, designed for different Missions. A part of these were valued by the donors, and it is calculated that the value of the whole amounts to about \$1500. These packages have been acknowledged in the paper, atthough their value has not been included in the acknowledgements of Monky perc. The whole have been forwarded to the Missions for which they were designed.

MINUTES OF THE THIRD ANNUAL MEETING.

The American Missionary Association held its Third Annual Meeting in the Tremont Temple, Boston, Massachusetts, September 25, 1849, at three o'clock in the afternoon.

Hon. Wm. Jackson, President of the Board, took the chair. Prayer was offered by Rev. J. C. Webster. In the temporary absence of the Recording Secretary, M. S. Scudder was appointed Secretary pro tem.

The Corresponding Secretary read the Annual Report of the Executive Committee. The Report was referred to a Committee of five, viz: Rev. J. C. Webster, Rev. Charles Avery, L. Tappan, Rev. Wm. B. Stone, and Rev. G. Whipple.

The Treasurer read his report, which, on motion, was accepted.

Rev. George Trask, M. S. Scudder, Rev. D. S. King, Rev. A. D. Barber and I. W. Sullivan were appointed a Committee of Arrangements.

The committee on the report read by the Corresponding Secretary, reported the following resolutions, which, after discussion, were severally adopted:

Resolved, That in the lamented death of Rev. Jesse Caswell, of the Siam Mission, the American Missionary Association mourn the removal of a learned and successful missionary from an important post; that we feel called upon to strengthen and sustain this mission, as well as the Kaw-Mendi Mission, from which Mr. A. J. Carter has recently been removed by death; and that we implore for these and all the missions of the Association, the smiles of the Great Head of the Church.

MENOI MISSION.

Resolved, That in the providence of God which led to the establishment of the Mendi Mission, we recognize His call upon Christian abolitionists to engage in the work of evangelizing Africa; and that we recommend to the Executive Committee to take measures for the establishment of another mission, farther in the interior of that country, as soon as practicable.

TAMATCA MISSION

for enlarging this department of labor.

Resolved. That we approve of the efforts of our missionaries at Jamaica, to educate the emancipated people to sustain the institutions of the Gospel; to encourage the introduction of agricultural labor adapted to the new condition in which they have been placed; and that he regard their exertions for the promotion of temperance and missionary economy as worthy of extensive imitation.

OJIBWA MISSION. Resolved. That we sympathize with the missionaries among the Ojibwa Indians, in their peculiarly self-denying labors and privations; and that we rejolee in the good already effected self-denying them are provided in the spiritual and temporal prospecity of this tribe of Indians.

HOME MISSIONS.

Resolved, That the appropriations to Home Missions, including ald to the Canada Mission, be approved; that we regard with peculiar favor the efforts of these laborious and self-denying missionaries to establish a pure religion in destitute portions of our country; and that we carnestly appeal to the friends of the cause to supply the funds

SIAM MISSION. Resolved, That we are grateful for the promptness with which the friends of the Siam Mission have responded to the call for aid, and to the personal solicitations of Dr. Brad-ley on its behalf; that we rejoice in the missionary spirit awakened among the people where he has labored, and in the prospect of his speedy return to the mission with a suitable reinforcement.

Resolved. That the large number of colored persons in our principal cities makes it desirable that special missionary labor should be performed among them; and that we regard the field as one of great usefulness, demanding the unremitted exertion of wise and well directed efforts in it.

GENERAL AGENTS. Resolved, That this Association, formed to disseminate a pure Gospel at home and in foreign lands, without conniving at, palliating, or tolerating the sins of slave-holding, bastle, war, bolygamy, or intemperance, having, by the blessing of God, been eminently successful in its labors, owes it to the Redeemer, and to a world perishing in iniquity, to persevere in and enlarge its operations; and that we invite all the friends of a pure Gospel to co-operate with us in our efforts to proclaim in every suitable way, by the

press, in the church, and through the American Missionary, the principles of the Association, and to secure for its name a place on the list of benevolent societies to be presented to the church for contributions.

Resolved. That the thanks of this meeting be given to the numerous donors who have freely responded to the calls of the Executive Committee, and furnished the means for carrying on the operations of the Society the past year, and that their continued and more liberal sid is earnestly requested, that the operations of the Society may be specified.

enlarged. Resolved, That in the good that has been accomplished through the agency of this Association, we recognize the smiles of the Great Hoad of the Church, who has declared "I will be exalted among the heathen," and who calls upon his people of every name and denomination to take part in diffusing a pure Gospel throughout the world.

Resolved, That as the feasibility of establishing churchs in the slave-holding states, which shall preclude the admission before, and of distributing the fible to slaves, has been demoustrated, the Eccountry Committee be requested to avail themselves of every opportunity to apply the Gospel to the destruction of slaver; in those states.

Other resolutions were presented by different individuals, and passed,

Resolved. That as Christ and his apostles have left the church a perfect example in all her labors to evangelize the world, in their uncompromising spirit towards all sin, and their entire freedom from all temporing policy, those who imitate this example are alone worth missionaries of the Gross.

are alone worthy missionaries of the Cross.

Resolved, That the thanks of the Association be presented to Rev. David Thurston, for his able and instructive discourse preached last evening, and that a copy be reomested for mullication.

Resolved. That the thanks of the Association be presented to the families in Roston and vicinity, whose hospitalities and Christian kindness have been enjoyed by the members of the Association, and to the Committee of arrangement at Boston, who have made so ample provision for the annual meeting.

CHOICE OF OFFICERS.

The following officers were elected for the ensuing year, viz :

President-WILLIAM JACKSON, Mass,

Vice Presidents—G. W. Perkins, Conn.; F. D. Parish, Ohio; C. D. CLEVELAND, Penn.; David Thurston, Maine; Samuel R. Ward, of N. York.

Cor. Secretary-George Whipple, New York.

Rec. Secretary-Simeon S. Jocelyn, New York.

Treasurer-Lewis Tappan, New York,

Executive Committee—Arthur Tappan, S. S. Joceltn, Charles B. Ray, Samuel E. Cornish, Wm. E. Whiting, Wm. Harned, J. W. C. Pennington, Anthony Lane, Thomas Ritter, J. O. Bennett, N. Y.; Josiah Brewer, Conn.: M. S. Scudder, Boston.

ANNUAL SERMON AND DEVOTIONAL EXERCISES.

The meeting was opened with prayer by Rev. J. C. Webster, and at the commencement of the meetings on Wednesday, Rev. Mr. Patton and Rev. Mr. Cross led in this exercise. One hour was spent in devotional exercises, Wednesday morning, before the business meetings at which Rev. J. Brewer presided.

The annual sermon was preached Tuesday evening, in the Tremont Temple, by Rev. David Thurston, of Maine. The other religious services of Tuesday evening were conducted by Rev. Mr. Trask and Rev. Mr. Rand. Wednesday evening, a meeting for the purpose of listening to addresses was held in the Tremont Temple, Addresses were made by Rev. W. Patton, Rev. Charles Avery, Rev. S. Bristol, Rev. G. W. Perkins and Rev. J. P. Bardwell, formerly of the Ojibwa mission, now an agent of the Association.

ADJOURNMENT.

The Association adjourned, to hold its next annual meeting at such time in September, 1850, and at such place as the Executive Committee shall designate.

ANNUAL REPORT.

Three years ago this month, "a Convention of the friends of Bible Missions" assembled at Albany in the State of New-York, and after mature deliberation and much prayer, formed the American Missionary Association. Through Divine goodness the Executive Committee are permitted now to meet the members and friends of the Society, and present to them the Third Annual Report of its operations, and the present condition of its Missions. As in the two preceeding years, this statement must contain that which is depressing as well as that which is cheering. Since the date of our last Report, we have heard of the death of two of our missionaries in foreign lands, both of whom had deceased before our last Annual Meeting. Mr. Carter died at the Mission-house, Kaw-Mendi, West Africa, July 25th, 1848, just eight days after his arrival there, and Mr. Caswell died at Bangkok, Siam, September 25th, the day before our last meeting at Hartford.

The blessing of God has been given to the labors of our missionaries both at home and in the foreign field; the number of contributors to our funds has been enlarged; the Annual Receipts have grown from \$17.095 74 to \$21.982 96, showing an increase of 28 per cent., and 76 life members have been added to the Society by the payment of \$30 each, either by themselves or their friends. The following summary presents a view of our present condition and the results of the last year's labors:

Whole	numbe	r of missions connected with the Association		D
do.	do.	stations do. do. do		10
Whole	do.	ordained missionaries already in the foreign		
field	or und	ler appointment, and expected to sail during the	1	6
mon	th of O	ctober, of whom two are physicians	11	
		ot ordained	2	
Other	male as	ssistants	8	
Whole	numbe	r of female assistants	22	
do.	do.	of laborers sent out from this country		43
do.	do.	appointed this year	9	
do.	do.	of native male assistants whose whole time is		
emp	loyed i	n the service of the Society	3	
Native	female	assistant (teacher)	1	
		er employed in the foreign field	47	
In th	his sum	mary the name of Mr. Rice of the Canada Mission is	omit	ted.
		Churches.	-	1.
Whole	numbe	er of Churches		9

In this department of the labors of the Society, the whole number of missionaries aided during the whole or a part of the last year is. Of these only eleven have reported the present condition of their churches.

Whole number received into these 11 churches by letter..... 73
do. do. do. do. do. on profession.. 71

To this list of missionaries must be added the names of Rev. C. B. Ray, laboring as city missionary among the colored population of the city of New-York; Rev. I. J. Rice, who is laboring among the fugitives from oppression in Canada; and Mr. J. W. Gillaspie, who is acting as Colporteur in Kentucky.

The whole number of persons who are laboring in all depart-

ments of the Society's Missions.....

MISSIONARY OPERATIONS.

Mendi Mission-Kaw-Mendi-West Africa.

Missionary—Rev. George Thompson. Native Assistant—Thomas Bunyan. Under Appointment—Mr. J. S. Brooks, Mrs. Fidelia Coburn Brooks, Mrs. Thompson and Sarah Kinson (Mar-gru) a Mendi African. Total 6.

In reviewing the history of this interesting Mission, we are led to exclaim "not by might, nor by power, but by my Spirit saith the Lord." The providences of God in relation to it have been very peculiar. Ten years ago, forty Africans, recently stolen from their native land, were captured in the Spanish schooner Amistad, near the shores of Connecticut. After a long and severe struggle on the part of their friends against the courts and government of the United States, and influential citizens thereof, they were by the Supreme Court declared to be freemen, and guiltless of any breach of the laws of our country, or of nations. After their freedom had been secured, a portion of the funds so freely contributed by Anti-Slavery men for their defence remained in the hands of the Committee, who had the general management of it. These funds they determined to expend in sending the Africans back to their country, and to send with them a suitable number of Christian missionaries. As this money had been contributed by Anti-Slavery men, on Anti-Slavery principles, there would have been a manifest impropriety in placing it in the treasury of any Missionary Society into whose counsels slaveholders were admitted, or whose missionaries, or mission churches were involved in the sin of Slavery. A new organization was, therefore, commenced, to establish and provide for this particular Mission. Thus originated one branch of our operations, which still demands the continued and vigorous prosecution of our work.

Two ordained missionaries were sent with this company of liberated Africans. One of them was compelled by sickness to leave the Mission almost immediately after his arrival, since which time, although it has been the constant desire of the Society to keep at least two well qualified missionaries in that field, with two very brief exceptions, there has been but one; and for the space of nine months after the death of Mr. Raymond, the only laborer which the Society had in that field, was a converted Mendian. Under these adverse circumstances the Mission has made almost continual advances in prosperity, until at one time its school numbered nearly one hundred scholars. During much of this time the country has been almost eaten up by famine, the Mission has been surgounded by war, and to all human appearance threatened with immediate

destruction. Amid all this, however, it has stood, and still stands, apparently a monument of God's preserving care of all those who are willing to trust their defence wholly with Him.

In our last Annual Report the arrival of Mr. Thompson and Mr. Carter, at Sierra Leone, was announced. Their passage from that port to the mission premises was very tedious, and greatly trying to the health of both the missionaries. Owing to the season of the year in which they arrived at Sierra Leone, they were four weeks in going one hundred and thirty miles, as long as they had been in going from New-York to that port. Mr. Carter, separating from his companion, went forward in an open canoe, and after much exposure reached the Mission-house on the afternoon of Tuesday, July 17th. That evening he gathered together the children of the school and the other attendants at the Mission for prayer. This was the first and last misssionary labor which he was enabled to perform. Before the next morning he was in a high fever, and died on the 25th, just three days after Mr. Thompson's arrival. The feelings of Mr. Thompson, at this eventful commencement of his missionary life, can better be conceived than described. His first work was attendance at the dving bed of his beloved associate, his next assisting in making his coffin, -his first sermon the funeral sermon of him to whom he had looked for counsel and aid.

The sickness and death of Mr. Carter can be accounted for without having recourse to the unhealthiness of the climate. Arriving on the coast during the rainy season, he was frequently, and for a long time exposed to wet. After leaving the Mission-boat he was not able to get sufficient to eat, and consequently became much reduced, and took cold. In the room in which he slept, he was exposed to breathe the fumes of burning charcoal, which produced delirium and high fever. After his arrival at the mission, and before Mr. Thompson reached there with the supplies, he could not procure the comforts necessary for one in his situation; and lastly, at the Mission he failed to obtain that skilful nursing which his circumstances required.

During the long interval that occurred between the death of Mr. Raymond and the arrival of the new missionaries, some of the children were taken from the Mission by their parents, who despaired of the coming of the new missionaries, so that the greater part of the sixty-eight children that remained at the Mission at the arrival of Mr. Thompson, were those that had been redeemed by Mr. Raymond from slavery or death, and regarded him, or the missionary in charge, as their only earthly protector. Accordingly Mr. Thompson's arrival was hailed by them with the most clamorous joy. They rushed to meet him in a mass, thrusting forth many hands at once to be grasped by him in friendly greeting. The emotions produced in Mr. Thompson's mind were overwhelming, and he could only turn aside and weep. Soon after his arrival was known, the children that had been taken away were brought back by their parents. The long continued war, and the depredations made upon the mission-farm by hordes of half-starved and savage warriors, had caused such a scarcity of food throughout the entire country, and even at the Mission, that Mr. Thompson was compelled to refuse to receive them, except upon the condition that the parents would provide food for them. The promise to do so was in some instances given; and the Committee are encouraged to hope that even from this adverse providence good may be found to result.

Nearly seventy children are under the absolute control of the mission, and cannot separate or be separated from it without imminent hazard of slavery or death—a fate from which the Mission cannot save them except by retaining them under its immediate protection. The natural capacities of these children, their gratitude for the redemption of their lives and liberties, and their desire to retain the good will of the missionaries, promise rapid improvement not only in the duties of the school, but in the several departments of agricultural and mechanical employment in which they are instructed. This cannot fail to have an effect upon those who witness it, to increase the desire that their children should possess similar advantages. In this way they will be led to contribute to the support of their children while being educated, and the Mission will sconer be enabled to become self-supporting.

The numerous chiefs about the Mission are very friendly to it. According to the custom of the country, they have expected presents from the missionaries whenever they have had interviews with them. Mr. Thompson has wisely attempted to relieve the Mission from the expense attending this custom, and when remonstrated with by some of the inferior chiefs in relation to it, he suggested that the Mission could be removed farther inland, where they could be released from this exaction. The instant reply of the chiefs was, "No, no! you must not go—we like you—you must stay here—the country is yours."

The Mission, situated in the midst not only of Slavery but of the slave trade, has eyer refused to give the least countenance to the idea that man can possess property in man. Except in one or two instances, which occurred during the interval between Mr. Raymond's decease and the arrival of his successors, not even the chiefs of the country have ever been permitted to place the badge of servitude upon any man while on the Mission premises, or to carry any man bound across them. The good effect of the opposition thus shown to Slavery, together with the direct appeals of the missionaries to the principal men of the different tribes is beginning to manifest itself. Slavery and the reduction of men to Slavery are, however, so intimately connected with their savage life, that rapid progress cannot be expected-except in connection with revivals of pure and undefiled religion, and the conversion of men to God. Captives taken in war hold their lives at the mercy of the captor, and except by special intervention, the only alternative is slavery or death. A large number of those at the Mission have been saved by it from one or the other of these fates. Slavery is a punishment for crime. A law providing that a man found stealing may be shot down, or if caught must be sold as a slave, has been passed by the chiefs since Mr. Thompson's arrival at the Mission. The immediate occasion of this was the great increase of stealing since the war has been carried on in that region. This has been caused doubtless, in part, by the lawlessness generated by the war spirit, and in part by the scarcity of food consequent on its ravages. Mr. Thompson remonstrated extrestly with them against the passage of this law, spoke of the wickedness of selling men, the brotherhood of the human family and our duty to love each other. They assented to the correctness of Mr. Thompson's remarks, but in extenuation made the much abused plea of necessity, as they have none of the appliances of civilized life to restrain the liberty of men convicted of crime.

The sugar cane and cotton grow very well in that country, and if American Christians could send out business men, who could teach them the manufacture of sugar, and the best method of raising cotton, it would contribute much to the overthrow of Slavery, and facilitate the progress of the Gospel. The Mission makes earnest appeals for such assistance.

The present condition of the Mission is promising. Soon after Mr. Thompson's arrival he reported the hopeful conversion of Maria, one of the captives of the Amistad, who at the latest dates appeared remarkably well. A line from Mr. Bunyan, recently received, states that the Lord had begun his good work there, and that some of the school children and of the men attached to the Mission were 'crying out for the salvation of their souls, and being added to the Church.'

The Committee are happy to report the appointment of Mr. and Mrs. Brooks to the Mission, who with Sarah Kinson (Mar-gru) expect to sail from Philadelphia for Sierra Leone early in October.* The experience which Mr. and Mrs. Brooks have had from their connection with the Canada Mission, will form an excellent preparation for their work in Africa, and encourage the Committee to hope that they may become greatly useful in the native land of those for whose elevation and conversion to God they have so long, and with so much self-denial, labored and prayed.

After a residence of three years in this country, during which she has made commendable progress in study, Mar-gru is about to return to Africa, prepared to sid in the intellectual and domestic education of her fellow countrywomen, and we trust with a desire to become useful to them. Two of the three captive girls of the Amistad will then be at the Mission. The death of the third was announced in our last annual report. These two are both hopefully pious. Some of the men who composed the company of captives of the Amistad yet remain connected with the Mission, but the exact number of these the Committee have no means of knowing.

The Committee cannot close this part of their report without presenting the earnest inquiry whether our Association is not loudly called upon to do more, much more, for Africa. In addition to those already under appointment, the Executive Committee have resolved to send another family to the Mendi Mission, just so soon as a suitable one can be found, and we are not without hope that we shall be able to send them with Mr. and Mrs. Brooks in October. But what are these feeble missionaries, few in number compared with the hundreds and thousands of laborers demanded for that bleeding people. Mr. Raymond always regarded the mission at Kaw-Mendi as the first of a chain of posts, stretching far away into the interior, each to be manned by Christian warriors, male and female. whose only weapon should be the sword of the spirit, whose code of warfare the gospel of our Lord Jesus Christ, and whose strife might be even at the sacrifice of their lives, to honor God, and impart the blessings of the life that now is, and the hope of eternal life to those whose country they should invade. This object he ever kept before him, as have also the other members of the mission; and they have so prepared the way that the chiefs of different tribes, residing seven day's journey in the interior, claim our missionaries as theirs, and ask for the establishment of a mission among them. So far as Africa is concerned, the providence of

^{*} Since the reading of this report this company have sailed for Africa, from New-York.

God has already opened the country to us, and is now inviting us to enter. It remains with the members and patrons of our Society to say how vigorously the work shull be prosecuted.

Africa presents some peculiar claims upon American Christians for help. They can only be touched upon in this Report.

1. That country is nearer to us than any other foreign missionary field.

2. The country is apparently open to us, and its governments will offer no serious opposition to our entering any part of it.

3. The people see and appreciate the superiority of men in civilized life, and desire the cultivation which will raise them to the same grade.

4. There is there no hoary and venerated system of superstition, inwrought into the forms of society, and presenting at every point opposition to change.

5. A reason more powerful perhaps than any other to induce us to engage in this work is the deep degradation of Africa, superinduced by the Slave Trade, in which Americans have taken so prominent a part.

Always excepting the remarkable outpouring of God's Spirit in the Sandwich Islands, no people perhaps have ever more readily yielded to the cultivation bestowed upon them, than the people of Africa. The opposition to slavery and caste incorporated in the principles of our organization, the exclusion of the slave-holder from participation in our counsels, the denial of Christian fellowship in any of our Churches to all who are voluntary in sustaining the relation of master to slaves; in a word, the entire freedom from all connection with this sin which a consistent membership in our Society demands, seems to indicate that we may enter this field of labor, and strive for the overthrow of the peculiar sins of this people, without fear of the taunt "Physician, heal thyself." Will not the patrons of our Society come up to the aid of the Executive Committee. and as they have hitherto given a generous support to the Mendi Mission, henceforth enable the Society continually to enlarge their work there, sending forth religious teachers as fast as new fields shall open, and with them religious mechanics and agriculturists, to teach them the arts of civilized and Christian life.

Some Sabbath Schools and Juvenile Missionary Societies have undertaken each to sustain one or more children at Kaw-Mendi. The estimated expense of each scholar, for hourd and clothing, is twenty dollars per annum; a small sum to be expended in rescuing a child from the corruptions of heathenism, and educating him under the influences of a pure Christianity. A very little exertion on the part of Pastors of Churches and Superintendents of Sabbath Schools, may induce many other children to engage in this work.

WEST INDIES-ISLAND OF JAMAICA.

One Mission, four stations, and two out-stations.

Brainerd-Missionaries, Rev. Wm. H. Evarts and wife. Teachers, C.

B. Venning and wife.

Eliqt—Missionaries, Rev. L. Thompson and Mrs. Thompson. Teacher, Miss Mary Rennie.

Union, embracing Hermitage and Chesterfield-Missionaries, Rev. S.

T. Wolcott and Mrs. Wolcott. Teacher, Thomas Austin.

Devon-pen, an out-station of Union-Teacher, Anderson Rennie

Oberlin-Missionaries, Rev. A. D. Olds and Mrs. Olds. Teacher, Miss Mary Dean.

Providence, an out-station of Oberlin—This school is taught by Mrs. Olds.

Not permanently located, Dr. and Mrs. Hyde. Total 16.

Brainerd.—Mr. Evarts and wife, having obtained the consent of the Executive Committee returned to this country in June last, after an absence of nine years. He was much worn down by continued toil, and the responsibility that there rested upon him. In addition to teaching and preaching, he had had the general oversight of the Mission, had planned buildings for chapels, school-houses and dwelling houses, laid out the work, and aided in executing it, with his own hands, until he himself, the Mission, and the Executive Committee, were unanimous in the conclusion that he must seek rest, or soon be laid aside entirely from his labors.

The annual letter from this station says that the last year, although one of much labor and care, both on the part of the Church and the missionaries, has been in many respects an interesting and prosperous one. The improvement made by the congregation in various ways has been very encouraging. There has been a marked advance of piety and moral strength in the Church, an increase of serious attention to religion in the congregation, and a fuller attendance upon the means of grace during the year than previously. There has been a growing interest in spiritual things, a manifest improvement in the discipline of the Church, and an increased desire for education. The number of scholars was increasing, even while the means of the people were diminishing. An unusual desire for physical improvement has been manifested, and the general prospects of the people were very encouraging.

The pecuniary pressure and embarrassment on the Island has been fast increasing. This has made it more difficult for the people to contribute to the support of the means of grace; yet the missionaries have been much encouraged by the amount still contributed by the Church and congregation for religious and educational purposes. A great amount has been contributed in the shape of day-labor, of which no accurate estimate can be made. This work has consisted of making fences, planting hedges, putting the station premises in better order, cultivating a provision ground, and getting materials upon the ground for building and repairs. In this way there have been not less than from 2000 to 2500 days' work performed. There has been an increased cheerfulness in doing this work, and a manifest joy at seeing the improved state of the premises.

Fourteen have been received to the Church, on profession of faith.

The receipts for 10 months of the year, up to the 1st of May, at which

The receipts for 10 months of the year, up to the 1st of May, at which time Mr. Evarts left the Island, were as follows:

7 4 10 1 1 1 1		-
For the Minister's support	94	80
Subscriptions and contributions for chapel 4	41	50
School fees1	20	00
Collections for the poor	15	00
Cash presented to Mr. and Mrs. Evarts	23	48
	04	70

Besides this sum the congregation have raised about sixty dollars to meet the expense of securing a public road through the station and new settlements in the vicinity, and twenty-eight dollars for the poor in Ireland. The schools at Brainerd are under the care of Mr. and Mrs. Venning. On the list there are registered ninety-six scholars; the average attendance is 75. At all the stations of this Mission the practice obtains of having every family whose children attend school contribute something for the support of the teacher. This is done in the belief that thus they will be led to prize education more highly.

There is a high school at Brainerd, at which the more advanced scholars from the different stations may receive instruction in branches not

taught in the other schools.

During this year the school at Cool Shade, an out-station of Brainerd, has been given up, the Mission having become convinced that it was useless to attempt to carry on schools, where the missionaries could not superintend the religious instruction of the people.

Eliot.—Mr. and Mrs. Thompson, from this station, are also in this country, having been induced to come mainly on account of the impaired health of Mrs. Thompson, and the necessity of obtaining medical advice

and assistance for her.

The annual letter from this station states that a few have been added to the Church during the year, and five members have been excommunicated. The trials through which the people of Jamaica are passing, are thought to be working for their good. It is a time to discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Although some have been found wanting, the piety of others is becoming more clearly evinced.

The school at this station is not large; there are 23 scholars enrolled, and 25 in daily attendance. One of the most promising features of the school is the increasing interest that the Church is feeling in it.

The people at Eliot have contributed \$312.88 towards the support of the Mission, viz:

For	the support of the Pastor \$	114	86
**	building purposes, the poor, &c	149	22
**	expenses of the Church	12	04
44	support of the school	87	26
Mak	ting a total of	312	88

Union.—At the time of commencing this station, the greater portion of the Church and congregation resided at Hermitage. The people have since been able to purchase portions of land at Chesterfield, a neighboring property, while they could not procure land for themselves at Hermitage. The school is therefore at Chesterfield, while the chapel is at Hermitage.

Mr. Wolcott reports 18 additions to his Church during the year. Two of these persons are Africans, captives of the Ulysses, taken from the Isle of Pines some ten years ago. There have been some cases of discipline, although none of excommunication. One excommunicated person has been restored.

The school is taught by Thomas Austin, a young colored man educated at the Mico, a school under the care of Rev. J. O. Beardslee, formerly connected with this Mission.

The amount received from the people at this station, for all purposes, is \$107.65, viz:

For	support of minister\$31	10
**	chapel and station purposes 54	56
***	Church purposes 7	95
**	school fees	04
	\$107	65

The school at Devon-pen has been suspended during a part of the year. It has lately been re-commenced, under the care of Mr. Anderson Rennie. Although yet small, numbering only 20 scholars, it is increasing, and gives some promise of better things.

Oberlin .- The Church and congregation at this station, and at Providence, have been greatly tried. They were ardently attached to their former Pastor, the Rev. C. S. Renshaw, who was a long time in this country before he relinquished the purpose of returning again to his station. After he was constrained, by the advice of physicians, to abandon the hope of being able to labor more in Jamaica, this station was long left without a missionary. Strong effort was made by some sectarists to wean the people from their attachment to the Mission, but without much success. Before the arrival of Mr. Olds they had become greatly disheartened, and were almost ready to give up in despair. Dr. Hyde, who was stationed at Providence, was too feeble in health to allow of his teaching, and the only constant laborer there was Miss Dean, who had charge of the school at Oberlin. Since the arrival of Mr. Olds, who reached Jamaica in December last, things there present a more promising aspect. The people are deeply interested in their new Pastor; the school at Oberlin, under Miss Dean, is flourishing, and Mrs. Olds has commenced a school at Providence; the congregations are filling up, and there is an increased seriousness among the people.

The Sabbath schools at both stations are of an interesting character, and the meetings for prayer and conference are well attended. Concerning these meetings, Mr. Olds writes: "I have often thought that the attendance here would put to the blush many of the Churches of the States, where religious privileges are so abundant."

The statistics of the report are as follows: Added to the Church since Mr. Olds arrived, 4; number of scholars in Sabbath school at Oberlin, from 80 to 100; at Providence, from 60 to 80. The people have contributed in 6 months.

,	mon	teno,		
	For	their Pastor	.\$22	68
	44	Church purposes, poor, &c	. 7	00
	"	Chapel repairs	. 50	00
			670	68

The difficulties in the way of the missionary in Jamaica are not yet overcome. In some respects they seem to be increasing. Some of the dreadful habits superinduced by slavery still remain to curse the people and prevent the progress of the gospel. The ignorance, the licentiousness, the deceit, the indolence, the lack of self-control, and the habit of regarding their interest as antagonistic to their employers, which belonged to that system, are still strongly marked among them. While this is true, it is also true that they are making very commendable advances in enterprize and general improvement. The road from the depths of the degradation of slavery to the civilization of a pure Christianity, is a

long one, and, under the most favorable circumstances, a tedious one, The circumstances by which the people of Jamaica are surrounded are not by any means all favorable. The system of agriculture adapted to a slavery cursed country, is not suited to a land of freemen. Of this the planters of Jamaica did not seem to be aware, and after emancipation. many of them, instead of encouraging the people to become owners of small portions of the soil, and to introduce a system of culture and productions suited to these small farms, they sought by free labor to cultivate the same crops, and in the same way, as when they owned the laborers as well as the soil, and could drive with the cartwhip men, women and children, in their fields and their mills. This method was madly pursued, until by it, in co-operation with other, perhaps equally efficient causes, the planters became utterly ruined, were unable to pay the wages of their laborers, and threw up their properties in despair. One of the greatest difficulties in the way of the temporal prosperity of the emancipated is to introduce the cultivation of crops, and find markets for them. that can profitably be cultivated on small parcels of land. Our missionaries are encouraging the cultivation of Arrow Root, Cassada, and similar crops, very fine specimens of which have been sent by their people to this country, and may be seen and purchased at the Missionary Rooms, N. Y.

Some of the stations of this Mission will need considerable expenditures for repairs. Dr. Hyde, whose health has not yet sufficiently recovered to allow of his confinement in the school room, will undertake the supervision of these repairs, and it is thought that this employment will be conducive to his health.

It is hoped that Mr. Evarts and Mr. Thompson, with their wives, will be prepared to return to Jamaica this fall, and take with them additional laborers for the schools at Eliot, Providence, and Chesterfield.

OJIBWA OR CHIPPEWAY MISSION, MINNESOTA TERRITORY.

One Mission, three stations.

Red Lake—Missionaries, Rev. S. G. Wright, Dr. William Lewis, physician and teacher. O. A. Coe, farmer. Mrs. Wright, Mrs. Lewis, Mrs. Coe. Cass Lake—Missionaries, Rev. A. Barnard, Jos. D. Fisher, Mrs. Barnard, Mrs. Fisher.

Lake Winnipec-Missionaries, Rev. A. B. Adams, David B. Spencer, (licentiate), James Tanner, native assistant and interpreter, Mrs. Adams, Mrs. Spencer.

Undetermined, Francis Spease, farmer. Total, 16.

The Rev. J. P. Bardwell, agent for our Association, who on account of his former residence with this tribe of Indians and his familiarity with the wants of the missionaries, has been employed to collect funds, and procure the supplies for this Mission, has this year visited both the Red Lake and Cass Lake stations. No detailed statement of the condition of this Mission has been received. Mr. Bardwell's letters since his return, and those received from the missionaries, furnish us with all the important facts in relation to it.

At the commencement of the period included in this Report, many of the Ojibwas were engaged in a war with their ancient enemies the Sioux. From this cause the operations of the Mission have been much embarrassed, and strong temptations have been thrown in the way of the native converts; yet through the favor of God, they have been enabled, though tried, to overcome, and the missionaries speak of continual advancement. Improvements have been going on in agriculture. The Indians manifest more and more willingness to leave their wandering life and settle down to the cultivation of the soil, to receive the instruction of the missionaries, and listen to the word of life, and the Spirit of the Lord has not been withheld from them.

The station at Red Lake has heretofore been occupied jointly by the Rev. Mr. Ayer and wife, of the American Board, and the missionaries of our Society. The health of Mr. Ayer has been gradually failing, so that some time since he tendered his resignation to the Prudential Committee of the American Board, which has been accepted. He has accordingly left the station, and the Mission has now passed wholly under our care.

The Church at Red Lake contains ten native converts, one of whom, an aged woman of eighty winters, has recently united with it, Rev. Mr. Bardwell having baptized her, and received her to the communion of the Church at his late visit. One suspended native member, who gave good evidence of repentance, was also restored to Church fellowship. American Indians are generally polygamists, and the Ojibwas form no exception to this remark. The Mission at Red Lake has had trial of the difficulties of this question, although in a form somewhat different from that usually presented. A woman sometime since hopefully converted, applied for admission to the Mission Church while yet living with a husband having two wives. Her application was on this account rejected. She has since yielded to the instruction of the missionaries, separated herself from the man whom she formerly called her husband, and been received into the Church. This step has brought persecution upon her, but at the latest accounts she remained firm, with no disposition to retaliate. In her own language she "remembered God and was calm."

The power of the gospel has been manifest in the consistent life and triumphant death of a young sister in this Church. A young Indian woman named Hannah, recently died in Ohio, while on a visit there with Mr. and Mrs. Barnard. She died as she lived, praying for the Mission and the interests of Christ's kingdom. Her last words were, "Oh, Lord, let thy kingdom now fill this earth."

Mr. Wright has recently been ordained to the gospel ministry, and since Mr. Ayer's resignation sustains the responsibilities of pastor of the Church.

CASS LAKE STATION.

Rev. Mr. Barnard and wife, after having spent nearly a year in a visit to the States, recruiting their health, and preparing and publishing books in the Ojibwa tongue to aid them in their future labor, have returned to this station. Mr. Barnard's labors in this country were only less arduous than while at the Mission. Owing to the impossibility of finding printers who knew anything of the Ojibwa tongue, he, although previously entirely unacquainted with the business, was constrained by his desire to facilitate the work, to set the type himself.

Mr. J. D. Fisher and wife, and Mr. Francis Spease accompanied Mr. Barnard on his return to the Indian country. Mr. and Mrs. Fisher will remain at this station as teachers and assistants, and Mr. Spease will act in the capacity of farmer, either at this station, or at one just commenced at Lake Winnipec. What additions, if any, have been made to the little

Church have not been reported. Mr. Wright, who had charge of the Church during Mr. Barnard's absence, wrote to the Secretary sometime since: "There has never been a time since the commencement of the Mission, when there was more evidence of the presence of the Spirit of God than the present." And again, "The religious state of this people seems to be more interesting at this time than ever before." The children in the school have made rapid improvement, and although it is now but about three years since the station was established, many of them can read well in any book printed in their language. A Sabbath school of about twenty scholars has been commenced there.

A general improvement in this band is quite manifest; several families have built houses, and seem quite disposed to settle down; increased attention is given to the cultivation of their grounds, and in the language of Mr. Bardwell, they have done as well as could be expected of such a people. This station has derived much advantage from the aid of a young Indian girl, who has proved herself to be a good interpreter, not only giving the exact sense of the missionary teacher, but often illustrating the idea advanced, in a manner that has won the highest admiration of the Mission.

The new station at Lake Winnipec, the desire for which was mentioned in our last report, has been commenced, and the services of James Tanner, a half-breed interpreter, have been secured. Mr. Adams and Mr. Spencer will remove from the Cass Lake station to Lake Winnipec. This location is thought to be a more favorable one than Cass Lake. This band were very urgent to have the Mission established, and the chief has assigned for it a very good section of land about two miles square.

The gradual improvement of our Western States and Territories furnish some facilities to our missionaries in reaching their stations, and some mitigation of the hardships which they formerly endured. It cannot however, be said that they serve God with that which costs them nothing. In going from the highest point of navigation to their station, they still have to pass through a wholly uninhabited country a distance of 600 or 800 miles. Their only means of travel is an open canoe, which is their abode by night and day, except when they pass the portages, as they must occasionally do on foot, or encamp by night in the open air on the earth. In the report of their latest winter journey from one station to another in the furtherance of their work, or to the settlements for Mission supplies. the brethren speak of nights spent in the open air, wrapped only in the blankets they carried with them, and the thermometer ranging from zero, until the frozen mercury, in more than one instance, had ceased to indicate the degree of cold. Frozen feet and hands are the consequences of such exposure. In this connection we cannot forpear making a short extract from Mr. Bardwell's account of his late journey with Mr. and Mrs. Barnard and family, in their return to their field of labor, that the supporters of this Mission may understand something of the hardships their missionaries are called to endure. "We proceeded by a range of small lakes, rivers and portages to Leech Lake, spending the Sabbath on the bank of a small lake at the head waters of Pine River. In crossing portages and passing up small rivers, we suffered much from mosquitoes and flies. We crossed one portage of about six miles, the warmest day I think we had, during the summer. Mrs. Barnard walked those six miles in about two

hours and a half, except here and there a few rods, where the mud and water were so deep that she could not wade through without getting in over her boots, when she had to be carried. I carried little Emma in my arms all the way, and an umbrella in my hand to keep off the scorching rays of the sun. My hands were so confined that it was difficult to keep off the mosquitoes and flies. She suffered much. The flies would crawl up under her bonnet, and bite her neck and head, so that her hair all around her neck and back part of her head, was completely matted down with blood from the bite of the flies. Brother Barnard and Mr. Spease carried Ellen by turns, and some of the way she ran on foot. She, with the rest, had her share of suffering. One of her ears was filled with clotted blood from the bite of the flies, but they stood the journey remarkably well, and bore their suffering with a good degree of fortitude and patience. Sister Barnard endured the walk well, but I often wished that some of those " women who are at ease in Zion," " who are so tender and delicate that they dare not adventure to set their feet upon the ground," were obliged to walk by her side for a few miles. Alas! how little the mass of Christ's professed followers, male or female, know of real, practical self-denial for his sake! Ye that live in luxury and ease, contemplate that dear sister with her little ones, tender and delicate and but recently to all human appearance upon the very borders of the grave; behold them covered with their own blood, traveling under the scorching rays of the sun by day, and camping out upon the ground by night, as they wend their way through the lonely wilderness, to their solitary home among the red men of the forest, that they may break to them the bread of life; and say, shall they be sustained? Shall they have your sympathies, your prayers, and a portion of your substance, or are they worthy to receive only some of your cast-off garments?"

The commencement of a new station at Eake Winnipec, will require an addition of some \$600 to the appropriations for this Mission, but the friends of Christ will not regard this demand a large one, when they consider that two families, and one single man, a farmer, have been added to the Mission to enable them to carry out their plans.

Our missionaries, as heretofore for economy of expenditure, and for an example to win the Indian from that indolence, which is alleged to be one of the besetting sins of all red men, have continued to engage in much manual labor. They have cultivated their own lands, "packed" their goods on their own backs, paddled their own cances, or borne them across the portages, sawed their own lumber, either alone or aided by the Indians, whom in turn they have assisted in plowing their lands, and building their houses, that thus they might induce them to cultivate the soil, quit their roving lives, and apply themselves to the cultivation of those arts of civilization, which facilitate the progress of the gospel among them.

CANADA MISSIONS.
erstburgh. Missionary, Rev. I. J. Rice. [Mt. Hope, Mr

Amherstburgh. Missionary, Rev. I. J. Rice. [Mt. Hope, Mr. J. S. Brooks, Mrs. F. C. Brooks, now removed from the Mission.]

In our last Annual Report it was announced that none of the missions or missionaries in Canada, with which our Society have anything to do, were under the control of any missionary body in this country. The funds sent to them were those contributed directly for "Canada Missions," or some individual connected with them. In October last the

Rev. I. J. Rice and Mr. and Mrs. Brooks, who had previously made application to the Executive Committee, were taken under the care of the Society, with the understanding that it should assume no pecuniary responsibility beyond the amount received by the Treasurer for their benefit, and the proceeds of any property conveyed by either of them to the Society. Under these regulations, nearly all the funds contributed for the Canada Missions, have been paid over to one of these.

As in previous years the Rev. Hiram Wilson shared largely in the funds passing through the hands of our Treasurer for the Canada Missions, and during the last year has received very little, if any, besides that contributed directly for him, it is proper that the reason should be stated in our Annual Report. Early in 1848, a Sub-Committee from the Executive Committee had an interview with Mr. Wilson, in reference to a proposition made by him to place himself under the care of the Association, to labor as its missionary during a part of each year, the remainder of his time to be employed in promoting the interests of Dawn Institute. The Committee would have been glad to secure Mr. Wilson's undivided energies in executing their plans in behalf of the colored people of Canada. He did not feel at liberty to place his whole time under the control of the Committee; and they, without undertaking to decide upon the expediency of his laboring in an agency for the Institute, were unwilling to assume a divided or joint responsibility with them, or any other body. They accordingly reported to the Executive Committee that Mr. Wilson was not prepared to make any engagement with the Committee which would not permit him to devote one half of his time to the interests of Dawn Institute, and they therefore recommended that his proposal should not be acceded to. From that time the Committee have devoted the greater part of the funds entrusted to them for the Canada Missions, to the support of those who had placed themselves under their care. We understand that Mr. Wilson has now no connection with the Institute at Dawn, but is laboring wholly as a self sustaining missionary among the colored people of Canada, preaching to and teaching them as the opportunity is afforded. He will need aid from the friends of the fugitive. Our Treasurer will forward money to him at the wish of the donors.

Sometime in November last, Mr. and Mrs. Brooks were joined at Mt. Hope Mission by Miss Mary Teall, of Albany, N. Y. She was fitted out by the friends of the cause in Albany, and the Female Missionary Society connected with the State-street Baptist Church of that city. Miss Teall still remains at the Mission.

In March last, Mr. and Mrs. Brooks reported to the Committee that application had been made to them to have their school established as a government school, and that the more intelligent colored men whom they had consulted approved of its being done. The advantages proposed to be gained by it were, the better protection of property, the disarming of the opposition that existed to "Yankee schools," and the free admission of colored children to the government school, even if the time should come, as was probable, when the whites should have the majority. Mr. and Mrs. Brooks also intimated to the Committee that the time was near at hand when they should no longer need aid from the Seciety.

Early in June they informed the Executive Committee that a large number of the families of their settlement, having opportunity to dispose of their property, and to purchase more advantageously elsewhere, had deermined to remove to another district. This would effect such a change in their school, that it could be left without detriment to the sole care of Miss Teall. They accordingly offered themselves to the Committee for missionaries at Kaw-Mendi.

In August they were both appointed to the Mendi Mission, and as has been stated in the report of that Mission, they expect to sail from this country early in October.

The station where Mr. Rice is was, at the last reports, in a prosperous condition. The presence of the Lord was so manifestly with them, and Mr. Rice's spirit so burdened with care for the spiritual interests of the people, that religious meetings have been multiplied, and for two months he had been in meetings every evening but one. As he was daily occupied in the duties of his school, which numbered about 60 scholars, his labors were very arduous. The fruits of this special effort are not reported.

SANDWICH ISLANDS MISSION.

Makawao, E. Maui. Missionaries, Rev. J. S. Green and Mrs. Green. The Annual Letter received from this Mission bears date, Feb'y. 27, 1849, and has already been published in the American Missionary. A few topics embraced in it require to be noticed in this Report.

The church to which Mr. Green ministers has been blessed with the presence of the Holy Spirit, and, on the first Sabbath in January, some forty-five individuals were added to their number. Several of these were teachers, and others were members of the Sabbath School, and had there been instructed for several years, and for them much prayer had been made that they might be gathered into the fold of the great and good Shepherd. The day was one of great spiritual enjoyment to the missionary and his people.

The great mortality which during the last autumn and winter decimated the population of the Sandwich Islands, carried off eighty from the field occupied by Mr. Green. Until this sickness commenced, the schools were in a prosperous condition. During the year they had been increasing in numbers and efficiency. A number of children, who in previous years had been drawn away from the schools by papal influence, had returned, and at the fall examination 800 pupils were reported. The Sabbath Schools were very interesting—the Bible was read year after year in course, and many portions of it committed to memory. Great encouragement was received from this, and the hope was entertained that the children would continue to go forward until they became prepared for posts of usefulness. The breaking out of the measles prostrated the schools, and for a long time neither teachers nor pupils were able to do anything. At the date of Mr. Green's letter the schools were being resuscitated at Makawao, and elsewhere on the Islands.

The English school taught by Mr. Green was continued throughout the year. This school meets but once a week, yet those who have been constant in their attendance are reported to have made respectable improvement in their knowledge of the English language. An exercise in Theology, Hawaiian grammar and Church History form a part of the course of instruction in this school. It is closed with a lesson from the Bible, exhortation and prayer.

Concerning the state of the church, Mr. Green writes :- " As a church, I am fully of the opinion that there is as much consistent piety as in most churches of my acquaintance in the United States. Not that they will, in every respect, compare with Elders and leading devoted men among you, who have always enjoyed religious instruction, and have many of them been teachers and superintendents in your Sabbath Schools. This it would be unreasonable to expect so soon after they had been put in . possession of the word of God. That Christians of the Sandwich Islands. who, some twenty-five years since, were enveloped in a darkness that might be felt, who were gross and stupid idolaters, addicted to all the vices that disgrace human nature, and trodden to the earth by the iron foot of oppression, should, in such a short space of time, become wakeful, intelligent freemen, and in every respect pure and enlightened and consistent Christians, would be an anomaly in the history of the Church of Christ. That they should be all of this, is the earnest desire of my heart. and the desire, I trust, of every, pastor on the Islands. That many of them are aiming to become thus, I believe; and I rejoice also to add, that some at least, ' forgetting those things that are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

The experiment made at Makawao, under Mr. Green's supervision, in the sale of the public lands, so as to allow the people to become proprietors of the soil, has been successful, and its influence is quite salutary. Lands are new being sold to all who wish, and all may soon have little homes of their own. This is regarded as an important movement in favor of the people. Before it was secured Mr. Green said, "if the people do obtain the right of soil in fee simple, there is some hope that the nation will be saved. If they do not obtain lands, I have no hope that the nation, as such, will long exist."

The oppression formerly practiced by the chiefs, such as is common in all barbarous nations, is here giving way before the light and influence of Christianity. The monopoly of the land is being yielded. A constitution and written code of laws have been given to the people, to which additions are made year by year as needed, and their rights are being respected more and more by their rulers.

Many years since Mr. Green commenced the effort of making the Mission at Makawao a self-supporting one. He relinquished the aid of the Society that had previously sustained him, took the oath of allegiance to the Hawaiian government, and threw himself on the support of his church and congregation, with the full expectation of providing with his own hands what might be lacking in the contributions of his people. The experiment has been successful. He sustains to our Society relations more like those of a Home Missionary than a Foreign one. The aid we have contributed to him the last year has been very little, notwithstanding, owing to the sickness at the Islands, he has received less money from the people in the shape of a salary than before. We have now an application for a little aid, which will be sent to him by the first opportunity.

Hereafter we hope his people will enjoy what they have not before enjoyed, the stimulus afforded by the example of the neighboring churches, In past years they have stood alone among the churches of the Islands in their effort to sustain the institutions of religion without foreign aid. while their neighboring churches were sustained almost wholly by it. It is quite commendatory that they gave so freely, to the extent of their ability, in contributing to their pastor's support. We are gratified in being able to state that the missionaries of the American Board, with the full approbation of the Prudential Committee of that body, are about to imitate the example of Mr. Green. They will, like him, take the oath of allegiance to the government of the Islands, and thus identify themselves with the people. We hope the example of all these churches will be mutually edifying, and that they will provoke each other to love and good works.

HOME MISSIONS.

In this department of labor the Executive Committee have continually kept in mind the resolution passed at the last meeting of the Association. which directed them to maintain Home Missions so far as the funds entrusted to them for that purpose, and their own judgment of individual applications and cases would allow. In many cases of individual application they have granted only a part of the sum which the necessities of the case seemed actually to demand, and yet they have exceeded the contributions made to this specific department. Besides the city missionary, and the colporteur who is charged with giving Bibles to the slaves in Kentucky, who are provided for by special contributions, 17 missionaries have been aided in the Home department, and the aggregate of appropriations voted them is nineteen hundred dollars. Six of these are laboring in Ohio, four in Wisconsin, one in each of the states of Iowa, Illinois, Michigan, Indiana, New York and Kentucky, and one in Canada West. Of the six who have been aided in Ohio, one has preached during a part of the year toeight different congregations composed mostly of Germans. Four others have been connected with the Presbyteries composing the Free Synod of Ohio, and a fifth has recently been united to that body. The churches that compose these Presbyteries have withdrawn their connection from the General Assembly of the Presbyterian Church, because of the connection of that body with churches of slaveholders. Some of these churches had been receiving aid from the A. H. M. Society and still needed it; but they saw, or thought they saw, a manifest inconsistency in their receiving aid from a society, of which bodies of slaveholders are not only auxiliaries but constituent parts, and whose missionaries were planting and building up churches into which slaveholders were freely admitted. Accordingly they withdrew from the patronage of that society and made application to us. As this Synod had become auxiliary to the Association in missionary matters, an arrangement was entered into with their churches, by which they were to make two collections each year for our funds, one for Home Missions and one for Foreign Missions; and the Executive Committee agreed to expend within the bounds of each Presbytery, a sum equal to twice the amount of its collections for Home Missions, if, in the judgment of the Presbytery, that sum was necessary to sustain the institutions of the gospel among them. Under this arrangement appropriations have been voted in aid of four of the ministers of this Synod, to the aggregate amount of \$475. The Executive Committee will not be charged with ministering to the extravagances of their missionaries, when it is stated, that including the amount received from our

Society, many of them have less than \$250 per annum each, on which to support themselves and families.

One missionary in Ohio, who ministers to 4 churches composed mostly of Germans, has met with the difficulty so common in German churches. arising from the manner in which their members are received. Many of the communicants having become connected with their respective churches by the rite of confirmation, after having been instructed in the Catechism and the doctrines of the church, are considered members in full, and entitled to partake of the Lord's Supper. They claim that their children shall be admitted in the same way, even though neither the children themselves, nor their parents for them, have any belief that they have been converted. The practical difficulty, in this particular case, is only with those whom he finds already in the churches to which he ministers, for his uniform practice is to refuse admission to any but those who give . credible evidence of a change of heart. This uncompromising course is having a salutary influence, and most of those, 16 in number, whom he has received into the church, are young people, and give cheering evidence that they are born again.

Mr. Clarke, who has labored in Canada West, has preached a part of the time to a congregation of colored people.

A schedule showing the results of the labor of the Home missionaries of our Society makes a part of this report. It will be seen, however, that the returns are very imperfect. Steps will be taken to secure full and uniform reports from all the missionaries another year.

The largest number of hopeful conversions reported by any one missionary, is 40; the largest number reported as received into the church on profession of faith, is 16, and by letter 43.

The Executive Committee have, as instructed, examined into the claims and condition of Oregon, California, and other recently acquired territories as prospective fields for future Missions. Early in the year this subject was referred to a committee, who have had it under consideration. The field is regarded as a very important one, demanding missionaries of the highest order, men who shall hold no compromise with the sins of slaveholding and caste, and who will teach that the proper discharge of our duties as citizens and neighbors is a necessary part of religion. Intelligence is expected from some of our friends there, which may determine the Committee to enter that field. They are not yet prepared for it. Costly as a Mission there would be, the Committee, judging from the correspondence of the Society, are sanguine in the hope that when the proper time shall come, the funds to sustain it will be easily obtained.

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Ministers.	O. Emerson. G. Fee, Henry Belden, N. Miller, Wm. L. Parsons, W. G. Kephart, W. W. Blanchard J. H. Byrd, L. Bridgman, A. L. Rankin, David Wert, David Wert, N. D. Moore, E. D. Sewerdi, E. D. Sewerdi, Jas. McCoy,	S. F. Clarke, Colporteur, } Jas. Gillaspie, }

SIAM MISSION.

Bangkok—Siam.—Missionaries under appointment. Rev. D. B. Bradley, M. D., Rev. L. B. Lane, M. D., Prof. J. Silsby, Mrs. Bradley, Mrs. Lane, Mrs. Silsby. Total, 6.

At the last Annual Meeting of the American Missionary Association, a resolution was passed approving the action of the Executive Committee, in the establishment of a Mission at Siam, and the acceptance of the services of our esteemed brethren, Messrs. Bradley and Caswell, and ex-

pressing the confidence of the Association in the wisdom and piety of these missionaries. Just twenty-four hours before that meeting assembled at Hartford, Mr. Caswell, at Bangkok, ceased from all earthly labors and entered into rest. Such are the uncertainties of life, and the disappointments with which we meet, even in our most studied efforts to promote the work of the Lord. In this event, the Mission at Bangkok has met with a severe, an almost irreparable loss. Another man of equal piety and equal learning may doubtless be found to supply his place; but many years must pass before such an one can obtain the knowledge of the language and customs of the Siamese which he possessed. He entered into the service of our Society, July 1, 1848, and died September 25th. In the sentiment of the following extract from the minutes of the Executive Committee, we have no doubt that the Society will cordially unite: "In the midst of our affliction, on account of this sudden bereavement, we desire to record our gratitude to God that we were permitted to sustain our departed brother even for so short a period, and would express our undiminished confidence that the great Head of the Church will sanctify this afflictive event to the good of his friends, of the Committee, and of the Mission cause."

The American Board having resolved to relinquish their Mission at Bangkok, with which Messrs. Caswell and Bradley were formerly connected, negotiations were commenced with their Prudential Committee, which resulted in the purchase by the Executive Committee of all the Mission property connected with the Board's Mission at Bangkok, except the library and school apparatus. This property consisted of two Teak wood dwelling-houses and a chapel, with all their appurtenances; two printing presses; a small hand printing press; two standing presses; a floating house dispensary; a small hospital building, with all the medicines still there; one book-bindery and one type foundry, connected with the presses, with all the tools and furniture of these establishments. The whole cost of this purchase was sixteen hundred dollars; and although there was connected with it more of some kinds of property, than the Executive Committee thought necessary for the prosperity of the Mission, vet in view of the fact that the essential articles could not be procured from any other quarter, except at a very much greater expense, and that a part of this could not be obtained without the whole, they feel confident that, in making this purchase, they consulted the prosperity of the Mission, and the best interests of the cause. The property thus purchased originally cost the American Board five thousand or six thousand dollars. As the time of Dr. Bradley's return to the Mission was then uncertain, with the consent of the Prudential Committee, their only remaining missionary there, Mr. Hemenway, was requested to take charge of the Mission property and remain at the Mission, at our expense, until the arrival there of Dr. B. and his fellow laborers. This he consented to do, and the Mission has since been under his charge.

Two missionaries with their wives are under appointment for this field, and the Committee hope that they, and Dr. Bradley and wife, may be able to sail for Singapore and Bangkok during the month of October.

The agency of Dr. Bradley in collecting funds, although generally successful, has not yielded as much as the Committee hoped. They supposed that the churches of New England and elsewhere would be opened for

Dr. Bradley, and that he would be permitted to urge the claims of the heathen in general, and of the Siamese in particular, upon the sympathies and charities of the Church, and that individual christians would thus be permitted to hear for themselves, and send their benefactions to the heathen through such channels as they should then prefer. In this they have been disappointed. Many pastors of churches, fearing that Dr. Bradley's efforts would act injuriously upon the interests of other missionary societies, have either denied him the privilege of presenting the missionary cause in their churches, or granting this, have refused to sanction his soliciting funds for this Mission, either publicly, or from house to house. Wherever he has been heard he has been enabled to give a favorable impulse to efforts in behalf of Missions, which has resulted not only in enlarged contributions, but in the application of a much greater number of men for appointments to this field, than the Executive Committee think it wise to send.

Another result of Dr. Bradley's labors in this country has been to create a deep interest in favor of Christian colonies, and to impress apon mechanics, artisans and business men in general, a sense of their obligation to the heathen—and to lead them to inquire why they should not go forth bearing the gospel to destitute portions of the earth, and carry with them the arts of civilised and Christian society. In this the Executive Committee greatly rejoice, and although they are not certain that the American churches are prepared for such movements on a large scale, they are fully convinced that they must be entered upon and prosecuted with the same devotedness that we demand in a missionary of the cross, and with the same vigor that business men manifest in the affairs of this life. When this is done it will be easy for missionaries to educate their children without sending them away from their parents, and they will become, as they ought, identified with the interests of the people whom they would bless.

The decease of Mr. Caswell, and the consequent return of Mrs. Caswell to this country, have required a large expenditure of funds. These events have been brought about by the providence of God, and were entirely beyond the control of the Committee. He who has styled Himself the widow's God, and the Father of the fatherless, will doubtless secure the re-imbursement of the whole to his cause.

City Missionary-Rev. Charles B. Ray.

The labors of Mr. Ray are confined almost exclusively to the colored population of the city of New York. By an understanding with the Executive Committee, he has been permitted to devote the greater portion of his labors for the past year to the church which he had previously gathered. They have not been blessed with any special outpouring of the Spirit of God, yet a good degree of prosperity, external and internal, has been granted to them. The number of permanent and regular members of the congregation has been increased. The church, at the date of Mr. Ray's report, consisted of thirty-five members. During the summer months the Sabbath School has contained more than forty scholars; in the winter the number was less. General missionary labor, in the street, and from house to liouse, although receiving less attention than in former years, has not been neglected, and the Colored Home has been regularly

visited as heretofore. This year his duties will be more those of a missionary in general.

In concluding his Report, Mr. Ray calls the attention of the Committee, and the patrons of the Society to a prominent obstacle in the way of the progress of religion among the colored population of a large city. Excluded by a cruel prejudice from the edifices erected for religious worship by their white brethren, or driven into a disgraceful corner, they have been compelled in self respect to seek places of worship, where, separated from the prejudices which have hitherto oppressed them and prevented the progress of the gospel, they might worship God and cultivate their religious affections without opposition, and free from the contumelies under which they have suffered. In a few instances only have they been able to accomplish this. They cannot like their brethren among the whites, even when possessed of equal wealth, secure an eligible location for their assembling together. The prejudice that meets them in what ought to be to them a sanctuary, follows them as they seek to purchase or rent a place in which to worship God. In the church it manifests itself by shutting them up in a corner; in the street by enhancing the price of property already almost beyond their reach, until they are entirely unable to procure it, or by raising objections to having locations they might select occupied by colored congregations. It is respectfully submitted whether an impartial Christianity does not require that we should do more for this prescribed class, and that all missionary bodies should so direct their labors, as to break down the prejudice which strengthens the bonds of the enslaved, and crushes the upward tendencies of the free,

Colporteur and Slaves' Bible Fund.

Mr. Gillaspie has been employed a large portion of the year as a colporteur in Kentucky, and especially instructed to supply the slaves within his reach with the Bible. His support is contributed by the Youth's Missionary Society belonging to the Sullivan street Congregational Church of New York, auxiliary to our Society.

Mr. Giltaspie is a member of Mr. Fee's church, the only Presbyterian or Congregational church in Keutucky, known to us, whose covenant excludes the slaveholder. Mr. Fee has a general oversight of Mr. Gillaspie's labors.

In answer to inquiries and instructions from the Corresponding Secretary of this Society, in relation to giving a Bible or Testament to every slave that can read, and to pass by no family without inquiry and supply, Mr. Fee says, "I can assure you that he never passes by a slave or a family." In that part of Ken ucky the slave population is comparatively sparse, hence the number supplied with the Bible is not great. One of the most important objects gained by Mr. Gillaspie's labors is, in Mr. Fee's estimation, the free conversation which he has in almost every family, on the sinfulness of slavery, and the duty of separating entirely from it in all Christian organizations.

During a part of the year, Mr. Henry Bibb, formerly himself a slave, has been successfully employed in collecting funds for this object.

Mr. Fee has been requested to secure the services of other colporteurs, that the work may be extended.

CONCLUSION.

In concluding their third Annual Report, the Executive Committee of

the American Missionary Association wish to express their continued confidence in the correctness of the distinctive principles sustained in the Address of the Convention that formed our Society, and embolied in our Constitution; and in the importance of their practical application in the work of Missions. Regarding slavery as a sin, and abhorrent to every Christian feeling, the observations of the years that have passed since our organization have but matured our opposition to it, and given permanence to the conviction that all who have any voluntary connection with it, walk disorderly, and should be precluded from admission to Christian fellowship in the church of God.

By this it is not meant that the existence of a legal relation constitutes him to whom it pertains a sinner, but believing slavery to be a sin, a sin of an aggravated character, we hold that wherever it exists there must be guilt: While the great majority of those who sustain the relation of master to slaves do it voluntarily, and for their own convenience, we are compelled to look upon every person sustaining it as giving prima facie evidence of guilt, and to require of him when he presents himself at the door of the church, as an applicant for admission to Christian fellowship, that he should give the most satisfactory evidence that in the relation he is involuntary, and is ready and resolved to surrender it, and abnegate the privileges which it confers upon him. If he sustains the relation voluntarily, even though it be with the slave's full and enlightened consent, and by his request, we would urge him first to go and remove the stumbling block which his sustaining this relation lays in the way of others, and then come and offer his vows in God's house.

Having this conviction, the Committee, as the Executive of the Association, cannot, will not, sustain or give countenance to a missionary who will receive slaveholders as members of the Christian Church, without requiring of them public and satisfactory proof, the slave himself being permitted to judge, that they are involuntary in sustaining the legal relation.

As with the slaveholder in pagan lands, just awakened from his ignorance and sin, so, and much more, with the enlightened, but persisting slaveholder at home, we cannot, in an official or individual character. do anything that even by implication can be considered as sanctioning his claim to fellowship in God's house. Hence we cannot receive him as a member of our Association, nor solicit his donations for our treasury, when by so doing we should encourage him to hope that we can treat him as a Christian brother. What is here said of slaveholding, is true, with the proper change of terms, of caste, and of all similar sins. These principles and this course of action, the Executive Committee believe to be contained in and indicated by the constitution of our Society. They were believed to be correct when the organization was entered upon, and thus stated, must, it seems to us, command the approval of every enlightened Christian. The doctrine that man can hold property in the body, soul and spirit of his fellow men, to use them for his own convenience, is too repulsive to find a place in any free and enlightened mind. It is believed that the abstract truths here presented are acknowledged as such by the officers of most of our benevolent societies, and yet it is greatly to be lamented that the exceptions admitted by some of them sweep away the general rule.

Some of the doctrines of our Association, as stated in the Address of the Albany Convention, are, that "Christianity wages an uncompromising warfare against all forms of sin, public as well as private;—social, political and organic, as well as individual; sins sustained, authorized, legalized, and even required and enjoined by civil rulers, as well as sins forbidden and punished by them; and ministers of the gospel, Christians, and Christian churches, should themselves abstain from, and reprove in others, the one class of these sins as fully as the other." That "No teacher of Christ's religion may lower down its high standard, nor compromise its unbending claims, nor shun to unfold all its doctrines, to declare all its prohibitions and precepts, or to insist upon all its duties, through a compliance with the requisitions of civil rulers, or the wishes of the people. They are never to be partial in the law, nor shun to declare the whole counsel of God."

"That conversion, new birth, or regeneration, which entitles to Christian fellowship and membership, we conceive to be a 'great moral transformation, in which singers of every description break off their sins by righteousness in heart and life, and no longer indulge in them. Whenever they become the subjects of such a transformation, under those faithful Christian instructions which should both precede and accompany their admission to church privileges, it may be expected that ' the slave master' will ' be prepared to break the bonds of the slave, the oppressive ruler led to dispense justice to the subject, the proud Brahmin to embrace fraternally the man of low caste, and the polygamist to obey the seventh commandment, and live with only one lawfully espoused wife. We therefore account it a perversion of Christian institutions, to receive into the churches, without 'fruits meet for repentance,' the proud Brahmin, remaining proud, and refusing to embrace fraternally the man of low caste-the oppressive ruler, still remaining oppressive, and not dispensing justice to the subject, the polygamist refusing to conform his life to the law of Christian chastity, and the slave master refusing to desist from his 'violation of the natural rights of man,' by ' breaking the bonds of the slave.' And the practice of receiving such flagrant, habitual, and determined transgressors into the churches, under the idea that they are converted, while refusing to abandon their cherished and darling sins, and with the vain hope that the privileges of church membership and the special ordinances of the Gospel,-the baptisms and the sacraments-will work out the great moral transformation afterwards, we hold to be a glaring departure from the principles and the usages of evangelical Christians, tending to foster the grossest delusions, and involving some of the worst elements of the superstitions and corruptions of Romanism itself."

The friends of Missions assembled at Albany, believing that these principles did not find a full and adequate exemplification in any of the existing missionary organizations, united to form the American Missionary Association, and three smaller organizations that heartily embraced these truths, immediately united with it. The men who formed the new Society withdrew from the missionary bodies with which they had been connected, under the influence of a painful conviction, that in relation to slavery and caste, they had failed to make application of these truths.

After the lapse of three years, it is a proper subject of inquiry, how far

in the progress of truth the application of these principles has obtained in other Societies. That there has been progress we are gratified in being permitted to acknowledge. In Mission churches, and Mission schools of far distant and heathen lands, after a vain attempt to destroy the spirit and practice of caste by the preaching of the gospel, while permitting its existence in the relations of both church and school, it has been found that the purity and prosperity of religion demanded that all who would enjoy the privileges of education, or the fellowship of the church, should immediately disregard and trample on its cruel prejudices.

The correctness of the principles enunciated in this Report, so far as they relate to the character of the system of slavery, and to the duty of missionaries to require of every member who is involved in it, proof that he is free from its guilt, before they allow his title to a place among the followers of Christ, is acknowledged in other large and influential bodies. We do not find, however, among the missionary organizations of the United States, except in the Baptist denomination, and the "Reformed Presbyterian Church," any society engaged in the work of Foreign Missions, that can be prevailed upon to adopt the rule that they will not sustain Mission or Mission churches who will not make a practical application of these principles in the admission of their church members. This statement is made with no disposition to assail other bodies, or to cripple their power to do good. It is but a relation of the circumstances which led to the formation of our Society, and which now demand its continued and permanent existence.

The providences of God, co-operating with what we sacredly believe to be the influences of his Holy Spirit, in leading Christian abolitionists to desire to see the work of Missions carried forward in such a way as to build up a pure Christianity, wherever its professed ambassadors should be sent, and at the same time, in its reflex influence, to purify the church at home and work deliverance for the bondman, have led our Society almost in a way that we knew not, until we are compelled to believe that God has called us to enlist for life in this work. His call we dare not disobey.

For the blessing bestowed on our labors during the last year we have rejoiced, and will rejoice: while we unite in thanksgiving to God, and ascribe to the bestowment of His favor whatever has been accomplished through us in the promotion of the interests of His cause. Much however, yet remains to be done. A beginning has scarcely been made .--The slave is yet in his chains, the name of God is blasphemed because of the connection of His professed people with the system; yet very few are willing to deny Christian fellowship to those who dishonor God by persisting in the practice of this sin. Much therefore remains to be done in our own land. We cannot, however, forget that in other lands not merely millions, but hundreds of millions are perishing for lack of knowledge. As fast almost as the beating of the pulse, they are sinking in the grave, with the corruption of heathenism upon them, having none to point out to them the way of life. The love of Christ then should constrain us to go forward. The honor of God, the interests of his Church, the purity of religion, the welfare of the world, the hope of being made agents in the salvation of some, all call upon us for a renewed and more unreserved consecration of all that we have and are to this blessed work.

CONSTITUTION

OF THE

AMERICAN MISSIONARY ASSOCIATION.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of Evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society.*

ART. IV. This Society shall meet annually, in the month of September, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from Churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, a Corresponding Secretary, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretary and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and in general, the transaction of all such business as usually appertains to the Executive Committees of Missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries, and its doings to be subject always to the revision of the annual meeting, which by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision,

if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, in their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequitted labor, or to welcome to its employment those who hold their fellow beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to the previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

LIFE MEMBERSHIP.

At the Annual Meeting of the Society, Sept. 1847, the subject of Life Membership was referred to the Executive Committee in the following resolution:

Resolved, That any person may become a life member of the Society, on conditions that may be prescribed by the Executive Committee, agreeably to the Constitution.

The Committee subsequently made the following provision:

Resolved, That "any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities and who contributes to the funds" of the Association the sum of thirty dollars, may thus become a life member of the Association.

By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, incarnation and atoning sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteour

DELIVERED BY DAVID THURSTON,

PASTOR OF A CHURCH IN WINTHROP, ME.,

AT THE

THIRD ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

AT

BOSTON, MASSACHUSETTS.

SEPTEMBER 25, 1849.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION:
WM. HARNED, AGENT, No. 61 JOHN STREET.

ANNUAL SERMON.

MATTHEW III. 10.

Now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

John, the harbinger of Christ, made this announcement. Sent to prepare the way of the Lord, he called on the people to repent, and to do works meet for repentance. He sought a thorough change. He taught that Messiah, who was soon to appear, would spare no evil; that he would make a more marked distinction between the precious and the vile, than had before been made. With his "fan he would thoroughly purge his floor; and gather his wheat into his garner; but would burn up the chaff with unquenchable fire." He would not merely cut off some branches, more unseemly than others, from the trees which bore not good fruit; not merely "regulate existing evils," but exterminate them. The text, though figurative, expresses a very definite sentiment. The axe is the proper instrument for felling trees. When laid at their root, they are to be effectually removed. Whether trees represent men. principles, systems, or practices, the design of the text evidently is to show, that the trees which do not bear good fruit, wherever found, are to be destroyed; that whatever toleration had heretofore been given them was now to cease. Thus Paul said to the men of Athens, "The times of this ignorance, God winked at; but now commandeth all men everywhere to repent." The aw required the same moral character as the gospel. There was then the same way of forgiveness and acceptance with God, as at present. The gospel is a more explicit and full exhibition of the will and purpose of God, in regard to saving sinful men. It presents the impelling motives to holiness of heart and life in a more lucid and impressive manner.

Divinely appointed means are always adapted to the end sought; the remedy is suited to the disease.

Let us, then, understand the trees to represent existing moral evils—the axe, the truths contained in the Bible. Then first, there are many evils to be removed. Secondly, the truths contained in the Bible are the proper means for removing them. Thirdly, to effect their removal, these truths must be applied to the evils.

1. There are many evils to be removed. Among the first, the inordinate love of the world, the idolatry of wealth, takes rank. "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God: whosoever, therefore, will be the friend of the world is the enemy of God." But what is this forbidden love of the world? The world is good, fitted to answer valuable purposes. To desire and seek it supremely is sinful and dangerous. To take a deeper interest in gaining it; to use more skill, enterprize, labor and zeal, for this purpose, than to become eminently holy; or than to advance the kingdom of Christ, to have men thoroughly converted and saved, is forbidden. When men are more extract of find and more ready to embrace an opportunity for a lucrative bargain, or a post of honor, or any worldly distinction, or pleasure, than to find an opportunity to contribute to promote the cause of truth and righteousness:

to enlighten the ignorant, to reform the wicked, to relieve the suffering, to comfort the afflicted, they have the forbidden love of the world. If they are not more willing to bestow skill, time, money, effort, according to their ability, to advance the cause of Christ, than for the purpose of getting property, they serve not God, but mammon. The love of God dwells not in them. No matter what they may sometimes think or feel, say or do; no matter how earnestly they may talk on religion, how fervently they may pray, or what princely offerings they may, at times, make for valuable objects; if they are not more strongly inclined, habitually, to do what they can for the salvation of men. than for the attainment of any secular good, they are not of Christ, but of the world. Yet where shall we not meet this inordinate worldliness? It is seen on 'change, at the counter, in the shop, the hall of legislation, the court of justice, in the groves of Academus, at the Castalian founts, and must it not be added, in the church? The author of the book called "Mammon" has proved, that "covetousness is the sin of the church." How true it is now. that men " seek their own, not the things which are Jesus Christ's." How many more say, "Who will show us any good," than "Lord, lift thou up the light of thy countenance upon us?"

Instead of bringing forth good fruit, this inordinate love of the world has produced that covetousness which is idolatry, heresy, deception, fraud, injustice, theft, robbery, murder, suicide. What iniquity may not claim affinity with this prolific source of wrong doing? "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." But why should the riches, honor, or pleasures of the world so engross the minds of men. They have no intrinsic worth. What does a man need of a hundred thousand dollars, or of fifty, or twenty thousand? Neither he nor his family can use it for any of the needful purposes of life.

It is difficult to have riches and not trust in them. "How hard is it for them that trust in riches to enter into the kingdom of God?" The cares and perplexities attendant on wealth, prove a great hindrance to being saved. Riches induce men to neglect their spiritual welfure, tend to harden the heart, foster pride, ambition, luxury, self-indulgence, effeminacy, lasciviousness, and the spirit of caste, if not in those who accumulate, in those who inherit them. These, and their kindred vices counteract the genuine tendency of the gospel to save men. They make the humility and self-denial requisite to be followers of Christ and to inherit the kingdom of heaven, difficult in the extreme. If this love of the world were not a prevalent and tremendous evil, why such impressive representations of it, as we find in the account of the rich fool—the rich man and Lazarus—the young man, who came with such a serious inquiry to Christ, and yet like many, many others, parted with Christ rather than riches!

How much property beyond the amount included in the prayer of Agur, Prov. xxx. 7-9, one may acquire and retain till death, and then go to heaven, is a momentous inquiry. How much one may hold during life, and when children and relatives are well provided for, bequeath none to charitable objects, or to extend the kingdom of Christ, and yet be saved, is a very solemn question, which it may be of infinite importance to have rightly settled.

2. Superficial, incorrect views of truth and duty are prevailing evils. They are highly prejudicial to the spiritual and eternal interests of men. Whatever men persuade themselves to believe, is truth to them; and whatever they think is duty, is right for them. Instead of consulting the unerring, immutable, eternal standard of right and wrong, they consult their inclinations to learn what is true, and their convenience to learn what is right. Thus vague notions of right and wrong, atheism, infidelity, pantheism, transcendentalism, and their allied errors are received and propagated to an extent truly alarming.

Sound doctrinal views have a much more intimate and indissoluble connection with right affections and practice, than many suppose. A belief of the doctrines of the Bible lies at the foundation of all true religion. The Bible has a complete system of doctrines to be believed, of precepts to be obeyed, and of motives by which to be actuated in obeying. The doctrines are simply statements of facts; out of which all the commands proceed. God is a being of infinite perfection. Men are rational, moral agents. These are doctrines, but are only statements of facts. From them arise the obligation and the precept, to love God. Another doctrine is, men are sinners, which is only stating another fact. From this arises the command to repent-Christ is the only Mediator between God and men. Hence the duty of believing on him. So all the other duties, which we owe, either to God or man, have their origin in the doctrines. Obligation to obey any particular precent can neither be perceived, or felt, any further than the doctrines out of which the obligation arises are understood. How can one be convinced, that he ought to reverence, love, obey and submit to God, if he has no correct views of himself as a moral agent and of the character, law and government of Jehovah? What force will there be in the command to repent, given to one who does not know that he has sinned? Why should he feel bound to believe on Christ, as the only Mediator, if he knows not who he is, what he has done, what relations he sustains to sinners; or has essentially erroneous views of him! One great reason why so many pay no more regard to their immortal interests, is that they are either ignorant of the doctrines of the Bible, or have erroneous views of them. They see not their duty to obey, nor their guilt for not obeying, This ignorance, or error, or both, occasion much of the prevailing religion to be superficial, partial, fitful. It lacks depth, completeness, constancy. It is the religion of emotion, or form, rather than of principle. At times, it rises high: then sinks low, and so remains. The fallow ground of the heart was never thoroughly broken up. Convictions of sin were not sufficiently deep. They saw not how "exceeding broad was the commandment." They tasted not enough of "the wormwood and the gall" of having transgressed, to produce that hatred of sin, which shuns the very appearance of evil-nor had they such a view of "the breadth and length, and depth and height of the love of Christ," as to be " rooted and grounded in love." There are many stony and thorny ground hearers; and not a few, who, like the Pharisees, "pay tithe of mint, anise and cummin, but omit the weightier matters of the law, judgment, mercy and faith." "The grace of God that bringeth salvation" teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." This is the only grace, by which men can be saved, and leads the subjects of it to perform their duties to God and men, to their bodies and souls, in a manner equally careful and strict.

But indistinct, unscriptural views of the greatness, excellence and glory of

God, and the claims he has on them, lead to irreverence of his name, neglect of his worship, and disregard of his authority in general. Hence the lax notions and practices of many. For they have not learned that their obligation to love God with all the heart, mind and strength, is founded in the perfections of the divine character and the faculties of their mind. While God remains the same, and they have those faculties, their obligation cannot cease. Be their moral character or condition what it may, as long as they have the capacity to love God, and he continues worthy to be thus loved, they will be bound thus to love him.

Low thoughts of God lead to low thoughts of sin. Some have such mean thoughts of their Maker, that they deem the sufferings endured in this life an adequate punishment for sinning against him. They see not, that for transgressing his law, they deserve the damnation of hell. They degrade the Saviour. Unbelief appears no great evil. Their guilt for not embracing Christ seems small. Why, they are ready to ask, should that be a damning sin? Had they scriptural ideas of the exalted character of the adorable Redeemer, their unbelief would have a very different aspect. Unbelief rejects him, "whom God has set forth to be a proplitation, through faith in his blood, to declare his righteousness for the remission of sins, that he might be just and be the justifier of him that believeth in Jesus." Unbelief practically slights and sets at naught "all the glory of his person, and all the love of the Father in sending him into the world, and all his unparalleled love in the whole work," which he came to accomplish.

Another evil of these superficial views, is men's trusting in their own righteousness. This leads them to put their sin-defiled performances in the place they should give the atonement of Christ. Instead of making "Christ all in all," they make nothing of him.

3. The prevalent doctrine of expediency produces much evil. It is always expedient to do right, but never to do wrong. "All things," said Paul, "are lawful for me, but all things are not expedient." In some circumstances, it may not be expedient to do certain things in themselves right. It was lawful for the Apostle to eat meat, but he might find himself so situated that it would not be expedient. The prevailing, false doctrine of expediency justifies men in being more concerned for their own wealth and safety, than for truth and duty. "It inquires what is politic rather than what is right; what is convenient rather than what is required." In effect, it denies the distinction between virtue and vice, and makes right and wrong to depend on circumstances. This is not always true. Some things are in themselves, intrinsically, in all conceivable circumstances, right. "To do justly, to love mercy, and to walk humbly with God," will eternally be right. No authority, no interest, no possible situation, in which a rational creature can be, will ever make either of them wrong. Some other things are, in themselves, intrinsically, in all pessible eircumstances, wrong. To be unjust, to be malignant, to walk proudly before God, will, in all supposable cases, be forever wrong. In the nature of things, it is not possible to make them right.

Yet are not the business transactions of men, nearly all conducted according to this corrupt principle? Who thinks, in making a bargain, that he is bound by the rule, "Look not every man on his own things, but every man also on the things of others?" or that, "let no man seek

his own, but every man another's wealth?" "All things whatsoever, ye would that men should do to you, do ye even so to them." These directions are just as binding upon men, as the command, "Thou shalt not steal." They require, that in all matters of trade, each party should have the same regard to his neighbor's interest that he has to his own. Men are under the same obligation, in every exchange of property, to proceed according to these rules, that they are to obey the eighth commandment. Every farthing men gain by violating these directions, no more belongs to them, in the sight of God, than though they had stolen it.

In political concerns, scarcely any other principle, than this false expediency, is recognized, as admissible. Instead of asking what God requires, the question is, "what does the success of the party require?"

But the most deplorable evils result from the adoption of this principle in the concerns of religion. Truths, which the unrenewed, selfish, proud heart of man dislikes, which exalt Jehovah and show man his true character and position, are either kept out of sight, or so faintly presented, or are so enveloped in the flowers of rhetoric, that their force is lost. Men are not "pricked in the heart," because the naked point of the sword of the Spirit is not pressed upon it. In many creeds, sermons, prayers, and conversations, these truths have not the prominence, which they have in the Bible, or which the Puritan churches once gave them. Why is there such a disjoining of what God has united-dependence and free agency-necessity and liberty-divine sovereignty in selecting the heirs of salvation and human accountableness-the indispensable necessity of personal holiness and salvation by free grace? Why those efforts to divest the Bible of mystery, to explain away what is offensive, and bring out a system, not because honorable to God and sanctifying to the heart? Plainly, because it will be more popular? Tests of christian character are diminished, the standard of christian duty is lowered, till the distinction between the church and the world is nearly lost. Did not the world see some persons at the table of the Lord, how would they know that they belonged to the church? The early disciples of Christ imbibed his Spirit. Others "took knowledge of them that they had been with Jesus." How far is this true of the mass of his professed followers now?

This doctrine has relaxed the discipline of the church. Instead of carrying out the true principles of the Bible, too often there is more concern to know how a contemplated measure will be received, whether men of property and influence will not be disaffected, than to know what God requires. There is more fear of some evil consequences than of sin, of certain men, than of God. Sin is suffered, lest, to rebuke it should make disturbance, and favor be lost. Purity is sacrificed to peace. Some doctrines of scripture are too offensive to be preached; some duties too self-denying to be urged, some sins too indelicate to be reproved. Thus immortal souls are rained, because some of those truths, which try mens' hearts, without loving which they cannot be truly reconciled to God, nor come into union with Christ, are not clearly stated, non earnestly and solemnly enforced. This doctrine is corrupting the church. It poisons her views and palsies her hands.

4. The manufacture, traffic, and use of intoxicating liquors, as a beverage, produces evils of appalling magnitude. Long have their destructive

effects been felt and mourned. The wasted property, impaired health, the disgrace and crime; the darkened intellect, seared conscience, withered sympathies, blasted hopes, the domestic wretchedness, the tender hearts broken, the valuable lives cut short, the benign influence of the gospel counteracted, which the various use of alchoholic drinks has caused, are evils beyond human comprehension. Who can tell the number of their miserable victims, who have shut themselves out of heaven, and plunged into the "fire that shall never be quenched." "Be not deceived; neither covetous, nor drunkards shall inherit the kingdom of God." No one uses intoxicating drinks without exposing himself to become a

5. Descrations of the Sabbath are ensnaring, but very pernicious evils. "The Sabbath was made for man." The due observance of it is conducive to every part of his well being. The law, enjoining its religious remembrance, God wrote upon the tables of stone, in the centre of the decalogue, to teach its perpetual obligation. The man, who pursues his ordinary occupation on the Sabbath, distrusts his Maker. He is unwilling to obey, lest he should suffer loss, or inconvenince. He thus brings the curse of God upon him. "For, if men will not keep the Sabbath, God will not keep them." The violation of this command leads to the violation of all others. Facts prove this to be true. Many a felon, at the place of execution, has confessed, that the first step in his career of vice, was profaming the Sabbath.

6. The evils of lewdness are without number. "The seventh commandment requires the preservation of our own and our neighbor's chastity in heart, speech and behaviour—and forbids all unchaste thoughts, words and actions." The physical and moral evils connected with this sin are incalculable. It destroys the body, pollutes the mind, prevents reformation, and pre-eminently fits, the soul for the agonies of endless despair. Of the strange woman, strange that any woman should be such, it is said, "Her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. She hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. He knowsth not that the dead are there, and that her guests are in the depths of hell."

7. Oppression, in its various forms, is productive of innumerable evils. The root of this tree is human depravity, and its branches extend in every direction. The rich oppress the poor, the strong the weak, the creditor the debtor, the buyer the seller, the seller the buyer, the employer the employed, and the reverse. There are honorable exceptions in all these cases. Purchasing at the lowest and selling at the highest rate; obtaining services for the least compensation, many times giving scarcely sufficient to sustain life, are instances. What do many day-laborers and scamstresses receive? Concealing property from being taxed, smuggling, and defrauding the revenue, greatly increases the taxes of the less wealthy.

Of all the countless ways, in which men oppress each other, the most netarious is that of slaveholding. Its main evils are not subjecting human beings to scanty fare and clothing, incommodious dwellings, severe tasks and oruel scourging, great as these evils are. Its worst effects are upon the deathless soul. It tends to dwarf the mind, pollute the spirit, crush the upward aspirations of the man, by withholding the best means of enlightening, elevating, purifying and saving men. For it allows but a very limited part of the noblest themes for expanding the human intellect, of giving a right direction to the emotions and affections of the heart, to come before the minds of the enslaved. By having constantly presented to them the most powerful inducements to be idle, deceitful, unfaithful, dishonest, no wonder many of them become so. Being shut out from nearly all other than sensual gratifications, and by the construction of their huts and the practice of the whites, they are trained to unbounded lewdness.

Nothing awakens stronger opposition to the humbling truths and duties of the gospel, than oppression, than being wronged. What results we often witness! Let a single member of the church be over-reaching. hard in his dealings, "grinding the face of the poor," and how do those wronged ones feel? What do they say? Can you prevail on them to embrace the religion of their oppressors." Make the trial. In general, the slaves, ignorant as they are, know that they are wronged. What ideas must they have of religion, when they see its professors take from them all their precious rights, withhold from them their earnings, make them marketable commodities, in a word, enslave them? They must abhor such a religion. We have much reason to fear, that the mass of those in the churches, are poor deluded, or deceitful beings. "Rev. Dr. Dalcho of Charleston, S. C., says, 'There is very little confidence to be placed in the religious profession of negroes." Rev. David Nelson, a native of Tennessee, and for a time, President of Marion College, Missouri, says, "The concentrated recollection of thirty years, furnishes me with three instances only, where I have reason, from the known walk of that slave, to believe him or her a sincere christian." The soul destroying influences of that vile system will not be fully known, till the revelations of the last day disclose them.

8. But what shall we say of the evils of war? Their name is legion. Could we have any accurate view of them, in the waste of property, the loss of time, the sacrifice of life, which are by far the fewest and smallest of the evils, it would amaze us. The sufferings of the camp and battle-field, the anguish of widows, orphans and parents, have not, and will not all be written in any other than the book of God's remembrance. But the demoralizing effects, like Aaron's rod, swallow up all the rest. The profaneness, Sabbathbreaking, debauchery, drunkenness, gambling, theft, robbery, murder and other evils, which war engenders, who can tell? The custom of war excites all the worst passions of the human heart. Who could have believed, that our nation, the most enlightened, christian nation on the earth, would, or could be so infatuated, as, in the midst of the nineteenth century of the Prince of Peace, to resort to war? Yet our nation expended the last year, in the war and navy departments, the enormous sum of \$27,161,025!!! a moiety of which, judiciously expended, might have converted the whole world to peace. The lives sacrificed to this horrid Moloch have not been counted. The deterioration of our already declining morals will be felt for years, if not for generations to come.

But we will turn from this sombre view, to one more hopeful and cheering

II. The truths contained in the Bible are the appropriate means for removing these evils.

This appears, 1. From the nature of the case. The human mind is so constituted as to be affected, moved, swayed by perceived truth; especially by such truth as the Bible contains. "The entrance of thy words giveth light, it giveth understanding to the simple." The word of God is quick and powerful; sharper than any two edged sword, piercing even unto the dividing asunder of soul and spirit—and is a discerner of the thoughts and intents of the heart."

Throughout all the works of God we behold a great fitness in means to ends. What means are best adapted to reform men? We show them the evil of their doings. We do not expect one to change his course, till convinced that it is either wrong, or unsafe, or unwise. The obligation, the inducments to reform are presented. Is not this precisely the method we find in the Bible? There are the most vivid representations of the evil of sin. Its danger is set forth in terms the most awakening. The duty of repenting is pressed upon the heart and conscience, by the whole weight of God's authority; the greatness of his love in giving his Son to be the propitiation for sin; the unparalleled condescension and love of the Saviour; the fear of damnation; the offer of free forgiveness and eternal life through the atonement. The sinner, fully convinced that he justly deserves to suffer the penalty of the holy law he has transgressed, may be ready to sink in despair. Assured that it is " a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief,-that his blood cleanseth from all sin," inspires hope that his iniquities may be pardoned. "Promises exceeding great and precious" are suited to support and comfort the humble believer in every situation in life, and in the hour of death,

There is not only a general fitness in the truths of the Bible to remove moral evil; but there are particular truths suited to remove particular vices, and to develope the contrary virtues. For instance, to counteract the inordinate love of the world, the perfectly unsubstantial, unsatisfying nature of its objects is declared. God placed Solomon in circumstances to make a fair experiment of what the world could do for men. With an enlarged mind, great power, wealth in abundance, and every other facility, he set himself to find what real happiness the world could give. The result of his trial is, "Vanity of vanities, vanity of vanities, all is vanity." Then there are presented objects in perfect contrast with those of the world; objects pure, beauteous, sublime, exalted, glorious; illimitable in extent, permanent in duration, just suited to fill the most capacious mind. "The things above-the things of the kingdom of God," have a perfect adaptation to give enlargement to the intellect. elevation and expansion to the affections of the heart, and right direction to the conduct. The plan of redeeming love, in its conception, its developement, and its execution, embraces theme's the most solemn, momentous and impressive of any in the whole range of human thought. If the consideration of these themes does not strike deep into the sensibilities, stir the soul from its centre, and rouse up all its energies in their pursuit, and make men ashamed of their plodding earthliness, what can do it?

Then comes the rightful authority of God demanding a renunciation of the supreme love of the world. "Love not the world, nor the things that are in the world. Set your affections on things above, not on things on the earth.

Seek ye first the kingdom of God and his righteousness." The danger of not obeying such directions is shown to be imminent. "The cares of the world, the deceitfulness of riches, choke the word," and prevent its saving effect. As an auxiliary means to prevent and cure the inordinate love of the world, liberality is enjoined. "Sell that ye have and give alms—give to the poor. Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." "For it is more blessed to give than to receive." A blessedness this, which it would be happy for the world, were it more generally and earnestly coveted.

To remedy the loose views so prevalent, in relation to some of the most important truths and duties, the Bible teaches that "the commandment is exceeding broad." Our Saviour's explanation of the seventh commandment is an example. "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." "The thought of foolishness is sin." "For every idle word that men shall speak, they shall give account in the day of judgment." "Whosoever shall keep the whole law and yet offend in one point is guilty of all." However strictly one may obey nine precepts, if he willingly disobeys the tenth, it proves there is a defect in his principles, and that he has not truly obeyed one.

The whole of what the Bible contains against selfishness, is arrayed against a time-serving expediency. To prevent practising on that principle, and enforce the duty of obeying God rather than men, striking facts are related. By acting on that principle, men have brought upon themselves the very evils, which by that means, they had attempted to avoid. Haman was hanged upon the gallows he had prepared for Mordecai. Caiaphas told the Jews it was expedient to put Christ to death to save the nation from the Romans. They did it. This filled up the measure of their iniquity and sealed their doom. Not long after, the Romans did "take away both their place and nation." To reclaim and deter from the sin of lewdness, the appalling agonies of the second death are fearfully portrayed. "Blessed are the pure in heart, for they shall see God."

Against oppressors awful woes are denounced. Some of the richest promises are made to those, who sympathize with, and seek to relieve the poor and wronged. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him." It is mentioned as one distinctive mark of a friend of God, "The righteous considereth the cause of the poor, but the wicked regardeth not to know it." Christ names this alone as what will distinguish his friends from his foes, on the day when the righteous and the wicked shall be finally separated.

What oppression equals that, in the injuriousness of its effects, in the enormity of its guilt, which robs a man of himself; and reduces a rational, moral agent to the mean level of a piece of property? How long must it take one, who has any measure of the Spirit of Christ, with the Bible in his hands, to learn that this is grievously wrong and heinously sinful? Who cannot see, that to compel a man to labor during life without compensation, is a violation of the law of love? The man, who does not allow his servants an equal opportunity with himself, according to their circumstances, to gain property, to acquire knowledge, or to rise in every respect, is an oppressor. So the Bible teaches, "Render to all their dues." The spirit of oppression is perfectly antagonistic to the spirit of heaven. No oppressor, whether of a debtor, a seamstress, a day-laborer, a hired servant, an apprentice, or a slave, can be admitted there.

"Be not deceived; neither fornicators, nor extortioners shall inherit the kingdom of God," Is any extortion to be compared with that, which compels another to labor for him during life without any legal compensation? Surely, he who does it should not be allowed a standing in the church.

Jehovah is "the God of Peace." Christ Jesus is "the Prince of Peace." War is the contending of two or more tribes, or nations, by their armies with weapons of death. Such a conflict God never commanded, nor authorized. He never directed two nations to make war, nor two armies to fight. He passed sentence of death upon the Canaanites, for their abominations, and commissioned the Israelites to execute the sentence. But he never commanded the Canaanstes to arm themselves, or to resist. He would not permit even David to build the temple, because he had been engaged in so many wars. We must forgive even our enemies, or we cannot be forgiven of God. Having a commission from their fellow men, taking a harlequin's dress, collecting in what is called an army, with deadly weapons, frees men, in no degree, from their obligation to love their neighbors, or to forgive their enemies. They lose no part of their individual responsibility. That goes with them, rests on them, "organized" or not, wherever they are, whatever they do. The blood shed in war, with all its attendant evils, must be accounted for by those who instigated and shed it, not in the capacity of an army, as officers and soldiers, but as men, individual men. There will be no array of armies before the judgment seat of Christ, though every one who has been in an army must appear there. " So then every one of us shall give account of himself to God."

The truths of the Bible bear most effectively against every evil and sinful inclination of the heart, and in the most winning and efficacious manner, inculcate "whatsoever things are honest, just, pure, lovely and of good report." Let any one fully yield to the truths of the Bible, and he will have a perfect character, complete in all its parts, nothing wanting, nothing redundant.

2. We might argue, that Scriptural truth is adapted to remove moral evils from the expressed purpose of God to remove them. God governs the world by means. No means have, in themselves, any efficiency at all. This is wholly in God. That he has purposed to overthrow existing moral evils is inferred from the prayer Christ taught his disciples; "Thy kingdom come; thy will be done on earth as it is in heaven." This kingdom consists in "righteousness, and peace and joy in the Holy Ghost." Did Christ direct them to pray for what was never to be granted? It cannot be. Those oft repeated petitions will, at length, be heard. "The whole earth is to be full of the glory of the Lord," "Righteousness shall dwell in it, and abundance of peace-all shall know the Lord, from the least of them unto the greatest of them"-Christ "shall judge the people; he shall save the children of the needy; and shall break in pieces the oppressor. They shall learn war no more." It is by the benign influence of the truths of the Bible, accompanied by the energy of the Holy Spirit, that men are to be so changed. Then "the wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf, the fatling and the young lion together."

3. Facts show the tendency of these truths to remove moral evil. We seldom duly appreciate our indebtedness to these truths for the superior domestic, social, civil and religious privileges and blessings with which a gracious God has furnished us; and all those benevolent institutions, which are the glory of

the times. The Goths and Vandals, with a very limited knowledge of the gospel, when they overran Europe, carrying war and all its desolating horrors with them, we are told, exhibited more instances of genuine mercy, continence, and generosity, than can be furnished by the whole history of pagan Rome. What changes have been effected, by a very imperfect acquaintance with these truths, in India and other parts of the heathen world. In regions where the destruction of children, to the number of 120,000 a year, of widows and the aged, had been practised, these massacres have ceased, or become rare. By these truths, 3000 on the day of Pentecost, "were pricked in their heart." The same truth arrested Saul, the bloody persecutor-the Earl of Rochester-John Bunyan-Thomas Scott-Africaner and Berend, two African chieftains, who had sought to kill each other. By the influence of these truths, they were afterwards seen kneeling side by side in prayer to God. By the transforming influence of the same truths, myriads have, from enemies to God, become his friends; from despising the Lord Christ, have become his humble and devout followers. The degraded Hottentot has been raised up from his pollution to adoption into the family of Ghrist. The superstitious Hindoo has renounced his worship, defiled with obsceneness and blood, for the pure worship of Jehovah. The rude Islander of the South Sea has cast away his idols and his weapons of war, to follow the Prince of Peace. The American savage has taken his tomahawk, reddened with the blood of defenceless women and children, and buried it at the foot of the cross. The profane scoffer has been taught to pray; the philosophic unbeliever has looked on him, whom he had pierced, and wept in bitterness for his sins. The wretch, on the verge of despair, has "beheld the Lamb of God," and been inspired with undying hope. How many hardened hearts have been melted by the artless story of the cross! "God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Indeed, the whole multitude, who have gone from earth to heaven, and all below now on the way there, "have been chosen to salvation through sanctification of the Spirit and belief of the truth."

III. These truths must be applied to moral evils to ensure their removal, "Now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire." The axe may be perfect in its temper, the keenness of its edge, and, in all respects, fitted to fell trees; it may lie near them, and they may flourish over the very instrument, which should be employed to cut them down. It must be applied, or the trees, fruitless or pernicious as they may be, will stand and grow.

So necessary, precisely, is the application of truth for the removal of moral evils; not philosophical, mathematical, geological, historical, or any other kind, than what is contained in the book of God. For truth can have no effect any further than it is understood, and its application is seen. This is so obvious, that little need, or can be said, to make it more so.

1. This is the most reasonable way of proceeding. Why should men, who naturally love the world supremely, cease—why should those who dislike the strict rules of the Bible, who "love darkness rather than light?"—who find the doctrine of expedience so congenial to their inclinations, cease to entertain these superficial views and to practise in this loose manner? Or why should

men quit the use of intoxicating drinks and tobacco—and no more profane the Sabbath, commit lewdness, or practise oppression, and war, or any other soul destroying vice; unless shown how unreasonable, wicked and dangerous it is to proceed in this way; and how imperious is the duty of embracing more correct and stricter views, and a higher and holier standard of practice. Plain common sense dictates, that if you would remove these or any other moral evils, you should directly apply the truths of God's word to them.

2. This is the method, which God has prescribed. Isaiah was directed "To lift up his voice like a trumpet, to cry aloud and spare not, to show his people their transgressions and the house of Jacob their sins." Ezekiel "was to cause Jerusalem to know her abominations." He was to proclaim the truth, "whether they would hear or forbear." Mich said, "I am full of power by the Spirit of the Lord to declare unto Jacob his transgression and to Israel his sin." "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live." The instruction to Timothy was, "Preach the word." To whom? Certainly, to whom the word was applicable; purity to the licentious, temperance to the inebriates, peace to the warring, "breaking every yoke of the oppressor, and to let the oppressed go free."

3. This course was taken by inspired men. Nathan, by an ingenious parable, set before David the baseness of his crimes; and then said, "Thou art the man." Elijah charged Ahab with his sins. The Apostles, on the day of Pentecost, said to their hearers, referring to Christ, "whom ye have taken and by wicked hands have crucified and slain." Stephen, fall of faith and of the Holy Ghost, said, "Ye stiff-necked and uncircumcised in heart and ears, ve do always resist the Holy Ghost." The instruction to Timothy was, "Them that sin rebuke before all, that others also may fear:" to Titus, "Rebuke them sharply, that they may be sound in the faith." The plain, direct. pointed manner, in which Christ applied truth may be seen in all his discourses, particularly in the 23d chapter of Matthew. He reproved the disciples for their slowness to believe. Peter for his importinent forwardness, and administered to the Pharisees and others the most cutting, withering rebukes for their hypocrisy and other sins. He named particular classes and particular sins. He charged them with " shutting up the kingdom of heaven against me."-with "devouring widows' house;"-inculcating false views of taking oaths-and various particular sins. Nothing could be more definite. Thus He laid the axe unto the root of the trees! The truths He preached, applied and carried out, would exterminate every moral evil from the face of the earth,

These truths must be applied. Men are not converted while practising iniquity. A man is not renewed by the Holy Spirit while committing overt acts of wickedness. "Let him that stole, steal no more." The heart is not changed, while men are committing theft, robbery or lewdness. They must "cease to do evil," in order to "learn to do well." They must forgive, before they can be forgiven.

The truth must be applied with discretion, with good will, "speaking the truth in love," with earnestness, with perseverance, accompanied with much prayer—humble, believing, fervent prayer. Paul said, "I have planted and Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

Have the truths of the Bible such a fitness to reform and save men? then

we see a powerful reason why they should be universally applied. Every human being on earth needs to feel their influence. Whether to be roused from the stupor of spiritual death, to be convinced of the evil of sin, their just desert of everlasting misery; or to be shown the love of God in Christ Jesus; the way of pardon and acceptance; or to be restrained or reclaimed from guilty wanderings; guided in the path of righteousness and peace; quickened to the performance of duty; encouraged in their conflict with the similal propensities of their own hearts, the allurements of the world, and the temptations of Satan; or to be sustained and comforted under the adversities of life; to have the sweet, rich consolations of the gospel in the pains of dissolution; here is just the instrumentality needed. Blessed book!

Yet tens of thousands in our own, and hundreds of millions in other lands. feel little, if any, of the benign influence of revealed truth. Sunk in deplorable ignorance, in the grossest sensuality and profligacy, of which it is a shame even to speak, they have no remedy. Unconscious of their real condition, they are silent. But their wants, their wickedness, their woes, cry aloud for help. "Among the heathen," one says, "I have never seen a man, not under the influence of christianity, whose word I would trust." Their obsceneness and cruelty, eye witnesses tell us, cannot be described. "A chaste woman, faithful to her husband, is scarcely to be found among the millions of the Hindoos. Vast numbers of married men keep concubines. Fornication is very common." The worship of their idols is attended with most vile and abominable practices. "Pooree," says a Hindoo, " is the heaven of the Hindoos. Yet there the practices of mankind are adultery, theft, lies, murder of the innocent, whoremongery, disobedience and abuse of parents, defiling of mothers, defiling of sisters, defiling of daughters. Such is the religion of Juggernaut." What then must their vices be? What to expect from children trained under such a religion, can better be conceived than described.

Yet we have a volume, containing the law of the Lord, which is perfect, converting the soul; the testimony of the Lord, which is sure, making wise the simple; the statutes of the Lord, which are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold. It is the word of life—the gospel of salvation. Here are precisely the truths they need to know, exactly suited to exert upon them the influence they need to feel, to mise them from their guilty, miserable state, to give elevation to their views, purity to their spirits, a most salutary control to their whole lives; to bring them into fellowship with God, and heirship with Christ.

Yet here this volume lies, while generation after generation of our brethren, according to the flesh, go down to death, entering upon the momentous retributions of an eternal state, "without God, without Christ, without hope." Why is it? O why? Did they know their own state, with impassioned importunity would they ask, why? "Is there no balm in Gilead, is there no physician there?" that we may be removed from the deadly malady of sin? Yes, poor, ignorant, polluted, lost sons of men, there is an efficacious remedy, entirely adapted to your case. The voice from their guilt and ruin cries, "send us, O send us speedily, the book that tells us of this remedy, and men who know how to teach us the way to receive and apply it, that we may escape an eternal hell, and be blessed forever."

God has wonderfully opened the way, to send these glad tidings to every

tribe and kindred of men. Why then are they not sent, with men to explain and apply them to every human mind? Shall the reasons be told? First, it will cost us something. Second, a sufficient number of the sons of Zion are not willing to go on this errand of love and mercy. Most of them prefer not to encounter quite so much self-denial, toil, temptation and seclusion from refined society, as that would require. We have not sufficient sympathy with Christ in his love to perishing men, to be willing to bear the expense. But were we willing, could we do it? Perhaps not; unless we consent to live less luxuriously, clothe ourselves less expensively, furnish our dwellings less richly; cease to build houses of worship so splendid and costly as nearly to exclude the poor, or assign them some dishonored part of the house. We could not build such towering monuments, as that yonder,* nor have such delicious banquets, nor expend so much for wines, intoxicating drinks, tobacco, and other narcotics. We are told, "a pious minister," (I trust there are none such in New England,) " after much solicitation, subscribed two guineas for the missionary cause. Soon after a wine merchant presented him a bill of £26, for wines and other liquors supplied to his family during the year." "The cost of segars smoked daily in the city of New York, is estimated at \$10,000. The value of Tobacco consumed in this country annually, is \$120,000,000." Are there not members of the church, if not ministers, who spend more for this filthy, nauseous, poisonous weed, than they do to send the gospel to the destitute? Will Christ approve of this?

All the ignorant might be supplied with the means of salvation, have a Bible in every family, a minister for every thousand people, a christian library in every church, for what is expended in alcoholic drinks, or in tobacco, or in war. The church in this country might prevent war, for the balance of power is with them. In the light of the day of judgment how will these unnecessary and sinful expenditures appear, in connection with the urgent calls, which came from the sin-ruined, lost souls, who might have been saved, had these sums been judiciously-employed for that end?

When called to give an account of our stewardship, should Christ ask us, whether we could not have been as healthy, as comfortable, as useful, with something less, so as to have given more to send the messages of God's grace to those in darkness and the shadow of death? Could we not have done without some things which we procured, better than the heathen could without the gospel ?- Why did you not defer making these expenditures, till, as I directed, the gospel was preached to every creature !-What shall we say ?-What can we say, professed followers of Him, who though "rich, for our sakes became poor, that we through his poverty might be rich?"

Cannot reasonable men, especially the avowed friends of godliness. be persuaded, that Christ would have them do more for his cause? Is there no luxury, no superfluity that can be given up, till all have the

Robert Rantoul, Jr., in a recent temperance address, asserts that the single State of Massachusetts might save an amount of money, in the space of thirty years, of greater value than the whole wealth of England, by simply abstaining from the use of intoxicavalue than the whole weath of England, by simply assisting from one use of involventing liquors. From the time of the revolutionary war, the money expended in this country, for alcoholic drinks, exceeded in value that of the whole present property of the nation, personal and real."—N. E. Rel. Herald, Oct. 6, 1849.

‡ Independent, Sept. 13, 1849.

means of salvation? Would not a little increase of industry, self-denial, enterprise and liberality fill the treasuries of our benevolent institutions, so as to enable them to carry their good designs into effect? Nothing is wanting, except a hearty, united consecration to this work, so that the rich shall cast in of their abundance, and the widow her two mites; and what might we not then expect? We should see the angel, flying in the midst of heaven, having the everlasting gospel to preach, give a wider expansion to his wings and greater speed to his flight. We should hear from every hill-top the joyful acclamation, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace -that publisheth salvation; that saith unto Zion, thy God reigneth."

Why will not the whole evangelical church awake to this work? Why should not the members be as much in earnest, as resolute, make as large investments, in proportion to their means, put forth as laborious, self-denying efforts, for the removal of all moral evils, for the thorough conversion of this world to Christ, as men of the world do in the construction of steam ships and rail roads? Let none ask if the objects of the church are as worthy as what men of the world seek. They are not to be compared. The mote that plays in the sunbeam, bears some proportion to the whole of creation. But the objects of earthly pursuit bear no proportion to the interests of an undving soul.

O for a copious effusion of the Holy Spirit upon our churches, our congregations, our colleges and schools. Then might we hope to behold, instead of a rushing to California for gold, a breaking forth on every hand, to go to the destitute to "preach the unsearchable riches of Christ."

The wants in our own, as well as in other countries, are very urgent. Dr. Lyman Beecher said he had been asked by ministers at the East, " if there was any place for them at the West? Why, said he, it is all place. If I had a thousand ministers, I could scatter them over the West in a year." Millions of godly preachers are, at this moment, needed in the old world. Much of the harvest is perishing for lack of more laborers, fitted to go and lay the axe unto the root of the trees. We must have more united, humble, believing, earnest prayer to God. "What can withstand sincere, importunate prayer?" Armies disappear before it-prison doors fly open-chains burst asunder. What a noble spectacle to the angels in heaven, to see a million of Christians in America before their Redeemer, all with one accord pleading for this one definite object, that "the Lord of the harvest will send forth laborers into the harvest." Then we might expect to hear the charge once brought against the Apostles repeated, that they had "turned the world upside down." "God made the world right side up. Sin and Satan have turned it wrong side up. It is the appropriate work of the church and ministry to turn it upside down, in order to bring it right side up. This is to be done by laying the axe unto the root of the trees, and hewing down every tree that bears not good fruit. Were nominal christians willing to give half as much for the cause of Christ as heathen do to support their religion, it might soon be done. "The Hindoo feast of the goddess Doorga costs at Calcutta alone, not less than the annual sum of £500,000 sterling." This is all done voluntarily. Let christians do a moiety as much, and, by missionaries, Bibles, tracts and other means, the truth may be brought to bear pointedly upon all existing moral evils, and God

will "overtuen, overturn, overturn it, "until he come, whose right it is" to reign, and then the world will be brought right side up.

Brethren of the American Missionary Association, you have begun well. You are laying the axe at the root of the trees, sparing none that bears not good fruit. That is right. Apply the truths of revelation to the various evils which stand in the way of the salvation of men. By his declarations, commands, promises, threatenings and providences. God has set himself against all these evils. By making his truth bear directly against error and sin, you become "workers together with him." Let the thought encourage you. He is always on the side of what is true, and what is right. Still he may see it best to try us, perhaps, severely, variously and long. By the fewness of our numbers, the scantiness of our means, by cutting off our missionaries amidst the promise of great usefulness, or soon after entering the field, as he has done, he may bring our faith and perseverance to a test. But humbly casting ourselves on him for direction and success, in pursuing a straightforward course, he will ultimately grant his blessing. For his word shall not return unto him void, but shall accomplish that which he. pleases, and shall prosper in the thing whereto he sent it. Let our souls then wait only upon God, and our expectation be from him, and we shall see the goodness of the Lord. Let us therefore wait on him-" be of good courage, and He shall strengthen thy heart."

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PRESENTED AT

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TOGETHER WITH A

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Buttolph, J. P., Essex, Vt. Cable, Sarah B., College Hill, O. Cady, Rev. Daniel R., Westborough, Mass Camp. Denis, Durham, Conn. Camp, Mrs. Anna, Durham, Conn. Camp. Rev. Henry, Hartford, Conn. Carver, Rev. Shubael, Linklaen, N. Y. Caswell, Mrs. Anna T., Shoreham, Vt. Chidester, Betsey, Canfield, O. Chidester, Sybil, Canfield, O. Clark, Rev. Edward W., Reading, Mass. Clark, John, Westfield, Pa. Cochran, Rev. Samuel D., New-York City. Comings, Rev. Elam J., Haverhill, Mass., Craig. Rev. David. New-Athens. O. Crosby, Freeman, Milford, N. H. Crosby, Dea. Judah, Lowell, Mass. Crothers, Rev. Samuel, Greenfield, O. Cunningham, Rev. John, Paterson, N. J. Curtis, Eld. Silas, Lowell, Mass. Dale, Mrs. Joanna, Albany, N. Y. Damond, Rev. Elijah, Grafton, Mass. Davis, Mrs. Sarah J., Boston, Mass. Davis, William W., Harvard, Mass. De Groff, Jacob, Poughkeepsie, N. Y. Dickey, Rev. William, Bloomingburg, O. Dickey, Mrs. Eleanor, Bloomingburg, O. Dickson, Miss Cynthia, Harvard, Mass. Dodge, Lewis W., Grafton, Mass. Donnell, Samuel, Sand Creek, Ind. Drennan, John P., Mansfield, O. Dudley, J. Hervey, Poughkeepsie, N. Y. Dyer, Benjamin, Providence, R. I. Eastman, Charles, S. Hadley, Mass. Emerson, William, Harvard, Mass. Evans, Thomas W., Ripley, O. Fairfield, Rev. Minor W., Wakeman, O. Faxon, Mrs. M. M., Cincinnati, O. Fee, Rev. John G., Cabin Creek, Ken. Fisher, Rev. Caleb E., W. Bloomfield, N. Y. Fisher, Mary H., W. Bloomfield, N. Y. Fisher, Milton M., Medway, Mass. Ford, Dea. James, N. Abington, Mass. Foster, Rev. Aaron, E. Charlemont, Mass. Foster, Rev. Lemuel, Upper Alton, Ills. Gage, Rev. William, Concord, O. Gilmer, Rev. Daniel, Decatur, O.

Goff. Ebenezer W., Millbury, Mass. Goodman, Rev. Epaphras, Cincinnati, O. Goodman, Timothy S., Cincinnati, O. Goodman, Mrs. Amelia F., Cincinnati, O. Goodman, Mrs. Harriet W., Walnut Hills, O. Goodman, Miss Sarah, West Hartford, Conn. Gordon, Rev. Joseph, Mercer, Pa. Gordon, Mrs. Sarah A. R., Mercer, Pa. Greenwood, Dea. Holland, Grafton, Mass. Griffin, H. H., Allen's Grove, Wisc. Griggs, Harvey D., Brimfield, Mass. Griggs, Samuel, Lavanna, N. Y. Grinnell, Rev. Josiah B., Union Village, N. Y. Hadlock, Levi J., Bangor, Me. Hale, Harry, Chelsea, Vt. Hanford, Mrs. Eunice, Walton, N. Y. Hanks, Rev. S. W., Lowell, Mass. Hanna, Robert, Mercer, Pa. Harlow, Nathaniel, Bangor, Me. Haskell, Mrs. Elizabeth, Harvard, Mass. Hawes, Almira K., Vassalborough, Me. Hawley, Elias, Binghamton, N. Y. Haypard, Mrs. Ann, Rouse's Point, N. Y. Hidden, Rev. E. N., Milford, N. H. Hitchcock, John C., Otisco, N. Y. Hodge, Mrs. Mary E., Oberlin, O. Hopkins, Geo. W., Sand Creek, Ind. Hudson, Dr. William N., Chester, O. Hurlburt, Thomas K., Hartford, Iowa. Jackson, Hon. William, Newton, Mass. Jackson, Mrs. William, Newton, Mass. Jenkins, Charles W., Bangor, Me. Johnson, T. Henry, Quincy, Ills. Jones, Rev. J. H., Whitewater, O. Judson, Mrs. Hannah, Raymond, Wisc. Kellogg, Mrs. Lucy W., New-Hartford, N. Y. Kephart, Rev. William G., New-Mexico. Kidder, Rev. C., Warsaw, N. Y. Knowles, William, Knowlesville, N. Y. Leavitt, Rev. Joshua, New-York City. Lee. Dea. William, Lisbon, Conn. Le Moyne, Mrs. M. R., Washington, Pa. Le Moyne, Mrs. Nancy, Washington, Pa. Leonard, Rev. A. L., Quincy, Ills. Locke, John, Oberlin, O. Longley, Rev. Moses M., Chatham Center, O. Lord, Mrs. Daniel W., Kennebunkport, Me.

Love, Rev. William D. Coss, New-Haven, Conn. Love, Mrs. Matilda, New-Haven, Conn. Levell, Elias, Millbury, Mass. Lovejoy, Rev. Joseph C., Cambridgeport, Mass. Lovejoy, Mrs. Elizabeth, Cambridgeport, Mass. Lovejoy, John, Lowell, Mass. Lyman, William, Middlefield, Conn. Lyman, Mrs. Catharine E., Middlefield, Conn. Lyman, Mrs. Alma, Middlefield, Conn. Mann, James, West Medway, Mass. Maxwell, Rev. Geo., Mansfield, O. Maxwell, Mrs. Martha, Mansfield, O. McClelland, J. S., Mount Jackson, Pa. McClelland, Mrs. Mary S., Mount Jackson, Pa. McClelland, Mrs. Martha, Westfield, Pa. McConnell, John, Darlington, Pa. Merrill Benjamin, Georgetown, Mass. Mernitt, Rev. David N., Gt. Barrington, Mass. Miller, Henry, Torringford, Conn. Miner, Rev. Ovid, Syracuse, N. Y. Moore, Rev. D. M., Ripley, O. Moore, Caroline M., Champlain, N. Y. Mowry, William H., Greenwich, N. Y. Mowry, Mrs. Angelina G., Greenwich, N. Y. Murdock, Catherine, Westminster, Mass. Murdock, John Franklin, St. Johnsbury, Vt. Neal, Thomas, Pittsfield, O. Neal, Mrs. Sarah, Pittsfield, O. Newton, Miss Martha, Albany, N. Y. Norris, Miss Eliza M., Stratford, Conn. Paine, Dr. John A., Albany, N. Y. Paine, Mrs. John A., Albany, N. Y. Paine, Horace M., Albany, N. Y. Paine, William W., New-Hartford, N. Y. Painter, Alexis, West Haven, Conn. Painter, Mrs. Thalia M., West Haven, Conn. Painter, Sidney, West Haven, Conn. Painter, Henry W., West Haven, Conn. Painter, Sarah M., West Haven, Conn. Painter, Julia M., West Haven, Conn. Partridge, David, Worcester, Mass. Partridge, John, Paxton, Mass. Peck, Everard, Rochester, N. Y. Peck, Rev. Henry E., Rochester, N. Y. Peck, William Farley, Rochester, N. Y. Perkins, Rev. George W., Meriden, Conn. Phillips, Rev. John C., Methuen, Mass.

Pierce, Rev. Willard, N. Abington, Mass. Pomeroy, Alanson, Strongsville, Ohio. Porter, Elizur, Hartford, Iowa. Porter, Mrs. Maria M., Hartford, Iowa. Porter, Samuel D., Rochester, N. Y. Potter, Ebenezer, Fitzwilliam, N. H. Potter, Mrs. Susanna, Fitzwilliam, N. H. Randall, William H., Albany, N. Y. Rankin, Rev. A. L., Greenfield, O. Rankin, Mrs. Amanda K., Greenfield, O. Rankin, Rev. S. G. W. I., Sardinia, O. Reeves, Mrs. Cordelia Ann, Arcadia, N. Y. Rich, Rev. Ezekiel, Deep River, Conn. Richards, Ward, E. Bridgewater, Mass. Richardson, Elisha, Franklin, Mass. Ritter, Thomas, M. D., New-York City. Ritter, Delia M., New-York City. Ritter, Julia E., New-York City. Ritter, Isabella G., New-York City. Ritter, Maria, New-York City. Ritter, Anna, New-York City. Sabine, William, Onondaga Valley, N. Y. Sabine, Mrs. William, Onondaga Valley, N. Y. Sabine, Miss Eva, Onondaga Valley, N. Y. Safford, John, Cambridge, Vt. Safford, Mrs. Charlotte, Cambridge, Vt. Safford, John, Jr., North Cambridge, Vt. Sanford, Rev. David, Medway, Mass. Sanford, Rev. W. H., Boylston, Mass. Scholes, Shadrach, Cranston, R. I. Scott, Satterfield, South Salem, O. Scudder, Marshall S., Grantville, Mass. Sheppard, Charles C., Penn Yan, N. Y. Sheppard, Mrs. Jane B., Penn Yan, N. Y. Sherman, Ira, Bridgeport, Conn. Shipherd, Rev. Fayette, W. Nassau, N. Y. Simmons, Mrs. Rev. Charles, N. Wrentham, Mass. Smith, Benjamin, Unionville, O. Smith, Erwin S., Mason Village, N. H. Smith, Rev. Hervey, West Hampton, Mass. Smith, John, Andover, Mass. Snow, Rev. Porter H., Syracuse, N. Y. Sparks, Mrs. Elizabeth, South Onondaga, N. Y. Spaulding, Rev. Samuel J., Salmon Falls, N. H. Spencer, Rev. David B., Ojibue Mission. Spring, Laura E., Brimfield, Mass. Steel, James C., South Salem, O.

Steel, Mrs. Jane, Chilicothe, O. Steel, Thomas B., Lee, Mass. Sterling, Sylvanus, Bridgeport, Conn. Stevens, Rev. Asahel A., Meriden, Conn. Stewart, Mrs. Harriet, Penn Yan, N. Y. Stone, Isaac N., Harvard, Mass. Stone, Rev. W. B., Gardner, Mass. Sumner, Mrs. Mary, Oberlin, O. Tanner, Edmund P., Canfield, O. Taylor, Zophar, Harvard, Mass. Tefft, J. Cutler, Oberlin, O. Thome, Prof. James A., Ohio City, O. Thorp, Curtis, Binghamton, N. Y. Tobin, John, Newark, N. J. Torrey, Rev. David, Delhi, N. Y. Trask, Rev. Geo., Fitchburg, Mass. Trask, Israel, Beverly, Mass. Turner, Rev. Josiah W., Great Barrington, Mass. Tuttle, Edmund, W. Meriden, Conn. Underwood, Rev. Almon, Newark, N. J. Underwood, Miss Rhods, Newark, N. J. Waldo, Rev. L. F., Poughkeepsie, N. Y. Ward; Rev. Horatio G., Strykersville, N. Y. Waters, Tyler, Millbury, Mass. Watson, Harvey, Torringford, Conn. Webster, Rev. J. C., Hopkinton, Mass. Whitcomb, Reuben, Harvard, Mass. Whitcomb, Reuben, Jr., Harvard, Mass. Whitcomb, Mrs. Mercy, Harvard, Mass. Whitcomb, Mrs. Abby F., Harvard, Mass. Whitcomb, Rev. W. C., Stoneham, Mass. White, Rev. James C., Springfield, O. Whiting, Daniel, N. Brookfield, Mass. Wilder, Rev. M. Hale, Salem, Mass. Williams, Austin F., Farmington, Conn. Williams, Mrs. Jeanette C., Farmington, Conn. Williams, Anna Maria, Farmington, Conn. Williams, Rev. John M., Springfield Cross Roads, Pa. Wilson, Mrs. J. Adeline, West Union, O. Winn, Francis, Grafton, Mass. Wood, Abijah, Westborough, Mass. Wood, Benjamin F., Westminster, Mass. Woodward, Austin, Franklin, Mass. Wright, Mrs. Ann W., Westfield, Pa. Wright, Rev. Edward, West Haven, Conn. Wright, William W., Oberlin, O. Wylie, Rev. Samuel B., Philadelphia.

20.45	- Month	4	8
Receipts from Sept. 1st, 1949, to August 31st, 1950. Expenditures from Sept. 1st, 1949, to August 31st, 1950. Septembly the Mend Mission, Saffield Saffield	20 Standard Mission. 22 Chy Mission. 23 Chy Mission. 24 Chy Mission. 25 Chy Mission. 26 Chy Colymort. 27 Chy Chy Chy Chy Chy Chiralton of Bibles to alsves. 27 Chy Chy Chy Chy Chy Chiralton of Bibles to alsves. 28 Chy Chy Chy Chy Chy Chiralton of Bibles to alsves.	4.000 Expense—Ren, Order His, Stationery, &c., #206,849,00 Office Expense—Ren, Order His, Stationery, &c., # Postage, and Discount on uncurrent money. # Onlieding Agends compensation and travalling expenses.	Travening Adoptive of Octorophilands Expense of Annual Meeting at Boelon. Balance in hand September 1st, 1850.
Receipts from Sept. lst, 1849, to August Slst, 1850. Seria purposes, including the Mendi Mission.* Seria Colline Mission.	824 445 445 825,159		* 1 - 0 - 0 - 0
	City Mistons Gene Mistons Canada Miston Slaves Bible Fund,	Balance on hand at the Degnaing of the factal year,	7

MINUTINS

OF THE

Fourth Annual Meeting.

THE Association met, September 24th, at half-past two o'clock in the afternoon, in the State street Congregational church, Rochester, New-York.

In the absence of the President, Rev. Mr. Snyder was invited to take the chair. Prayer was offered by Rev. Wm. Goodell.

The Minutes of the last Annual Meeting, held at Boston, September 26th, 1849, were read and accepted.

The Treasurer read a statement of the receipts and expenditures during the last year, and the report of the Auditors, which, on motion, were accented.

Lewis Tappan, on behalf of the Executive Committee, informed the Association of the severe sickness of the Corresponding Secretary, Rev. Geo. Whipple, which had rendered him unable to prepare or present the Report; which duty the Executive Committee had devolved upon him. He then read portions of the Report,

During the reading, which occupied two hours, the audience was invited to sing the Missionary Hymn, "From Greenland's icy mountains," and prayer was offered by Rev. J. P. Bardwell.

At the conclusion, the Report was referred to a committee of five, viz., Mesers. Fowler, Goodell, Brewster, Tappan and Peck.

Messrs. Porfer, Peck and Tappan were appointed a Committee of Arrangements. In the evening the annual discourse was preached in the First Baptist church, by Rev. C. B. Boynton of Cincinnati. Missionary hymns were sung, and the services concluded with prayer by the pastor of the church, and the benediction.

On Wednesday morning, September 25th, an hour was spent in devotional services, in the State street Congregational church, before the business meeting commenced.

The Association met, according to adjournment, at nine o'clock A.M., in the same place. Hon. WM JACKSON, the President of the Association, took the chair.

After prayer, the Committee on the Annual Report presented a set of resolutions, which, after interesting discussion during the forenoon and afternoon, on the part of Messrs. Goodell, Boynton, Jocelyn, Fowler, Miner, Wilcox, Peck, Tappan and others, were adopted, as follows:—

RESOLUTIONS.

 Resolved, That in view of the increase of the resources, members and missionaries of the Association, the conversion of sinners, and the successful promulgation of the principles of Peace, Temperance, Prectom, and Holiness, we are called upon by the God of missions to be grateful. for his continued smiles, to acknowledge our dependence upon His grace, and to consecrate ourselves, our property, and influence more entirely to His service.

- 2. Resolved, That we are more than ever impressed with the importance of this Association, humble though it be in the sight of men in its origin and history, and with the necessity of its continuance and enlargement, believing that in principles similar to those it has put forth and endeavored to practise, is the life and prosperity of all missionary efforts, and all attempts to convert the world to Christ; and that we consider ourselves embarked in a permanent enterprise for the promotion of the missionary cause, which we believe to be agreeable to the mind of Christ, and adapted to the necessities of the world.
- 3. Resolved, That this Association, in the prosecution of its work, aims to promulgate the principles of Him who "came to preach deliverance to the captives," to "open the prison doors to them that are bound," to relieve the oppressed, to enlighten the ignorant, to abolish caste, and to elevate men to the enjoyment of equal rights; and that it feels bound to adopt and inculcate every righteous principle which may, in the providence of God, be brought before the consideration of His people.
- 4. Resolved, That we regard it as a lamentable fact that the Missionary cause is by no means advancing relatively with the increase of wealth, learning and intelligence; with improvements in the arts and sciences; with the facilities of commercial and worldly enterprise: and that the Church is called upon by the principles of Christianity, and the moral wants of the age, to exhibit a more self-denying devotedness, in things pertaining to the kingdom of the Redeemer, than is exhibited by the world in its pursuit after wealth and honor.
- 5. Resolved, That while the conversion of the world is an enterprise which demands a far greater outlay of property and a much stronger reinforcement of laborers than has ever yet been witnessed, yet no amount of pecuniary resources, and no array of numbers, learning, talents or influence, can be of the least value, without a spirit of humble reliance on God, fixed and unwavering adherence to Christian principles, and an intelligent application of these principles to all the duties, relations and responsibilities of human life.
- 6. Resolved, That the only true method of effecting a reformation of the Church, is to be found in a greater spirit of self-denial, non-conformity to the world, prayer, and consecration to God, with a supreme gegard to His law; and that these necessarily receive the Divine approbation, manifested in the effusion of the Holy Spirit, the conversion of men, and the extension of the Redeemer's kingdom.
- 7. Resolved, That in the practice and propagation of Christianity, and in all the responsibilities, labors and duties of human life, the law of God is to be held paramount to all human compacts, constitutions and statutes, the law shove all laws, the source and essence of all binding law; hence no wicked and unjust enactment is to be held binding upon the conscience, and no man is at liberty to assist in its execution, or to relax efforts in the discharge of any of the duties God has enjoined, in consequence of any legislative prohibition of them.
- 8. Resolved, That no duties of Christianity are more sacred and binding than those of remembering them that are in bonds as bound with them, of hiding the outcasts, of not bewraying him that wandereth, of being a covert to him from the face of the spoiler, and of exercising hospitality and extending aid to the fugitive from unrighteous oppression.
- 9. Resolved, That our warm sympathies, prayers and assistance are due to those magnanimous men, who, in the exercise of their inalienable rights and the religion which it is our privilege to profess, practise and propagate, have hazarded their liberties, and are now incarcerated, for no erime but that of obeying God, and showing mercy to the poor.
- 10. Resolved, That we believe the Christianity of the nation is about to be tested in view of the late act of Congress for the recovery of Fugitive Slaves, which appears equally at variance with the principles of this Association, the Constitution of the country, and the law of God; and that as Christians, we do rolemnly covenant with each other and our colored brethren that we cannot obey it, nor any law that evidently contravores the higher law of our Maker, whatever persocution or penalty we may be called to suffer.

The following resolutions were passed:-

Resolved, That the thanks of the Association be presented to Rev. C. B. Boynton, for the able

and evangelical discourse delivered by him last evening, and that a copy be requested for the

Resolved, That the thanks of the Association be presented to the First Baptist Church, for the use of their commodious house; to the choir for their acceptable services; to the familles in Rochester who extended their hospitality to the members of the Association; and to the Com-

Messrs. Whiting, Peck and Goodell were appointed a committee to nominate officers for the ensuing year. Their report was unanimously accepted, as follows:-

President.

WILLIAM JACKSON, Mass.

Vice Presidents.

G. W. PERKINS, Conn.; F. D. PARISH, Ohio;

C. D. CLEVELAND, Penn.;

DAVID THURSTON, Maine:

SAMUEL R. WARD, New-York,

Corresponding Secretary.

GEORGE WHIPPLE, New-York,

Recording Secretary.

SIMEON S. JOCELYN, New-York.

Treasurer

LEWIS TAPPAN, New-York.

Executive Committee.

ARTHUR TAPPAN, N	lew-York.	SAMUEL E. CORNISH, New	-York.
S. S. JOCELYN,	u	WM. E. WHITING,	**
CHAS. B. RAY,	44	J. W. C. PENNINGTON,	66
WM. HARNED,		J. O. BENNETT,	**
ANTHONY LANE,	44	JOSIAH BREWER, CONN.	
THOMAS RITTER,	4	M. S. SCUDDER, Boston.	

After engaging in prayer the Association adjourned, to meet at such time and place as the Executive Committee shall designate. In the evening a public meeting was held in the First Baptist church. After singing and prayer, the Treasurer made a brief statement of the transactions of the Society during the past year, and the present condition of the missions. After which the meeting was addressed by Mesers, Bardwell, Tefft, Boynton, Goodell and Miner. A missionary hymn was sung, the benediction pronounced, and the members separated, deeply impressed with the fervor and solemnity that had pervaded the meetings, the unanimity with which the business had been transacted, and the encouraging prospects of the Association.

In presenting the Fourth Annual Report, the Executive Committee lament, that owing to the sudden illness of the Corresponding Secretary, they have been deprived of his services in preparing it, and that he is not able to attend the Annual Meeting of the Association. From the records and correspondence in the office, and the notes of the Secretary, the Committee have, at short notice, prepared a Report which they have now the pleasure to present.

The great Head of the Church has blessed the Association during the past year, in the general health of its officers, the missionaries and teachers at home and in foreign fields, and the persons under the influence of the missions. He has increased our missionary band, enabled us to extend our operations, added to the number of our patrons, granted us an increase of funds, poured out the Holy Spirit, converted souls, and permitted us to see, more than ever, the importance of this Missionary Association, and the duty and pleasure connected with sustaining, strengthening and enlarging its operations. Judgments, however, have been mingled with mercies; doubtless for the trial of faith and the increase of holiness.

By the Auditors' Report on the Treasurer's Annual Account, it will be seen that the total amount of receipts for the fiscal year ending August 31st, 1850, was twenty-five thousand one hundred and fifty-nine dollars and fifty-six cents; which shows an increase over the receipts of the previous year, of three thousand one hundred and seventy-six dollars and sixty cents, or over 14 per cent. One hundred and forty Life Members have been added to the Association, either by their own subscriptions or by those of their friends, making the total number of Life Members at the present time two hundred and seventy-two.

The Committee proceed to offer a summary view of the results of the labors of the past year, and of the present condition of the missions under the care of the Association.

MISSIONARY OPERATIONS.

1. FOREIGN FIELD.

The whole number of missions is 5.

Whole number of stations connected with them, 10.

Whole number of ordained missionaries supposed to be in foreign fields, 12.

Whole number of male assistants, 11. Whole number of female assistants, 20.

Whole number of laborers sent out from this country, 43.

Number (included above) appointed the past year, 10.

Number of native male assistants whose whole time is employed in the service of the Asso-

ciation, 3.

Number of native female assistants, 1.

Number under appointment, 7. Whole number employed in the foreign fields and about to go there, 51. Whole number of churches, 9.

MENDI MISSION, AT KAW-MENDI, WEST AFRICA.

Missionary, REV. GEO. THOMPSON; Assistant, JOHN S. BROOKS; Native Assistants, THOMAS Bunyan, Lawis Johnson, (Kimba,) and Sarah Kindon, (MacCri, Judge Jassicaline, Horax Bunyan, Lawis Johnson, (Kimba,) and Sarah Kindon, (MacCru). *Under speciment*—Rev. F. L. Arnole and Mrs. Arnole, Rev. J. C. Tepfy and Mrs. Teppy, Mrs. Thompson, Miss Johns Alden and Mrs. Arnole Gray. Total, 12.

It is now about ten years since the first company of missionaries sailed from this country, taking with them thirty-six of the captives taken in the Spanish schooner

Amistad, in an effort to establish a mission among the people from whom these Africans were taken. The mission was planted at Kaw-Mendi, in the Sherbro country; as, owing to the intestine feuds of the petty chiefs and their people, it was found inexpedient to attempt to penetrate farther into the interior. This mission establishment is still there, and under the more immediate control of Rev. Geo. Thompson and Mr. John S. Brooks. Valuable assistance is rendered in the operations of the mission by Thomas Bunyan and Lewis Johnson, (Kin-na.) both of whom are native Mendians, and the latter, one of the captives of the Amistad. Sarah Kinson, (Mar-oru.) also one of the Amistad captives, has since the last Annual Meeting rejoined the mission, after having been three years in this country acquiring a good education, and is now rendering valuable service as the Principal of the school connected with the mission. Mrs. Brooks, who was present at the last Annual Meeting, and accompanied her husband and Miss Kinson to Africa last autumn, was not permitted to reach the mission. It is supposed that her constitution suffered in consequence of the severity of her labors in behalf of the fugitive colored people in Canada. The severe sickness with which she was attacked the very day her voyage commenced, greatly reduced her strength, and doubtless predisposed her to future disease; and although she rallied for a time after landing in Africa, she was taken with the fever soon after her re-embarkation at Freetown for the mission, ded, and was buried at York, Sierra Leone. Before her departure from this country, she had greatly won upon the friends of humanity by her self-denying and arduous labors, in which she had freely expended a large part of the property she had inherited. Before she left her native land, she made over to the Association, as a free gift, the whole of what remained, valued at over \$1,000; reserving to herself only a sufficient sum to procure a decent outfit for Africa. She possessed a sound mind in a naturally vigorous body, weakened, however, more than she supposed, by her hardships in Canada; and had in a remarkable degree consecrated herself to the cause of Christ, as a missionary among the people of color, which was her chosen field. Her experience, sound judgment, and devotedness inspired the Committee with a very strong parsuasion that her services would be invaluable at this mission. But God has otherwise ordered. In His inscrutable providence, although she was permitted to see the hills of Africa, to step upon that vast continent, and to converse with some of the native inhabitants, she was not granted the indulgence of her long cherished desire, a participation in the active labors of the mission. She was soon cut down. With her dving breath she rejoiced that she had been allowed to see Africa, there breaths out her prayers for the conversion of its inhabitants, and bear her dving testimony to the excellence of the missionary cause. "Precious in the sight of the Lord is the death of His saints."

FOURTH ANNUAL REPORT.

There are now under appointment for the Mendi Mission, Rev. J. C. Tefft, Mrs. E. Tefft, Rev. F. L. Arnold and Mrs. M. Arnold, who have been approved as missionaries by the Executive Committee; also, Miss Joanna Alden, of Lowell, Mass., and Mr. Samuel Gray, a colored brother from Ohio, who have been appointed as assistants to the mission. This company is expected to sail for Africa some time in November or December.

The school continues to be prosperous, and now numbers eighty scholars. The effort to train the pupils of the school to habits of industry has been continued through the year, with very flattering success. The farm at the mission now yields largely to supply the necessary food, and it is hoped that in a short time the mission may become entirely independent of the Association, so far as provisions are concerned. Besides this, some of the scholars engage in various kinds of mechanical labor,

and their progress gives promise of their being able in this way to contribute materially to the welfare of the mission.

During the past year, as the providence of God has opened the way, increased efforts have been made to diffuse the knowledge of the gospel among the people at a distance from the mission. Mr. Thompson has spent a large part of the last half of the year in visiting the different portions of the country with an interpreter, and preaching the gospel wherever he could gather a company to hear. No obstruction whatever was laid in his way, but the missionary was welcomed as the true friend of Africa. At the latest dates, Mr. Thomas Bunyan was absent from the Mission, having gone into the Mendi country to establish a school, as the foundation of a mission, at the very importunate request of the king of that country. Lewis Johnson, also, has been teaching and preaching with much acceptance, and, as it is believed, with good effect.

As a part of the gospel proclaimed to the chiefs and rulers of the country, Mr-Thompson points out their duty to abandon the sin of enslaving men and women. No opposition is made to this, as the heathen can easily be made to see that slavery is a violation of the gospel rule of love. God has blessed these labors, and the chiefs are fully convinced that this, the darling sin of Africa, fostered mainly by its trade with other nations, must be abandoned for ever, if they would find favor with the God of the Bible.

This is the oldest mission of the Association. It is peculiarly dear to all the members. Its trials, vicissitudes and entire history are remarkable and affecting. The providence of God was clearly manifested in its establishment, and has been conspicuous throughout the whole period of its existence. Probably there is not a more interesting mission on earth, nor one, considering the visible means employed for its support, where more has been accomplished for the temporal and spiritual good of the heathen. The mission has been growing in importance from its commencement; the hopes of its friends still cling about it with unabated interest; it has a hold upon the affections of various Christian denominations; and the prayers of many, we doubt not, continually ascend for its growth, extension and prosperity. Death has made sad inroads upon the missionary family; but if the blood of martyrs be the seed of the Church, it may be said with equal propriety, that the death of faithful missionaries is the seed which, under Divine culture, is to spring up, bear fruit, and evangelize the world.

The fact that this mission commenced under such extraordinary circumstances: that the principles upon which it was founded were in several respects peculiar to this Association; that the missionaries were instructed to preach to rulers and subjects, that the gospel is totally opposed to slavery, the slave-trade, caste, polygamy, war, and the use of intoxicating drinks; that the mission was planted in the interior of West Africa; and that so many of those enjoying its benefits were persons redeemed from slavery or death, invested it with a peculiar interest not usually thrown around missionary operations. The history of this mission shows that the principles originally adopted have been steadily pursued. They have been proclaimed by the missionaries in the hearing of persons of different nations on the coast of Africa; before the authorities, missionaries and people of the British colony; before African chiefs who were prosecuting the internal slave-trade, and waging cruel and sanguinary wars; before chiefs and people who considered polygamy a practice not to be relinquished; until the reputation of the missionaries was firmly established as peace, temperance, and anti-slavery men, and the mission territory was deemed sacred by slave traders in pursuit of their victims, and by war-men in pursuit of enemies. The missionaries have been selected as umpires between hostile chiefs:

they have been instrumental in suppressing the slave-trade, and putting an end to wars; and have received the thanks of the British civil and naval authorities, evidences of friendship from the people of Sierrs Leone, and grateful manifestations of confidence and respect on the part of tribes and chiefs, who, for years, had cherished implacable hatred, and waged merciless wars.

The fidelity and courage of the missionaries, and their remarkable success, demonstrate that the gospel can be preached in all its fullness with safety to its promulgators, and with the most signal advantage to its hearers of all ranks. And in view of such facts, it is a subject of just consideration, whether preaching and missionary efforts that aim lower than this are worthy of being sustained by any Christian people, or introduced into any heathen country. A diluted gospel is another gospel; and the toleration of slavery, oppression in any form, war, caste, polygamy, or any wrong practice or "organic ain," by the silence, indecision, timidity, or policy of any Missionary Board or mission, is at variance with the letter and spirit of the gospel, and a great hindrance to its success at home and abroad.

The readers of the monthly paper published by the Committee, have learned from its pages that Mr. Thompson has labored at this mission two years and a half separated from his family, with unabated zeal. Though often prostrated by sickness, he has superintended the multifarious affairs of the mission with unyielding patience, industry and perseverance. He has acted as physician to the sick and dving, as the head of a numerous school, as superintendent of the mission farm, as the principal business agent, as negotiator between hostile bands, and as the correspondent of the mission, in addition to his duties as pastor of the church. He has felt the incongruity of filling so many trusts, and the crushing nature of so much labor and so many responsibilities, and has made the most carnest appeals to the churches in America for sympathy, prayers and help, believing that if he had more helpers he could send preachers to other places, and greatly enlarge the missionary operations. Mr. Bunyan, his assistant, and a native of Mendi, could go to that country to proclaim the glad tidings of redeeming love, were his place supplied at the mission. When help has been sent and suddenly and unexpectedly cut down, Mr. Thompson's courage has not faltered, but he has reiterated his importunate request for new assistants in the vast and most promising field before him. He has felt that the churches in his native land have but an imperfect knowledg of the wants of Africa; that they do not pay adequate attention to the facts communicated, and do not respond, either in offers of missionary assistance or pecuniary aid, answerably to their obligations to the Redeemer or the souls of the heathen.

During the early part of the year, intelligence was received that there were at the mission forty praying persons, thirty of whom have been hopefully converted since Mr. Thompson arrived, at the mission; that the church consisted of twenty-six members; that seven family altars had been erected; twenty-two persons baptized and nine couple married;—and subsequent advices give the gratifying information that some of the children in the school are lovely examples of the transforming power of the gospel, and that some of the converts are among the country people, Among those hopefully converted is the wife of Lewis Johnson, (Kin-na.) After his conversion she opposed him, talked badly, would not stay in the house when he prayed, charged him with leaving the ways of his fathers, &c.; but he prayed for her, and soon she humbled herself and confessed her sins. The mission has enjoyed the special influences of the Spirit for many months. God has been before the missionaries, Mr. Thompson writes, and the Spirit of the Lord has been poured out upon the adults attached to the mission, as well as upon the scholars.

Mr. T. writes:—"Yesterday I saw two of the converts seated on a mat, in the piazza, and one of them who had enjoyed advantages of instruction was engaged for a long time in teaching the other about the great salvation. Such instances are not unfrequent. Other members of the church make it their highest pleasure to 'feed the lambs,' lead back the wandering, and seek to save the souls of all around them.

"One of the Mendians is in the habit of talking to the impenitent from house to house, praying with them, and exhorting them to submit to God. He also talks to visitors from the country, and extends these visits of mercy to the villages around. Many of the children pray with one another as well as with people from the country, and write to their parents about their souls, and beg them to liberate, their slaves."

On an exploring visit, Mr. T. called on the brother of King Harry Tucker, where he saw three of his former scholars. He says, "As we had prayers before sunrise in the house where I staid, the little boys, hearing us, ran in, and one of them prayed of his own accord in English."

Those who saw the Amistad Africans in this country, ten years since, will hardly fail to recollect Kin-na, then a youth of about eighteen. His manly deportment his proficiency in reading, arithmetic, speaking and singing, greatly interested the friends of his race, and made them anxious that he should be converted and become a minister to his benighted countrymen. On his return to Africa he plunged into vicious excesses, his fine natural powers seemed lost, and the pleasing anticipation that he might be useful to the missionary cause was nearly abandoned. But he came to himself, joined the mission, was the subject of renewing grace, and is now a valuable assistant missionary and a successful preacher.

On hearing a report at the mission, that the people of a certain town had all turned to God, Kin-na, with others, went there, and explained to them the way of life. He found that a man who had been at the mission one Sabbath was hopefully converted, went home and talked to the people and prayed with them. They all, with one accord, gave heed to the things which he spake, forsook their country ways, prayed and kept the Sabbath. Mr. Johnson, (Kin-na), talked to them from the command, "Thou shalt have no other gods before me." Great interest was manifested, and they begged hard for a teacher to come and live with them, to instruct them all the time. The next morning they collected their gods, gree-grees, charms, &c..—a bag full—and gave them to Kin-na, who tied a weight to them and sank them to the bottom of the river.

Mr. Thompson has made some experiments to ascertain the feelings of the people in the country around Kaw-Mendi, with regard to the reception of the gospel. He went to "Big Boom," and saw during his journey the ruins of twenty towns that had been destroyed by the wars. But few people remained. These few he gathered together; among them he found some of his scholars who had been dispersed by the wars; he had prayers in the Mendi language, and preached to them the gospel of peace and reconciliation. The people heard the word gladly, and openings appeared to exist on every side for the introduction of the gospel. At Gallinas, where the slave factories, those strongholds of Satan, have been broken down, the gospel can now be preached, and schools would be eagerly welcomed. In view of these openings Mr. Thompson says: "To lie still at such a time as this is to give the field over into the hands of Satan. Oh for teachers!" Concerning another place, Pa-Paw, he writes: "They have promised to build a house for religious purposes, so that persons from the mission can preach there." A Mohammedan chief expressed a willingness to have the gospel preached. His people are begging for Arabic

Testaments. By this means the gospel could be sent far into the interior. A Life Member has generously contributed \$60 for this object.

Mr. T. writes that the son of a strong war chief, from a distance, came to the mission to beg for some one to come to his place, and start a school. He had no one to spare, but wrote a letter to the chief. A few months afterwards the son came again, bringing a letter from his father, urging Mr. T. very strongly to send a teacher. He used the following language: "I am strong in the faith of a blessed Redeemer, and through him I shall be made strong in body and soul. Thanks be to God for his goodness to my soul. He has not cut me down according to my evil doings; he has only warned me." Previous to this time his only means of being . acquainted with the gospel were messages sent from the mission, and a single visit from the assistant missionary, Thomas Bunyan. He is building a large town, and has reserved an open place for the "white man;" and is very urgent, refusing to take any denial, that Mr. T. should go himself or send Mr. Bunyan, to mark off a spot and make a plan of a house, that he may have it all ready for the missionary.

Numerous invitations have been received by the mission from chiefs in different parts of the country, for the establishment of missions or the commencement of schools among their people. But few of these requests could be complied with. In consequence of this, and the reiterated and pressing importunity of Mr. Thompson, the Committee resolved to send a reinforcement, and, as has been already stated, arrangements are making to send, during the present season, such additional missionaries as will enable the mission to supply, to some extent, the loud calls made by the chiefs for the preaching of the gospel at different places. Mr. T. is exceedingly anxious that a pious and competent physician should speedily join the mission. as a missionary physician is greatly needed. He says also, that an assistant missionary who could oversee the farm, direct the workmen, and provide provisions, would ease him of a large part of his cares and labors.

Wars have been carried on between the chiefs for a large part of the time during the existence of this mission, which has been greatly disturbed and injured and put to considerable expense thereby, "The judgment day only will reveal," says Mr. Thompson, "how much the mission has suffered from these wara." The mission premises have been the only peace territory, and it necessarily became an asylum for many terrified natives, and for the children of combatants. The rule at the mission that, on its limited territory, peace and freedom should prevail, commanded the respect of the opposing warriors and secured their confidence. Circumstances, under the guidance of the Prince of Peace, gave a suspension to hostilities, and opened a way for pacification. Mr. Thompson was requested to call together a number of chiefs to listen to overtures for putting an end to the wars, and deemed it a special providence that the mission was looked to for its influence in stopping the effusion of blood, and settling the terms of a general peace. At length these desirable objects were attained, and essentially through the agency of Mr. Thompson. He had the high gratification of being present at a meeting of the chiefs "from both sides of the late war," and he thus describes the scene:-

"They all again joined together in love, to shake hands, eat and drink as true friends. One party had brought back the chief Kar-mo-koo, who had been made prisoner; and the others made their presents to thank them for bringing him back.

Their speeches were animated, eloquent and stirring. When the orator took his
stand to speak, another man stood beside him, who repeated the speech, sentence by sentence, at the top of his voice. I was told that this was done, that any who might be far outside of the 'palaver house' might hear.

"The parties seemed very friendly. It was good to see so many thus assembled who, a few months before, were seeking each other's blood. The peace is all

attributed to the mission. They say, if it had not been for it the war could not have been stopped. Give God the glory. The work is His, and His alone shall be the praise.

FOURTH ANNUAL REPORT.

"Toward night the chiefs and people were collected at the 'palaver house,' and I preached to them. It was an interesting and important audience. Many chiefs were present, and good attention was given. Bunyan had preached the night before. The king and people generally were willing, and seemed to be desirous of hearing the gospel. There seems to be an 'open door' and a ripe field for a good pious teacher and a preacher at Mongray."

In view of the return of peace, and the consequent resumption of the cultivation of the earth, &c., the attention of the mission was naturally and strongly turned to the openings thus made by Divine Providence for the spread of the gospel in Africa. In the language of the missionary :-

"I believe God intends a general peace for this country; if so, the field for laborers will be vast, and on this assurance of an 'open door' you may send missionaries as soon as possible-ministers and their wives teachers mechanics. farmers and physicians. We should remember the adage, 'Strike while the iron is hot,' and when God opens a wide field and ripe before us, let the churches cooperate and work with God in this thing."

Will the people of God in this country duly regard this providential opening for the introduction of the gospel of peace, freedom and salvation into the interior of this wonderful continent, and adequately contribute the necessary means? On those who know the facts and possess the means, rests the responsibility.

Mr. Thompson has done all he could to awaken the churches to a sense of their responsibility, in the numerous letters he has addressed privately, and through the columns of the monthly paper of the Association. He has been particularly desirous that Sabbath-school children should be interested on behalf of the children of Africa, many being now in the mission school, and multitudes more would gladly come under instruction if teachers were provided suitable buildings erected, and the pecuniary means furnished to sustain such enlarged operations. Mr. T. says that if he had the means and the teachers, not only hundreds more might be converted, but as a consequence many of their relatives and friends would be attracted to the mission, and come under good influences. His Letters to Children, published in the American Missionary, contain valuable and interesting facts, and if widely circulated, could not fail to stir up their minds to deep feeling. The systematic contributions of children, who might be interested for the instruction of African children and youth, would be the means of immense good. The friends of the mission are earnestly requested to attend to this subject, and to recollect that \$25 a year will support a scholar at the mission.

WEST INDIES-ISLAND OF JAMAICA.

One Mission, Four Stations, and Two Out-stations.

BRAINERD ... Missionaries, REV. WM. H. EVARTS and MRS. EVARTS. Teachers, C. B. VENNING.

and Mrs. Venning.

ELIOT. ... Missionaries, Rev. L. Thompson and Mrs. Thompson. UNION, embracing Hermitage and Chesterfield—Missionaries, REV. S. T. Wolcoff and Mrs. Wolcoff. Teacher, Thomas Austin.

DEVON-PEN, an out-station of Union—Teacher, Andrian Rennie.

OBERLIN.....Missionaries, Rev. A. D. Olds and Mas. Olds. Teacher, Miss Mary Dean.
PROVIDENCE, an out-station of Oberlin—Missionaries, Rev. Heman B. Hall and Mas.
Hall Total, 15.

Brainerd.—A report for the past year has not been received from Mr. Evarts.

but Mr. Venning, the teacher, communicates the following facts in relation to the school:

"Some dissatisfaction had been expressed by some of the parents on account of what they deemed the slow progress made by their children in studies, and because the people had not sufficient control of the school. At a public meeting the subject was fully discussed, and it was finally arranged that the responsibility of carrying on the school should be sustained by the people. Accordingly they met, and chose trustees, whose business it will be to provide a teacher, devise the means of his support, and see to the repairs of the school-room; but they meet with greater difficulties than they expected. We shall try to induce them to continue the experiment. The providence of God seems to indicate that the time is past for the people to be carried, and that it is necessary, if they are ever to be men, that they should now walk alone. The trustees applied to me to be their teacher; but as we were expecting soon to commence the high school, I could not entertain their proposals. The school is therefore closed until a teacher can be procured."

Eliot.-From Mr. Thompson a brief report has been received of the state of things at this station to July 24th. He writes in substance as follows:--

"The past year has been characterized by some strange and unaccountable providences. Events that materially affect the spiritual interests of the people—some favorable and others unfavorable—have transpired. God reigns; and all things shall work together for good to them that love God. Here I rest. Thorough church discipline still continues at this station. One of the subjects of it, on his death-bed. confessed the sin for the commission of which he had been cut off, and also other sins of which he had not been suspected, but he died without hope, The first Sabbath in July, seven persons were received to church fellowship, and one restored who had been suspended. Four of the seven had been excommunicated, the others that I brought from the United States are a source of much instruction and gratification to the scholars, as explained by me in connection with the lessons. Mrs. T. teaches the adults who cannot read, in another room, on the same lessons.

"The day school has not been opened during the whole of the year. Since I took charge of it, two months since, the average daily attendance has been from thirty to thirty-five; and the scholars pay for instruction in all at the rate of £13 sterling per annum. The people consider the school theirs, and take the responsibility of sustaining it. The trustees hire and pay the teacher; and the people take great delight in supporting the school according to their ability, but they may need some help. During the past year there have been decided advances in vital godliness among us. In this we greatly rejoice. The Spirit of God is still working in many

Mr. T. has received from the people for his support since January only £5 sterling, and says it is the smallest amount, for the same length of time, he has ever received from them. The people say their hearts are willing, but they have but little money. About the same sum has been paid for church purposes. The purchase of the land has not been completed. The people are devising plans for raising the money. "We have," Mr. T. says, "made some additions and repairs to the building, with the lumber sent out by the Committee."

Union.-Mr. Wolcott writes, July 23d, that at this station they have done but little more the past year than hold their own; that circumstances have been more unfavorable for the frequent meetings of the church and people than formerly: that the week-day meetings are now held at Chesterfield and other places abroad; that at the Hermitage, in pleasant weather, the Sabbath finds about the same number of

people; and that the school at Chesterfield has remained small, only twenty on the list, and the average attendance fifteen.

At Devon-Pen the congregation is usually good, though not very large. Three have been added to the church lately. Mr. Rennie has continued the school nearly up to the present time, but has closed it for the present on account of ill health. There are about thirty names on the list, and the regular attendance is from twenty to twenty-five. "Our receipts for the past year have been as follows: - Contributed for minister, \$38 91; for church and station purposes, \$37 08; for Chesterfield school, \$28 68; for Devon-Pen school, \$23 91. Total, \$128.58. I recommend the discontinuance of the salary to Mr. Austin, teacher at Chesterfield; and have proposed to the mission and to our people, that the responsibility of securing and paying the teachers rest with them. This has been successfully tried at Eliot and Brainerd. If it be necessary to give assistance, it had better be given to the people, and not in the form of salary to a teacher.

"We have commenced our house at Chesterfield, and as yet the responsibility of meeting the expense rests entirely on the people. We shall be compelled proba-bly, to call on the Committee for aid to finish the building. It will all be done in the cheapest and most substantial form. A good quantity of the boards and small timbers are already sawed. I am now laboring to effect, if possible, a union of all sects of the people at Chesterfield, for a common interest in the house we are building and its objects."

Oberlin.-Mr. Olds, of this station, writes under date of July 27th, in substance

"While it is not our privilege to relate any wonderful displays of grace, we are nevertheless constrained to say, 'Hitherto the Lord hath helped us.' We are confident that, on the part of numbers, there has been not only an increasing desire to know the truth, but to live in accordance with it. We have the witness, we think, that some are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. None of the members of this church have been removed by death during the past year. Our congregation has much increased since my last report, and it has now a permanent character. . . . We sometimes think that our chapel will soon be too strait for us, and that we must lengthen our cords and strengthen our stakes.

"The Sabbath-school has not only maintained a permanent, but an increasing interest. It now usually numbers from 100 to 120. Besides the general lesson, many of the younger scholars, and some of the older ones, have committed to memory many portions of the Scripture. While we know that this of itself will not save the soul, we yet remember that the Word of God is the sword of the Spirit, by which the man of sin is to be slain, and also that it is the means the Holy Ghost uses in the sanctification of the soul.

"We have a new out-station. I was invited to preach there, and found that the people had built for themselves a small house of worship, in which they met on Sabbaths and Wednesdays, to read the word, pray, and sing praises to God. They belong to a church about eight miles distant from them, and had been almost destitute of preaching for a long time. I have preached to them once in two weeks, and hope to do so oftener.

"Our school during the past year has been in a more flourishing condition than ever. There are about 70 on the list, and from 45 to 50 in daily attendance. The school is closed for a few weeks, to allow Miss Dean, the teacher, whose labors

have been severe, an opportunity to regain her health.

"There have been added to the church here the past year 13;—10 on profession of their faith, and 3 by certificate. The weekly meetings of the church, of which we have three, besides the Sabbath services, have on the whole been very well attended. Yet we are constrained to say, that though we have much ground of thankfulness to the Father of mercies, iniquity abounds. The terrible corruption of the selfish human heart is everywhere visible; and as though Satan feared that the human heart would not yet work ruin enough for his cause, he is everywhere maddening men with rum!

"Almost all the influences of the Island are in favor of rum-drinking. Professed ministers of the gospel furnish ardent spirits for their guests, and apologize if they have not 'n good article? Rum is abundant; and miserable groggeries are set up in almost every neighborhood. Between this place and town, a distance of fifteen miles, there are as many of these abominable drunkard-making establishments as there are miles! With the increasing intemperance, come along increasing theft, dishonesty, vagrancy, and every species of crime. The people have contributed for the support of their pastor, \$38; for chapel repairs, \$30; for church purposes, \$28; and for support of the school, \$30."

Providence.—Mr. Olds gives a favorable account of the church at Providence—of its intelligent and decisive action in a case of discipline; and remarks that "things wear as favorable an aspect at Providence as they have done since my acquaint-ance with them." He thinks the disorders springing from the "leadership" or "ticket system," which prevailed during the period of slavery, and has been one of the greatest obstacles to missionary effort, are gradually disappearing, and concludes with the following gratifying statement:—

"We think we are bound to acknowledge the good hand of the Lord among us, although we have not seen among the people any displays of Divine grace that would be called 'wonderful.' We are however fully persuaded that God does attend the ministration of his own truth, and that it is in numerous instances a savor of life unto life. We think we have good evidence that many of our people are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And we hope that from time to time some of the impenitent are laying hold of Christ as their Saviour."

About the commencement of the year, a reinforcement, consisting of Mr. and Mrs. Hall and Miss U. Hunt, was sent to the Jamaica mission; and Messrs. Evarts and Thompson, with their wives, after spending some months in this country, mainly for the purpose of recruiting their wasting energies, returned to the mission with them. The mission force is now, however, no larger than at the commencement of the year; as Miss Hunt, by the advice of the Executive Committee, has returned to this country, and is now disconnected from the mission. Dr. and Mrs. Hyde have also been disconnected from the mission, although he still remains in Jamaica, and it is not known whether he intends to return to the United States, or to make his permanent abode at the Island.

The income of the mission at the Island, at the different stations, is supposed to be fully equal to what it was the previous year. All of it has been expended in the support of the mission. Besides the amount thus expended, the people have, by the advice of the mission, contributed freely to the general improvement of their places, and the construction of roads, to enable them to get to and from the market with greater facility.

The people at the mission welcomed the returned missionaries and the reinforcement with great cordiality. Many of them came from the mountains to Kingston to assist in conveying their goods to the mission, which they did by carrying their burdens on their heads. All the members of the mission were found to be in the enjoyment of good health. Concerning the general condition of the Island, Mr. Evarts says:—

"Hard times are evidently pressing severely upon all classes of the inhabitants, especially in Kingston, and we hope it will prepare them to profit by suggestions which may be made for their improvement. Surely the times are dark enough, and portentous of coming distress; but it is to be feared that there are few who are

prudent enough to 'foresee the evil and hide themselves,' but that most will 'pass on, and be punished.' I see more clearly than ever the necessity of doing what may be done for improving the condition of our people, and leading them on to enterprises for general benefit."

In a letter from a clergyman at Jamaica belonging to another mission, the writer, in speaking of the state of things among portions of the people on that Island, as the consequences of natural depravity, and the results of the awful system of slavery that prevailed for so many generations, says:—

"Stubborn facts declare them to be deeply sunken in degradation and dark iniquity, far away from God, and indulging in hatred towards Him; and by no means willing to take him for their only portion, with submission to His law. They may often think that they desire the gospel, and even ask for it, and say that they wish to know God, while their object is to make both God and his gospel minister to their lustful propensities. We find here, as in all the world beside, that the hearts of men are full of selfishness. Sinners here hate Christ and his gospel just as cordially as sinners of other lands. Slavery has never benefited them in this respect. Indeed it would be a wonderful institution if it should so soften the hard human heart as to prepare it for the reception of Divine truth, and submission to the Divine will. A poor preparatory school indeed is slavery for the introduction of its subjects to the school of Christ!... Slavery prostitutes the bodies of its victims and debases their souls. It tears down families to make room for herds. Until emancipation, lawful wedlock was scarcely known. The habits of the people were all formed to that state of things. And he who supposes that a change from such a state, to one of civilized Christian society, is to be effected in a day, or I may say a generation, has but poorly studied the pages of degraded humanity. We also find deep degradation, abominable superstitions, and the most disgusting, loathsome lustfulness."

Another letter, from a civilian, corroborates the statements made above. We subjoin an extract:—

"Multitudes of families are growing up almost in the wildness of nature, without the protection of the social condition—which is insured by marriage and its hely obligations. When the people emerged from slavery, the vices of the system, its indifference to the higher obligations of life, its loose morality, its diminished self-respect, and low, sensual condition, of course clung to the people. We have indeed had some diligent and self-devoted laborers, but what were they among so many? . . . Instead of seeking to correct the minds and characters of the people, which are the true springs of effective industry, the Government resolved to import multitudes of a still lower description from the East Indies and Africa. . . . The evil worked its own remedy, and education and religious instruction will now be the reading objects in the future legislation of the West Indies."

There is, however, a bright side to this sad picture. In a letter from George Wm. Alexander, Esq., of London, who has recently visited the Island, he says:—

"This fine island is not at present hastening to ruin. It has been delightful for us to gee the large number of the emancipated peasantry and their children, who were brought under a moral and religious influence by the good men who are stationed over Jamaica."

That much good has been effected by the American missionaries, we have abundant proof. Many intelligent persons, residing for years at Jamaica, and visitants from this country and England, who have become acquainted with them, have borne testimony to their self-denial, industry, and success.

It has been already stated that Dr. and Mrs. Hyde have been disconnected from the mission. The Committee feel constrained to say that for some time reports have reached them of strange views being entertained by these persons, involving vital errors in sentiment and practice, and that recently statements

have been made to the Committee, upon which reliance can be placed, more deeply affecting the moral and religious characters of those implicated. The Committee, on due consideration, resolved that it is expedient for the Corresponding Secretary to visit the mission as soon as practicable, and that meantime Dr. and Mrs. Hyde be suspended from the service of the Society until the report of the Corresponding Secretary shall be received, and officially acted upon.

It is earnestly hoped that the friends of God will make earnest supplications for this mission, that those who continue sound in the faith of the gospel, and walk as it becometh saints, may be steadfast and faithful, that their labors may be eminently blessed to the emancipated people who have been so long ground to the earth by the oppression of man, and subjected to deep degradation; that those who have erred or backslidden may be reclaimed, forgiven, and restored to usefulness, and the favor of God; that the Secretary may speedily be restored to health, be a minister of good to the mission, and be safely returned to resume his labors; and that the Committee may be wise in council and faithful in directing the affairs of the Association, so that the mission shall, under the guidance and restraint of the great Head of the Church, be an example of everything that is pure and excellent.

OJIBUE OR CHIPPEWAY MISSION.

MINNESOTA TERRITORY.

One mission, three stations.

RED LAKE. Missionaries, Rev. S. G. Whight, Dr. Wm. Lewis, physician and teacher; O. A. Cole, farmer; Mrs. Whight, Mrs. Cole., Cass Lakke. Missionaries, Rev. A. Barnard, Jos. D. Fisher, Mrs. Barnard, Mrs. RED LAKE ... FISHER, FRANCIS SPENSE, farmer.

LAKE WINNEREG. . Missionaries, Rev. A. B. Adams, Mr. David B. Spencer, James Tanner,
native questiant and interpreter, Mrs. Adams, Mrs. Spencer, Mrs. Tanner,

The general agent of this mission, Rev. J. P. Bardwell, has, as heretofore, devoted his whole time, with the exception of a visit on business to Canada, made at the request of the Executive Committee, to collecting funds and procuring and forwarding supplies. He has made no written report of his year's labor, and it is the less necessary, as he is expected to attend the Annual meeting, and give such oral statements as may be desired. The distance of this mission, its irregular means of communication with us, and the multifarious cares of the missionaries, who have been burdened with an unusual amount of labor the past year, will prevent our giving very complete intelligence of its operations. The missionaries are subject to many privations, owing to the climate, the habits and necessities of the people among whom they labor, the difficulty in obtaining the necessaries of life at certain seasons, the inadequacy of the missionary force to accomplish the great work before them, and the innumerable incidents peculiar to a life in the wilderness at such a distance from civilized society. Still they "endure hardness," and rejoice to be the agents of a merciful Saviour in exhibiting to the red man of the forest an example of Christian society and family arrangement, and pointing him to the Cross.

CASS LAKE STATION.

Mr. Barnard writes, under date of April 26th, in substance, as follows:-

"Winter still lingers. The lakes are all covered with a foot of ice, and the snow is nearly a foot deep in the woods. Our cattle have but just lived the winter through. Our cattle are very hungry, my brother, and so are we. But we do not expect to starve; for we have the promise of our heavenly Father, that 'we shall dwell in the land, and verily we shall be fed." He says the Indians

suffer extremely for want of food. One of the missionaries, after narrating the aggressions of some of the Indians, and the hardships endured by the mission from e, and in consequence of the loss of cattle, adds: "We are all well, cheerful and happy." The latest date from the Cass station is June 5th. Provisions had been scarce, and both the missionaries and Indians had suffered many privations: but Mr. Barnard writes: "We are all well and happy. Our crops are coming up, and look well. We trust the Lord will smile upon our efforts, and give us not only the bread that perisheth, but the souls of this poor people. Pray for us.

Rev. Sherman Hall, a missionary of the A.B.C.F.M., who has spent above twenty years among the Ojibues of Lapointe, Lake Superior, writes, under date of July 16th, 1850, to Mr. Bardwell, our agent, and after mentioning a tour he and a brother missionary had taken through the country about the Upper Mississippi, to ascertain whether it was their duty to follow the Indians when they remove, as they will be required to do by the United States Government, says :-

"Of course, we made a visit to your stations, and had an interview with all your missionaries. We found them generally well and prosperous. At Cass Lake and Red Lake, we were much pleased with the external appearance of the establishments. They bear marks of being managed by industrious and enterprising men. . I think all your missionaries in this field show much of a spirit of self-denial and devotion to the work they were sent there to do. They labor under many embarrassments. Some of them need a more liberal support. Mr. Barnard, I think, is specially qualified for this work. He has a better practical knowledge of the language than probably any other missionary in this field. I was much pleased and gratified with my visit, as well as profited. I hope those who have sent those brethren and sisters into this hard and self-denying field will sustain them well by their prayers, and by liberal contributions for their support. They are worthy of both.

LAKE WINNEPEG.

." Mr. Spencer, of the new station at Lake Winnipeg, writes that difficulties occurred on the arrival of the missionaries, owing to a report that they compelled children to be baptized and the women to labor; but, on suitable explanations being made, the chief frankly confessed that he had been misinformed, and he therefore extended to them a cordial invitation, at the same time manifesting no little surprise to learn that the missionaries had told only the simple truth. "In reviewing this providence of God, we have been led to remark," adds Mr. S., "the propriety and wisdom of waiting on the Lord, that he may accomplish his own work in his own way." He adds :-

"We are greatly blessed in having a good interpreter (Mr. Tanner). He has a wife-a Christian woman-and three children, which, with our two families, make in all fourteen souls. He has at heart the best good of his countrymen, and is zealous and indefatigable in his exertions for their eternal welfare." He adds, "From the first, we have endeavored to impress deeply upon the minds of this people that a regard to their spiritual interests was the great object of our coming among them. . . . A few days since, on visiting a sick man who had been on the borders of the grave, he remarked that if I had come to him when he was expecting to die, and assured him of a long life on condition of his praying, viz., becoming a Christian, he would gladly have embraced the offer. Another came in last evening to beg some provisions on the strength of having kept the Sabbath. As a people, however, they have made considerable progress in the knowledge of divine things, and the chiefs and head men express themselves publicly in favor of the gospel. They requested that we would visit them during the winter, when they should be absent in small parties in search of food and game. We did so. With the chief at whose lodge we spent one night, we had an interesting interview."

On one occasion, when the chief had sent to all the wigwams "to tell all to come and hear the Word preached to them," he said, after they were collected together, as follows;—"You all know, my friends, that in my former life I sometimes called you together and gave you to smoke of my tobacco without saying anything to you. You no doubt wondered why I had nothing to say. I now wish to tell you why I used to do so. The tobacco I used to give, you was given in sacrifice to the Great Spirit, for him to pity and have mercy upon me, that before I die he might show me the straight way that leads to life. The Great Spirit has heard my request. That day has come; this is that straight way. I asked for it; I have found it; I now intend to walk in it. I know, my friends, many of you will laugh at me and will speak evil of me; and I know many of you will say of me, "What a fool he is to be cheated by the teachers.' But I care for none of these things. The rest of you may do as you please, but as for me and my children, we will follow the straight way; and it becomes us all to look for the good of our children, and send them to school that they may become wise."

Mr. Tanner, the native assistant and interpreter, whose father, when a child, was stolen from Kentucky by the Indians, brought up by them and married and lived among them, had been consulted by the whole band of Indians, about two hundred in number, respecting a suitable location for themselves where they could settle down by the mission, and cultivate their lands. Before proceeding to business, the chief said his custom was to seek wisdom from the Great Spirit,—a mode of expression which Mr. T. says he never before heard from the lips of a pagan Indian.

The mission was brought into very straitened circumstances last winter in consequence of a deficiency of provisions, having depended upon securing fish from the lake, and almost wholly failed in the effort. They were thankful that they were not, as the Indians often are, reduced to absolute want.

The Indians often quit their employments that they may hear the missionaries preach. But one of them, having refused to allow a meeting to be held in his wig wam, was expostulated with, and after a few moments' deep study and reflection, said, "Read to us." I asked what part he wanted to hear. He replied, "That part you say you read to the chief about the Son of God." Since that time he has been a very attentive listener. Mr. T. says that sometimes there is strong opposition, but in general the Indians are friendly to the mission. He deeply laments that so few of his white brethren, "who say they love Jesus, are willing to leave all and go to enlighten these dark minds, when Jesus left all the bliss and glory of heaven to come and die for Turks." He concludes his deeply interesting letter by saying:—

"Oh that God would cause a seven years' famine to come over the accursed enemy Sectarianism, which is eating out the vitals and consuming the flesh of your beloved Zion. Then would the soldiers of King Jesus go forth hand in hand to fight the battles of the Lord our God. Then would the wilderness break forth into singing, and all the trees clap their hands for joy."

The influence of the agents sent out by Government to instruct the Indians in agriculture, and to teach them trades, has been a great curse rather than a blessing to them. A young lawyer, probably as a reward for political services, was sent out to teach the Indians husbandry; and a foreigner, of an extremely vicious character, succeeded him. This is the more to be deplored, as the Indians have a great passion for gambling, intemperance and other vices; and also consider themselves the children of their great Father, the President.

An impression seems to be general among the aborigines in this region, that their religion is to be superseded by the religion of the white man. This important fact is a great encouragement to the missionaries, and a strong reason for sustaining this mission in a more liberal manner. It also appeals powerfully to the people of God to pray for a more abundant effusion of the Holy Spirit upon these children of the forest.

CANADA MISSIONS.

Mr. and Mrs. Baooks, having left Mount Hope shortly before the last Annual Meeting, which they attended, embarked for Africa, as a reinforcement to the Mendi Mission. Their minds were brought to this determination, after much deliberation and prayer, by a consideration of the urgent wants of that mission, the importunate solicitation of Mr. Thompson for help, and the fact that a large number of the families of their settlement in Canada, having opportunity to dispose of their property advantageously, had determined to remove to another District. At their departure, they left the school in the sole care of Miss Mary A. Trall, from Albany N. Y., who had been fitted out for a teacher among the fugitives in Canada, by friends in Albany, and the Female Missionary Society connected with the State street Baptist church of that city.

A few months after the departure of Mr. and Mrs. Brooks on their foreign mission, the Committee invited Rev. J. P. Bardwell, general agent of the Ojibue Mission, to visit Canada, inquire into the situation of affairs at Mount Hope, the condition of the property given to the Association by Mr. and Mrs. Brooks, and of the colored population between Toronto and Amherstburg, and the qualifications of teachers and missionaries among them. Mr. B. performed this service very acceptably. From his report we gather the following:

"Miss Teall has a large and interesting school of white and colored children, including youth of various ages, besides a large Sabbath-school. One person is wholly inadequate to attend to all the pressing cares that devolve upon her. She is evidently doing much good. The parents can do but little to sustain the school. Very little help can be obtained from Government. Some of the colored people are prejudiced against the whites on account of the distribution of goods and clothing sent into the country for the fugitives. These goods are subject to duties, freight and other charges, the amount of which often exceeds the value of the property, and it has been necessary at times to sell a portion of the goods to defray these charges; and satisfactory distribution of the property has been attended with so much difficulty, that it is deemed advisable that no more articles of the kind should be sent. It would be better for friends at the principal depots on this side to be supplied with suitable goods and clothing to be given to the panting fugitive, as an outfit, as he passes out of the States into Canada.

"A school is now taught in the school-house formerly occupied by Mr. and Mrs. Brooks, by a British subject. It is a district school, and receives aid from the Government. The colored people are fast leaving that part of the country, and are settling farther to the north, near Owen's Sound, where Government gives fifty acres of land to actual settlers, on condition that they clear twelve acres, and build a good dwelling-house, within four years. Some of the more industrious will, however, remain, pay for their farms, and become good subjects. Doubtless as large a proportion become industrious men as could be found among any other people raised under similar circumstances."

Miss Teall appears to have labored with much perseverance, and has been sustained by donations from the friends of the cause, scattered over the country, part of which have passed through the treasury of this Association. Under date of August 30th, she sends for various juvenile publications for her scholars, and writes

"The school numbers over one hundred. I wish for the papers enumerated in my letter, for which I inclose the pay, although I am almost entirely without funds; yet I feel that the improvement and advancement of the children are far dearer to me than the comforts of life. Besides those that lived with me when Mr. Bardwell was here, I have taken a little orphan girl, twelve years old. She lived with

Mrs. Brooks four years, and has been like a lost sheep ever since Mrs. B. left, till she came to live with me, a few days ago. She can read well, has learned Natural Philosophy, Geography, and has some knowledge of Arithmetic. She and little Daniel, who has lived with me ever since I came here, are the best scholars of any of the colored children that I have known. Daniel can read well, can write a plain hand, understands Arithmetic, has learned Natural Philosophy and Geography.

Besides, he is a very trusty boy.

"My school has been unusually interesting this summer. I feel that my labors have not been in vain in the Lord. Some have been led to cry, 'What shall I do to be saved?' How I love to hear that! To me it is like bread to the hungry. Provisions have been very scarce here this season. Thad to send nearly twenty miles for a barrel of flour—and then the cost! But the harvest has been gathered in, and a plenteous one too, for the Lord has dealt with a bountiful hand here this season. It has been very sickly here. At the commencement of the season there was a drouth. Since July 4th, there has been scarcely a week without rain. It has been exceedingly warm. Many have died. Our lives are still spared, though we have all been sick!"

Miss Teall intimates that she has not received my aid or advice from her patrons at Albany since last winter, and remarks, "I am constrained to believe that the Lord will provide; if he does not in that direction, some other way will be opened. I shall continue to trust him. Though I am somewhat straitened at present, yet I believe he will not leave me utterly."

The Association has never taken any other responsibility with regard to Miss Teall than receiving and transmitting such funds and goods as have been specially sent for her benefit. She has relied, under God, upon the free-will offerings of those who might, after being acquainted with her doings, take pleasure in aiding her to sustain her school.

Rev. Isaac J. Rice, late of Amherstburg, Canada West, is no longer in any way connected with the Association. Several months since the Corresponding Secretary was requested to write to him, advising his withdrawal from the charge of the mission station at Amherstburg. He has, we understand, become an evangelist among the colored Baptists. It seems desirable that an intelligent, trustworthy, and judicious man, of regular habits, and possessed of some native dignity of character, should be located at Amherstburg,—one entitled to the confidence of the friends of the people of color, who should devote his whole time to the instruction and assistance of the large number of persons in that region fleeing from oppression-We hope that such an individual will soon be found. The Committee will gladly be the channel of donations to such a person.

The Committee take occasion here to observe that money is, from time to time, sent to them for specific objects, in consequence of very urgent appeals made in newspapers, circulars, &c., and would respectfully suggest that it is more desirable, and would probably better promote the general cause, if such funds were sent to be distributed by the Committee, according to what they may know of the real wants and merits of the different applicants for aid.

There are committees and agents both in Canada and the States, who obtain donations of money and goods, under various pretenses, and for different objects, who are not entitled to confidence. Much that is collected in this way never reaches the destination for which it is intended or collected, and much that does reach its destination is wasted. In one case a white person, acting in the States as the agent of a committee of colored people in Canada, has never been seen by them; no agreement exists respecting the amount of his compensation; he has never been settled with; they have no knowledge of the amount he collects, or of his

post-office address. On the other hand, a colored person living in Canada solicits and receives goods and money from the States, under the pretense of acting as the authorized agent of fugitives, being wholly unworthy of confidence. It appears unwise to countenance any agent said to derive his authority from any committee of fugitive slaves, and the sooner the colored people of Canada, as a body, are cut off from the expectation of any such help, the better it will be for them, though many greatly need such assistance, and some would make a good use of it. But if they rely upon such aid, they will not make proper efforts to sustain themselves when they could do so

There is no lack of religious teachers among the colored people in Canada-While some of them are intelligent and devoted Christions, there are others who substitute noise, rant and harsh language for Christianity. It is supposed that about one third of the adult colored population are professors of religion. The difficulties attending missionary operations among the colored people of Canada, arise in a great measure from the multitude of ignorant and fanatical preachers, their strong prejudices and party spirit, and the sparseness of the population. Probably the best mode of benefiting them is to furnish them with competent school-teachers, who will devote themselves to their employment, while the missionaries itinerate among both blacks and whites.

Mr. Bardwell spent a Sabbath at London. There are there three small colored churches of different denominations. There is also a free school to which all have access. There is also a Temperance Society of one hundred members. Most of the colored people at this place are in comfortable circumstances; several are free-holders, and some are good business men.

Mr. Bardwell visited the Dawn Institute. It has dwindled down to a small concern, and the managers are much embarrassed by debt. It seems a great mistake in judgment to attempt to build up a high school or college there, instead of laying out the money collected in establishing and maintaining common schools, especially when the funds are committed to trustees who are incompetent. Common schools are much needed, and are all the seminaries of learning that will be needed for many years. The location at Dawn is a good one for a seminary of a higher class whenever it is needed. Mr. Wilson, the projector of this institution has had no connection with it for two or three years. It is now under the management of a committee of whom Mr. Hauson is the agent. The colored people of Dawn are not sufficiently numerous to constitute a mission field.

Mr. and Mrs. Wilson have each had a school during the past winter. Mrs. W. had about twenty-five female scholars of all ages, from childhood to old age. One colored girl comes four miles daily to attend the school. One woman having several grand-children attended her school, and in three months learned to read and write very well. Mr. W.'s school was small at the time Mr. B. was there, and it has averaged about fifteen scholars. Mr. W. seem's to have the confidence of all as a man of piety and devotedness. He has had a long experience among this people, and is in many respects well qualified to labor among them. He may have erred in the matter of the Dawn Institute, but may, with his intelligent and devoted companion, with proper aid, be still useful in Canada. Miss Huntington, who was sent out by the Baptist Board, had an interesting school about two miles from Dawn. Mr. B. was informed that she is doing good.

There are many settlements of colored people in Canada which Mr. B. could not visit. He states that he visited Amherstburg, near Detroit, and considers it one of the most important stations in the country: that Mr. Rice is considered a man of

piety, though eccentric, and possessed of but little influence among the largest portion of the colored population; that he has been advised by several judicious friends to leave this field for one more appropriate to his abilities and business habits. Rev. Mr. Kirkland's station is ten miles from Amherstburg.

SANDWICH ISLANDS MISSION.

MAKAWAO, EAST MAUI .- Missionaries, REV. JONATHAN S. GREEN, and Mrs. GREEN.

Mr. Green has kept up a regular correspondence. He has communicated for our paper, and for numerous other periodicals through us, much valuable information. He has also been a contributor to the Polynesian, at Honolulu, and discussed ably many subjects of interest to the government, the people, and the mission. Sickness and death have made unprecedented ravages at the Islands; and the frequent and exciting intercourse with California, the return of adventurers from the mines to spend their leisure and waste their money, has had a deleterious effect upon the morals of the Islanders, though in a worldly point of view they have profited by the greatly increased demand for their products. Many of the native church members, although none of Mr. Green's congregation, have gone to California, while thousands of them have died on the Islands. The need of prayer, under such trying circumstances, has been felt by God's people there; and some have been praying for a thorough baptism of the Holy Ghost, believing that God alone can arrest the progress of iniquity, and prevent the Islanders from being awallowed up, to the extent more civilized nations are, in worldliness and that covetousness which is idolatry.

Some of the natives are acquiring property, and are endeavoring to improve themselves and their families, and aid the cause of Christian benevolence. As an evidence of this, a native merchant of Honolulu sends, through Mr. Green, twenty-five dollars, to pay for various religious and philanthropic newspapers and magazines, which he desires to receive regularly. Some of the churches have taken up collections to ransom slave women in this country, who are about to be carried to the South; and for the relief of those who have escaped from bondage. And, subsequently to the disgraceful seizure of Honolulu by the French, the destruction of property by them belonging to the Islanders to the value of upwards of sixty thousand dollars, and the attempt to force upon the Hawaiian race a hated religion at the mouth of the canoon, a collection of \$200 was made and forwarded for the Evangelical Society in France, thus heaping coals of fire upon the heads of the French Government and nation.

The experiment of selling lands at Makawao to the people by the Government, has succeeded beyond expectation. Scarcely anything, it is believed, will tend more to save the nation from destruction than the entire success of this measure. Messrs. Lafon, Green and Locke exerted a powerful and salutary influence over the Government and people with reference to this matter. For many years they steadily labored to instruct the chiefs that it was not only their duty to put their people into possession of the lands, but that it was their wisest policy to do so. Influenced by the advice of these missionaries, the people have respectfully but earnestly petitioned the King and chiefs to sell them small farms. Since Dr. Lafon's return, Mr. Green, who had set the example of deriving his support from the native congregation—a practice which we are glad to know has since been recommended by the A. B. C. F. M. to all their missionaries at these Islands—has consented to act as the agent of the Government for the sale of lands, in small percels, to the people of his own charge

and to others. At length the King, in Privy Council, adopted resolutions sweeping away the last vestige of the feudal tenure, which has proved so detrimental to all concerned.

Mr. Green laments that missionaries send their children to the United States, and that so many missionaries leave the Islands for home, never to return. The sending of children away prepares the way for parents to leave, and since 1820 no fewer than thirty adult missionaries have left their field of labor and returned to this country, not one of whom has returned; and nearly sixty children of missionarie have been sent to the United States to be reared and educated. Children can be educated at the Islands, and retaining them would be of great service to the Islanders. The example of well-trained families would tend essentially to the improvement of the natives, and be a powerful auxiliary in the civilization and conversion of the implantate.

In a letter dated May 6th, Mr. Green speaks of the increased ability of the people to support their religious teachers, besides contributing to the cause of benevolence in other countries. He says:—

"I am unable to report revivals of religion at the several stations; still I cannot but hope that souls are being converted by the agency of God's truth. While many who, in the season of intense excitement several years since, became hopefully renewed in the temper of their minds, but who were merely stony-ground hearers, are falling off, one after another, the truly pious are growing in grace. . . . The number of poor, drunken, licentious, and in other respects, wretched foreigners who left the Islands on hearing the report of gold, hastened to the mines, clutched the gold till their hands were filled, returned to San Francisco, exchanged their treasure for the intoxicating cup, drank and died, is very great. Such a list of names I could give you from Maui. The thought of the death of such men is dreadful, but the benefit to the people of their removal from the Islands is sur-passingly great. Death has these last few months been doing a strange work in relation to foreigners at these Islands, although a merciful one to the natives. . . . The rush to California has opened a source of wealth to the Islands. There is a demand for everything that the country will produce. Prices have risen greatly. . . . These calls upon the people, and the extravagant profits, have stimulated them to labor. If they become permanently industrious, great will be the gain. On the other hand, the state of things is so peculiar that I cannot but fear the utter and speedy ruin of the nation. . . . The greatest earthly danger is, that foreigners will rush in, purchase lands, and the people be crowded out and perish."

SIAM MISSION.

BANGKOK.. Missionaries, Rev. B. B. Bradley, M. D.; Rev. L. B. Lane, M. D.; Prop. J. Silsey; Mrs. Bradley, Mrs. Lane and Mrs. Silsey. Total, 6.

The missionary families, mentioned in the last Annual Report, sailed from the city of New-York, Oct. 24th. Previous to their departure a farewell meeting was held at Brooklyn, with them and those under appointment for the Mendi Mission; and religious services were held on board the brig Ernani, the vessel in which the missionaries for Siam had taken their passage. Both were occasions of solemn interest. Careful provision was made by the Committee for the comfort of the missionaries and their children, during the passage they were about to undertake. It was sanguinely expected that the fast sailing clipper would make an extraordinarily short passage; but owing to adverse winds, our friends did not arrive at Singapore, some 800 miles from Bangkok, until the 8th of March. Their lealth was uniformly good, except the customary sea-sickness. Of the ability of the officers of the brig, and the seaman-like qualities of the crew, the missionaries speak highly; but

owing to the unaccommodating temper of the captain, their feelings were greatly tried. They endeavored to exert a good influence, and have reason to believe that their instructions and prayers were blessed to one or more on board. Under the teaching of Dr. Bradley, the missionaries made some proficiency in acquiring the use of the Siamese language.

At Singapore they found a letter from the brethren of the Presbyterian mission at Bangkok, welcoming their old friend Dr. Bradley and the reinforcement that accompanied him to Siam, and conveying favorable intelligence of the health of the mission families there. Dr. B. also received a letter from Prince Chaufa Mongkut, expressing gratification at his return with new missionaries.

As there was no immediate opportunity to sail for Bangkok, they were obliged to remain at Singapore five or six weeks, when Dr. Lane and Prof. Silsby, with their wives and little ones, embarked, leaving Dr. and Mrs. Bradley for a short period, on account of her approaching confinement. Accounts have been received from Dr. Bradley to May 17th, dated at Singapore. He expected to embark with Mrs. B. and their infant the same day for Bangkok.

The brethren undoubtedly met with a cordial reception at Bangkok, and entered at once upon the missionary service. By a letter received here after their departure from this country, from a missionary at Bangkok, we learned that several of the tracts prepared by Dr. Bradley and Mr. Caswell were out of print, and new editions were greatly geeded. The writer expressed the belief that Dr. Bradley would find full employment for a long time after his arrival, in preparing such tracts as are needed for circulation. The pleasing intelligence was communicated, that there exists at Bangkok a spirit of inquiry which promises good to the missionary work, and that some conversions have occurred.

Dr. B., as physician to the royal family, has access to many of the principal persons in Siam, and his co-operation would naturally be sought by the missionaries of other Boards stready there; one of whom has written that the King and many of his courtiers are much engaged in examining the merits of the different religious now in the kingdom, and that a number of the nobles have sent for the Scriptures to study, though it may be with a proud and skeptical spirit.

Letters have been received by the Corresponding Secretary, written in tolerably good English, from Prince Chaufa Mongkut, explaining the order, so misunderstood at first, that the King, his brother, had determined to expel missionaries who would not submit to certain religious ceremonies, supposed to have something to do with the superstitions of Buddhism. The Prince is heir apparent to the throne, and the principal priest of the kingdom, but he is friendly to the American missionaries and understands the claims of the gospel.

Dr. Bradley, we perceive, is a correspondent of the Independent, a very able weekly religious paper in the city of New-York, and has already communicated letters respecting Singapore, of much interest, some of which have been or will be re-published in the Society's paper. This station is one of the most important ever selected in foreign lands, as the field of effort for American missionaries. In the providence of God, the mission, originally under the care of the A. B. C. F. M. has fallen, but by no fault of the missionaries, into the hands of this Association. We refrain at this time from adding to explanations already made in the origan of the Society, respecting the history of this strange affair, or replying to the attempted justification, put forth in a pamphlet privately circulated, for cutting off the esteemed missionaries whose praise was in all the churches. Suffice it to say, that in a spirit of love and with earnestness they endeavored to infuse more deeply into the mission, what they regarded as the sanctifying principles of the gospel, which produced on

the part of some of their brethren of the mission opposition and rebuke, and resulted, on the part of the Prudential Committee, in an act of virtual excision for "doctrinal errors;" as was subsequently stated by them, the circumstances constituted "a complex case." The brethren now constituting the mission, are of one heart and one mind, laboring, we trust, in the inviting field of their choice, for the salvation of men under the approving smiles of the great Head of the Church. We commend them to Him, and to the word of His grace.

HOME MISSIONS

CITY MISSIONARY,-REV. CHAS. B. RAY.

The Sixth Annual Report of Mr. Ray was submitted to the Committee in April last, and by their direction printed in paniphlet form. He has acted as missionary to the destitute colored population of the city of New. York. His compensation the past year amounted to \$612, nearly the whole of which he collected himself from members of our Association and persons friendly to his missionary labors. Mr. Ray reports that his "church now numbers thirty-four members, and that at times during the winter there have been signal tokens that God was amongst them." Although there has been but a small increase of members, they have been benefited in various ways. Extensive visitation has been made to the sick and poor over a large range of population. Visits have been made on every alternate Tuesday to the Colored Home, one of the charitable institutions of the city, excepting as they have been interrupted by the cholera, and the removal of the institution. A good work of the Lord has been going on at the Home, and quite a number of its immates have been hopefully converted.

Special effort has been made to gather children from the streets into the Sabbath-school connected with the mission church.*

Mr. Ray, in closing his Report, gives the following summary of his labors during the year: "I have held 176 religious meetings—preached 158 sermons—distributed 18,000 pages of religious tracts—and administered the Lord's Supper 12 times. Three persons have been added to the church, and twenty-nine children to the Sabbath-school. A Biblé class of 6 adults has also been taught through the winter by one of the deacons."

MISSIONS IN DIFFERENT STATES.

The Executive Committee have assisted, during the past year, twenty-one ministers within the limits of our own country, in preaching the gospel. Of these, five have been laboring in Ohio, five in Wisconsin, three in Illinois, two in Iowa, one in Michigan, three in New-York, one in Kentucky, (one is now on his way to New-Mexico,) in addition to the New-York city missionary, and the colporteur in Kentucky. The annexed schedule shows some of the results of the labors of these missionaries. It is a matter of regret that full and uniform reports were not seasonably received from all of them, to enable the Committee to state more definitely the facts in the case:—

 Mr. R. has devoted considerable time, in conjunction with the Board of Education appointed by the State, in efforts to gather the children of the colored population into the Public Schools established in the city of New-York.

Ministers	Churches.	Date of Appointment.	Trime Reported. Added by letter.	dded by prof's'n	Ald granted.	Amount pledged for his support.	Av. attendance.	Pledged to tota abstinence.	Contr b. for benev. objects.	Sabbath- schools.	Remarks
Henry Belden, W. W. Blanchard, Lewis Bridgeman, J. H. Byrd, Warren Cochran,	Biooming Greve, N. Y., Dec. 12, 1848 Robertale, Wile., May 30, 1849 Robertale, Wile., May 30, 1840 La Marchine, " May 21, 1850	1	year, year, year, year,	v 123 00 00	00	00	9 4 90	. 8		\$26 00 8 S. S., good ib'y. 10 25 3 S.S., abt. 75 sch. 23 00	Last delegate to Association was colored. Prendres at 3 Chee delegate. Philips and the present of a prendre of make-right ones is in presention of a prendre of make-right ones in the passion of a prendre of prendre in the set of the temperator pelegate. Fifteen names obtained to other in editors to the temperator pelegate. Problemed to temperate pelegate of the prendre obtained problemed to temperate pelegate. Problemed to temperate pelegate. There are 386 temper-robotion meet in the place.
Nelson Cook, O. Emerson, John G. Fee, Benjamin Foltz,	Half Day, Ills. Diamond Lake Congn., Sabula, Jova, Cabin Greek, Ky., A con. in Bricken co., Ky.	Aug. 1, 1849, 1 year, Jan. 9, 1849, 1 year, Oct. 10, 1849, 1 year, May 30, 1849, 11 mos		1 8 G G	25 25 25 26 27 27 27 27 27 27 27 27 27 27 27 27 27	100 11 4 6 125 6 6 12 125 15 15	40 75 75 115 50 61 100 150	75 all 75 50 many 100 31 150 all	17,00	3S.S., abt. 20 each 63 scholars. wants a good lib'y	Will probably receive from people \$100. Will probably receive from people \$100. S.S., abt. 20 each Preaches at five cather places. He has received from his church \$105. Signification was considered to the temperators places, wants a good hip y fulturch soon to be organized. Union of persons of differential places were placed to the communion. With There will be earlied to several additions must communion. With reference to the anti-alone that present it,
Henry H. Garnett, H. W. Gates, Wm. G. Kephart, J. Loguen, Norman Miller,	Allen's Grove, "Geneva, N. X., Geneva, N. X., Ilova, O., Mt. Leigh ch. Mt. Horeb ch., Syracuse, N. X., State Contre, Wife., Dartford, "General Princeton, "General Pri	Jan. 8, 1850, Aug. 8, 1850, Jan. 9, 1849, Feb. 12, 1850, Jan. 9, 1849,	1 year,	24 24 24 24 24 24 24 24 24 24 24 24 24 2	8 48	300 300 50 1125 1150	150 125	65	98 SS	numbers 20.	Had a revival. Intemperance is increasing in the vicinity. Church was never more prosperous than when he left if. There has been a great change among the people on the subject of temperance: 65 signed the pledge. Purnakeds have reformed, and three dealers abandoned the tenfin in ardent spirits.
D. M. Moore, A. L. Rankin, E. D. Seward, Calvin Steele,	Hartford, Rank Creek ch July 1, 1849, 6 moon Rankgoo, C. Strait Creek ch July 1, 1849, 6 moon Grandeld, O. Greenfeld, O. Galland, Wisc., July 19, 1849, 1 year, July Wisc., July 19, 1849, 7 moon Grandeld, March Mile, Wisc.	July 1, 1849, May 30, 1849, July 19, 1844, Jan. 1, 1850, May 30, 1849.	9 mos., I year, I year, T mos.,	0000 0	F 2223 4 8	200 120 2	70 30 225 150 20100 20100 150100 250 75	11 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	187 97 1	very flourishing.	Four conversions. Dulls a church worth \$1,500, paid \$1,000. Preaches at another place, where he strendence averages from 150 to 300 between, all as preach of this church, and sustains he would no state expense of this church, and sustains no other collections and other collections have aboved to the head of the state of the sta

Mr. Fee, of Kentucky, reports as follows:-

"My church is laboring for Christian union. Truth and consistency drove us to it. When we withdrew we were called schismatics. We replied, No; those bodies are not Christian bodies, but adulterers and slaveholders. They do not expect the spirit of Christ, they teach not the whole doctrine of Christ, they do not the work of Christ; how can they be called Christians? Individual Christians there may be among them, but the body ought not to be thought so. We proposed a union of Christians to come up as one man against the mighty. Presbyterians. Baptists and Methodists came together. We mentioned only fundamental points. letting names go.

"I am laboring with two churches, one in Lewis county and one in Bracken county. The church at the latter place I assisted in organizing a few weeks since. county. The church at the latter place I assisted in organizing a few weeks since. The average number attending our congregations is about 100 in Lewis county, and 150 in Bracken county. We have for a few months been passing through a great trial of persecution. We are not popular, and it is only the few tried one that will come out to hear. It is something to live through such times, have faith tried, and the dross of the love of this world's praise purged out. Something was meant by the apostle when he spoke of 'dying to the world.' We have generally found more encouraging times, so far as heavers are concerned, after these seasons have passed over. Light is now gleaming in the horizon. The clouds

are slowly receding; persecution is abating.

"The additions to our church on profession of faith, during the year, were 23; by letter, one. Several applications for letters have been made by individuals to the surrounding churches, and in almost every instance they have been refused. Hence most persons now come without letter, and unite with us on profession of their faith. The present number of communicants is 35. From the commencement as a church, we have suffered every year by removals. Those who join our church love freedom. Persecution rests upon them and their families. And the advantages for them and their children in a slave State are few. Hence such persons are continually going from our State to free States. They want homes of peace for themselves when age comes on, and places of safety for their children when they are gone. Thus it is that slavery crowds out of our State many of our virtuous and most conscientious citizens. But we have comfort in the reflection, that they will go forth as converted souls, to plant, or help plant, the principles of holiness before God and justice to man in other places. The number of church-members pledged to total abstinence is 31. Four refused signing, because they believed 'the church is sufficient.' All abstain from the use of intoxicating drinks. The number of pledges obtained in Lewis county this year is 54. Have made no move in Bracken county yet. Number of Sabbath-school scholars in Lewis county is 63. As a body, we have given our influence against secret affiliated societies, and have adopted, as a church, the pledge of the American Temperance Union,

"The advantage or utility of our organization here consists not merely in the number of persons converted by its instrumentality, but also in planting in slave territory a church having no connection or fellowship with slaveholding; in establishing the precedent that such can live in a slave State; in waking up continual agitation in surrounding churches, on the subject of fellowship with slaveholding: in training here persons who will move abroad in this and into other States to plant similar churches; in having an organized body here continually, not merely talking, but circulating anti-slavery documents among their neighbors, relatives and acquaintances; also in holding correspondence with friends throughout the State. and forwarding to them anti-slavery documents, thus preparing the way for similar congregations to our own in other counties. From three or four other counties we have intelligence that materials will soon be ready for congregations similar to our own, uniting as Methodists, Baptists and Presbyterians upon those points of faith and practice which are essential to Christian character, allowing tolerance of opinion and practice on those points not essential, and thus securing purity on the one hand, and avoiding the evils of sectarianism—dividing the body of Christ—those whom we admit to be Christians, on the other. In this way we present a stronger front than we could possibly otherwise do against slave-holding, and all else that prevents the growth of essential or true Christianity.

May the Lord lead us in the way of all necessary truth, and sanctify us for efficient usefulness!"

In a subsequent letter, he says:—"Two weeks since, next Sabbath, a slaveholder placed himself in the door and would not let me enter. Some three or four hundred peaceable citizens, good farmers and their families, were there. They remonstrated. I talked. The people took a vote, and the whole number, one excepted, walked over to the affirmative side. The slaveholder, with a few of his friends, continued to guard the door. The people offered to use force, but I said, 'No.' I tell you, my brother in Christ, that I have no feelings of revenge.

... I pray that God will induce me to love my enemies. No insult or violence for years past has aroused in me unkind feelings. The slaveholder will be prosecuted. We believe the law cannot be a terror to evil doers unless it is enforced. All our persecutions thus far have resulted in great good. The decisions of the courts in our favor have given us liberty and ascendency over many, which we could not have obtained in any other way."

In June the Committee appointed Rev. W. G. Kephart, of the Free Synod of Cincinnati, a missionary to New-Mexico. He visited New-York to have a conference with the Committee. Theuce he went to Washington to procure information. After his return to Ohio he took leave of his pastoral charge, August 5th, and commenced preparations for his journey. Mr. K. was highly recommended by several friends of the Association in Ohio, and generous sums were pledged in that State for his expenses, should he be commissioned. He was a printer by trade, and since his introduction to the ministry has occupied interesting and fruitful fields of labor, both as a pastor and a missionary. In undertaking this mission he leaves an affectionate and united people, feeling that the providence of God calls him to this new and arduous field of labor. Being without a family, he desires no other compensation than his necessary expenses.

Mr. K. goes to New-Mexico to inquire into the moral and religious condition of the people, to circulate Tracts, Bibles, and other publications of a useful nature, to show the inhabitants the advantages of free over slave labor, to promote education, and the formation of Sabbath-schools and a church, to encourage the establishment of a free press, to communicate to the Committee valuable information, to enlist coadjutors, and to preach the gospel. He is instructed, while he scrupulously avoids becoming a political partisan, or even a politician in the modern acceptation of the term, to bear in mind the obligation resting upon every Christian minister to show the practical bearings of God's truth on the political duties of man, and that he should avoid exposing himself to the penalty of any law, except when he cannot obey the law without direct disobedience to God.

Mr. K.'s last letter was dated Independence, Mo., September 6th. He had made arrangements to leave Fort Leavenworth the week following in "Brown's train," and remarks: "Mr. B. says I can go out with the train, so far as I myself am concerned, free of charge, if I will take their fare; and I suppose if they can live on it I can. I will have to buy a mule, which can be had for \$75 or \$80, and sold on our arriving at Santa F6, for as much or more than the cost here." Mr. K.'s expenses for freight will be heavy. It is interesting to remark that he had designed to go across the prairies by another mode of conveyance, and that a person connected with the same advised him not to do so, the reason being, as Mr. K. afterwards found, that the contractors had privately determined not to send their vehicles the whole distance. The presumption is, that the partner, who gave the advice, respected the character of the missionary too well to suffer him to be imposed upon. By following his advice Mr. K. expects to save at least \$150.

Mr. K. expresses his obligations to Mr. Livingston, pastor of the Presbyterian

(O. S.) church, and to gentlemen interested in the conveyance to Santa F6, for the favorable terms on which he goes across the plains. He adds, that the stories about the dangers attending a trip to Santa F6 are greatly magnified. "Scarcely one train in five hundred is ever seriously molested by the Indians, and the persons who are killed are usually the victims of their own indiscretion in wandering away from the train. At least such is the representation given me here by those who know most of that mode of life. In fact it appears as if nearly every person here has been to Santa F6 at some time or other, especially the young men. Those who have been through give a dark picture of the moral condition of that field, which is anything else than encouraging, but the Lord is sufficient for all things, and I trust I have committed myself, and the whole work into his hand. 'If God be for us, who can be against us?'"

We trust that this brother, and the important mission on which he has entered, will be remembered in the prayers and benefactions of the friends of the cause.

The Committee are constrained to believe that very inadequate views are entertained of the importance of Home Missions, or of the obligations resting upon our friends to contribute to the support of those only whose principles and conduct accord with the principles of the Association. The Home Missionary enterprise is becoming in our country, every year, of increasing importance. Without any disposition to rail at other Home Missionary organizations, we are compelled to say that exclusive of those missionary and ecclesiastical bodies that are formed with a distinct reference to the Anti-slavery principle, there are no societies in this country that seek to carry forward home operations in a manner characterized by the true spirit of the gospel. The great command, "As ye would that men should do to you, do ye also to them likewise," is not sufficiently regarded. The slave, precisely the being whose condition is of necessity like that of the heathen, and whose case receives more than any other class of men the sympathy of Him whose mission was to the poor, is scarcely recognized by his fellow-men as having claims on the charities or benefactions of the great existing organizations of our country. Few efforts are made by them to supply him with that instruction which is regarded as essential to his spiritual and eternal interest; no missionaries are sent out to minister adequately to his wants or enlighten his ignorance, although it is a well-known fact that in all the slaveholding States, where their missionaries are sent, not one out of ten of the slaves, even of those claimed by the masters to whom they preach, are brought even occasionally under their ministry.

The line of Christian duty appears to be now as clearly marked out, as proper to be followed by anti-slavery Christians in the work of Home Missions as in Foreign Missions; and there appears to be no good reason why the friends of this Association should not refuse to contribute to the treasury of any missionary organization home or foreign, that sustains, in whole or part, slaveholding churches; that sanctions the admission of such offenders into the Church; that patronizes those who preach to them as if they were Christians, or who assert in any way the Christian character of the slaveholder. There are many ministers of the gospel who have, for conscience' sake, voluntarily relinquished connection with missionary Boards that plant or sustain churches into which slaveholders are admitted, and where such persons are not disciplined for holding men as chattels personal. And there are a multitude of others who, from an apprehension of want, are tempted to stifle their convictions with regard to receiving aid from questionable sources, or to abandon the ministry and seek secular employment. Shall we not esteem it both

a duty and a privilege to sustain such men in yielding to conscientious convictions. and in connecting themselves with this Association?

SLAVES' BIBLE FUND AND COLPORTEUR.

The Committee have employed two colporteurs in Kentucky the past year, though only one at a time, to distribute copies of the Bible among the slaves who can read, to circulate Anti-slavery publications, and to converse and pray with bond and free, as they had opportunities of doing them good. The good effected by this instrumentality has been obvious. It is a work requiring great labor, patience, selfcommand, faith and courage. One of the colporteurs, in the record of his daily labors, says :-

"In nearly every family they were talking about the Church question, i. e. the duty of the Church to separate herself entirely from all connection with slaveholding. Through the influence of our little church, the Reformed Baptist church has been induced to take decisive action on the subject.

"Nov. 3d .- In one of the families I visited this day, I found a Baptist sister who said she was going to leave her church. Her preacher had come out in favor of oppression, and she could remain no longer. (She has since joined our little church.) Nov. 15th .- I visited and had conversation in eight families. In one of them, a sister in the Church said she thought we should not agitate the anti-slavery question. While talking, I asked her if she thought she should be silent on the question if she

had a sister in bonds. Her instant reply was, 'No; I could not stand that.' I reminded her that Christ had sisters in bonds, and argued the duty of doing for them as we would have them do for us. When I left, I gave her some anti-slavery docu-

ments, and she received them thankfully."

It is apparent, from the report of the colporteur, that there are numbers in the slave States who will, if the churches with which they are connected do not entirely divorce themselves from all connection with slaveholders, withdraw from them and form anti-slavery churches. We learn also that the sins of church members, in relation to slavery, are used, as might be expected, by the impenitent, to ward off the force of truth.

A person said to one of our colporteurs : "I and my wife have fully come to the conclusion that we must leave our church on account of its connection with slavery. We feel that we cannot do our duty to God while we sanction this evil. The first time you were here I was an advocate for slavery, but I did it ignorantly, and I

hope God will forgive me."

One of the colporteurs was arrested in July on the charge of attempting to entice away a slave woman and her children. The warrant was taken out by a member of a Baptist church. Bail was given for his appearance at court, and he was released. On his trial, which took place in August, he was acquitted. The Judge was very decided in the matter, that the evidence was wholly insufficient. The defense has put the Association to an expense of about \$125. The distribution of the Bible will be prosecuted by the colporteur originally employed by the Committee, who is considered a judicious man. He is deacon of an anti-slavery church in Kentucky.

AUXILIARIES, AND FRIENDLY BODIES.

The Third Annual Report of the "Penobscot (Me.) Missionary Association," was published at length in the monthly paper of the Society of May last. It contains an able vindication of the distinctive principles of the Association. They say: "While we judge not for others, we have taken this step as a matter of conscience and duty

and we invite Christians of every denomination who hold the same sentiments, to co-operate with us in extending the pure and peaceable principles of our holy religion to all who inhabit the dark places of the earth which are full of cruelty and blood:" and conclude their excellent Report as follows:-

"We have no controversy with other Boards; we cannot stop to dispute or wrangle. We have commenced building the wall over against our own house, and must not be drawn off from our work. The field of operations is large enough for the enterprise of the whole Church of God on earth; and while we invite increased co-operation in extending the benefits of the Society to all 'God's poor,' we say, in the language of Abram to Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren.'

A Christian Anti-slavery Convention was held at Cincinnati, April 17-20, to consider, "whether each member of an organized body is not held responsible by God for the sin of the organization of which he VOLUNTARILY forms a part." Nearly two thousand responses were received to the call, which was signed by a Committee of fifteen persons, of whom twelve were clergymen, representing eight different denominations of Christians. The discussions continued four days, and the following resolution was adopted :-

Resolved, That the friends of a pure Christianity ought to separate themselves from all slaveholding churches, and all churches, ecclesiastical bodies, and missionary associations that are not fully divorced from slaveholding; and we who may still be in connection with such bodies, pledge ourselves that we will separate ourselves from them, unless they will speedily separate themselves from all support of, or fellowship with, slaveholding.

A Constitution was formed, and an Address to the American Churches was adopted, with a statement of reasons for the organization of the Society, which bears the name of the "Western Home and Foreign Missionary Association," and is aux. iliary to this Association. We hail the formation of this important auxiliary, and rejoice in its efforts to promote the establishment of other associations auxiliary to it.

A Christian Anti-slavery Convention was held at Ottawa, May 28th, which adopted a resolution that "it is desirable to secure a permanent organization of Christians of every denomination in Illinois, who believe in non-fellowship as the only proper Christian position towards slaveholders," and appointed a Committee to digest and report, at an adjourned meeting, to be held September 17, 1850, a plan for such organization. .

A Christian Anti-slavery Convention was held at Medina, Ohio, June 4th, composed of delegates from nearly all denominations existing in the vicinity-namely, Presbyterian, Baptist, Methodist, Congregational, Episcopalian and Free Presbyterian. They went thoroughly into the matter of considering and discussing the Christian duty of protesting against American slavery. No permanent society was formed, but the members of the Convention pledged themselves to separate from all churches that fellowship slaveholders.

It is a matter of congratulation that other similar Conventions are held from time to time. At a Convention of New-England Baptists, held at Lowell, Mass, August 9th, a Constitution was formed, the third article of which is as follows: 'This Society shall be entirely disconnected from slavery in all its forms, and shall not receive the known avails of oppression into its treasury."

The "Free-will Baptists" and the "Reformed Presbyterian Synod of North America" have long since refused to admit slaveholders to their communion.

THE "AMERICAN MISSIONARY."

More than 11,000 copies of this sheet are printed every month, and sent gratuitously to all donors and persons recommended by them, who will pay the postage, and read the paper. The Committee hope that none of them will be suffered to lie in post-offices, unread, but that the friends of the cause will pay personal attention to this matter, and use their efforts to extend the circulation of the paper, and induce their ministers, church officers and members to read it. The perusal of it has already greatly interested large numbers, and induced them to contribute to the support of the missionaries of the Association, and to secure for the Society a place on the list of benevolent societies, to be presented for the regular contributions of the people.

AGENTS AND COLLECTORS.

The Association employs but four callecting agents. Those in the service of the Society are ministers of the gospel, who preach, when opportunity offers, on the claims of missions, and especially of missions wholly free from the corrupt influences of slavery and caste, and in various ways exert a very beneficial influence with regard to the Association.

CONCLUSION.

In conclusion, the Committee are deeply impressed with the importance of the Association, the need of its extension, and liberal support. At no time, since its formation, has it been more necessary. The politicians of the day are triumphing over the organized Church, and not a few, who should be its defenders, are basely succumbing to political men and parties. The poor colored man, both enslaved and free, is scorned and trampled upon by the slaveholder; and the people of the North are required to aid in an attempt to force him to perpetual degradation. Mischief is framed by law. An act, in violation of the Constitution of this country, and impiously opposed to the law of God, has been enacted at the dictation of the South, and by the base subserviency of Northern men, that has spread consternation among the people of color throughout the whole country, and aims to make Northern citizens, to a greater extent than ever, participators in the guilt of slaveholding; and thus extend the baneful system over the whole country, on the penalty of fine and imprisonment. Members of churches, and even some ministers of the gospel, are found to approve this enactment, while many citizens resolve to disobey it, and submit to the penalty. It is evident that the Christianity of the nation is about to be tested in view of the act referred to. Desolation is carried into many peaceable families and persecution is coming upon the people of color, and all who befriend them. The times demand of the friends of the pure and uncompromising religion of Jesus, that they evince a firm determination to discharge their duty as citizens and Christians, to obey God rather than man, and to shield the defenseless and the oppressed, come what will to their persons or property. Let the principles of the Association be wrought into our own souls, let us prayerfully and faithfully carry them out into all the relations of life, in the fear of God; and thus we shall do all that lies in our power to extend the true missionary spirit throughout the land and A STATE OF THE STA

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REV. CHARLES B. BOYNTON.

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ANNUAL DISCOURSE.

MATTHEW X. 34:

"THINK NOT THAT I AM COME TO SEND PEACE ON EARTH; I CAME NOT TO SEND PEACE, BUT A SWORD."

This visible world, and that portion of the spiritual unseen with which we have been made acquainted, are, for the present, in a state of war. This conflict is the necessary precedent of universal and eternal peace.

God has his enemy, named through bad pre-eminence, Satan, *The Adversary*, chief of the opposing dominion, author of evil, head of all rebellion; distinguished among all wicked beings as the worst, and so fittest to wear the fiery crown of hell.

The moral characters of God and Satan are fixed for eternity. God cannot change, and Satan will not. Of course there can be no peace, no agreement between them; but on the part of God instead, infinite aversion and loathing, and with Satan, hatred and hostility to the utmost extent of a creature's ability, and open war against holiness and truth, until God shall crush and chain him for ever in hell.

The governments of these two beings are exactly opposed in their principles and their purposes; the life and success of the one necessarily involve the ruin of the other. Between their subjects there cannot in the nature of things be agreement or compromise. They who sympathize with God are wholly and heartily the enemies of Satan, and the lovers of Satan are the haters of God. Satan, as god of this world, has constructed here a system of things after his own heart. He has remodelled this portion of God's work, and having brought it to the worst possible condition, he pronounces it satisfactory, as, upon the whole, the most evil thing he could produce, the farthest possible from truth and God.

The world, in its perverted, Satanized condition, sympathizes fully with its monarch wherever the heavenly light has not penetrated its darkness, nor the power of God been exerted for its recovery. The unregenerate world is at peace with Satan, admires his character, and approves his policy. The introduction into such a world of a system of government and morals expressive of the character and will of God, would of course produce agitation and war.

This appears to be the meaning of Christ in the text, "I came not to send peace, but a sword."

The infidel, we know, has based upon this and similar passages an argument against the character of the gospel, as if such an announcement could not proceed from a God of love, from the same Being who proclaimed, as the burthen of his birth-hymn, "Peace on earth, and good-will toward men." We are reminded of the agitations and wars which Christianity, it is said, has produced, and we are asked if such a system is from God? Yes, we reply; and precisely because it reflects the character of God, has it been the occasion of conflict.

Satan, as the Scriptures declare, is the god of this world, reigning over loyal and admiring subjects.

If in a devil's kingdom a gospel should be published, which should be welcomed and cherished there—nay, even tolerated without curses and gnashing of teeth—should we not rightly deem it a devil's gospel, part and parcel of his own plan, born from beneath, and by no means proceeding from God, or expressive of his character! A gospel which can by no means win the approval of Satan or his friends, bears the sign manual of Jesus himself.

The gospel is charged with being a peace-breaker, and some of its ministers are thought to possess little of charity, prudence, or wisdom, because the quiet of society is disturbed. But there are some descriptions of peace which are more fatal than the sternest battle, that must be broken up even at expense of war.

The serpent which takes possession of your house has great peace while he stretches himself and reposes by your fireside; but who could refrain from disturbing that quiet, though he should rear his glittering crest in wrath, and bare the deadly fang? Peace, in such case, must be preceded by war.

The corpse rests in peace, in the bushed repose of death; but would not the mourners rejoice to see it broken by the struggle of returning life, though for the moment the body should thrill with agony, or be distorted with convulsions?

The Israelites enjoyed what they called peace in Egypt. They toiled like the brutes, and sat by the flesh-pots in brutal repose. It was the calm of the withered heart, of the deadened sensibilities of an intellect weakened and blinded. Pharaoh too had peace, while the victim did not struggle in his grasp—while there was none to wonder because of the oppressor, nor eye to pity, nor arm to save. But when Moses demanded that he should yield up his prey, rage and battle succeeded the quiet; he tightened his grasp, he doubled his villanies, and the people accused Moses of untimely ngitation and disturbing the peace they had enjoyed. They mistook, as many even now do, the birth-throes of liberty for the agonies of death.

The demons in the time of Christ were at peace with their victims so long as they ruled and tormented them without control; but when commanded to come out, there was instant conflict—the manifestation of a devil's hate and revenge, wreaked on the torn and foaming sufferers.

The world itself is a demoniac, possessed of Satan, and the proclamation of the gospel is a summons from Christ to come out, a writ of ejectment against the usurping fiend; and the world's agony marks the parting struggle, the tearing and wounding of the demon, the terrible transition state between being possessed of a devil and being ruled by Christ.

This is the sense in which the gospel breaks the so-called peace of the world, and causes instead hostility and battle—sends "not peace, but a sword." The declaration of Christ in the text is equivalent to this proposition: The true gospel, faithfully preached, will, from a law of its nature, excite hatred and opposition; and a gospel which finds favor with an unregenerate world, or with a worldly, backslidden Church, is to the extent of its popularity either false or defective.

If we admit that Christ has stated correctly the character of his gospel, and the

effects which its faithful exhibition will produce; if we discover that he himself and his inspired preachers and most devoted followers met in their ministry the very consequences which he predicted, then may we learn the divinely appointed method for the spread of Christianity, and test by the Saviour's own rule the missionary efforts of our times; for the method which they adopted was of course chosen by the direction of God, and so the only one perfectly suited to his purposes, the nature of the gospel, and the character of man. Their rule for presenting truth must also be a universal one, fitted to all times and all circumstances, because the law and the gospel address themselves to what is elementary, and therefore changeless in the nature of man. Their method of preaching, therefore, was one intended not alone for Jew or Greek, European or American, civilized or barbarous, bond or free, but for man; and consequently should govern the missionary efforts of our own times at home and abroad.

Let us commence, then, with the prophets, and study this divinely appointed method of exhibiting truth in this fallen and blinded world. They, acting under the special guidance of the Spirit, presented the Law of God as the supreme Law of the Universe, which no compact or enactment of the creature can alter or supersede; which repeals, annuls, and sets wholly aside every human statute that stands in opposition to itself.

They, instructed by God, claimed for his law universal jurisdiction, as a rule of conduct to be applied to every moral act of man, individual or associate, public of private, civil or ecclesiastical—a system of eternal right, a standard of action changeless as the character of God, in force for ever, through all space, and over all meral beings. There was no height of power to which sin could ascend, and plead there the privilege of position; even David could not escape; the king himself was the subject of God. No opinions, however universal, no customs, however popular, though shielded by wealth or protected by fashion, availed to win favor, awaken fear, or change the terms of the message. The prophet asked not what would be popular, what would be safe, but held up the changeless decisions of righteousness and truth, however wild the agitation caused, however great the danger.

The sin of society, of the nation, was pointed out and condemned as readily as the individual transgression. No combination, however extensive, altered to their minds the nature of guilt. Sin, by naming itself organic, did not become so divided and diffused, that the separate particles were too small to be detected by the eye of God, or be holden by the grasp of the law. That other doctrine, so nearly forgotten or rejected now, the doctrine of associate responsibility, was insisted upon always without a hint of a contrary rule in the administration of God; that moral partnership of communities, nations and all organized bodies, by which the sin of the body attaches to each voluntary member, and the whole body is also held responsible for the act of one. The transgression of one involved his whole household, and the iniquity of one tribe was visited upon the whole confederacy of Israel.

This was the character of the preaching of the prophets, under the direction of God; and what was the result? It is recorded thus in the 11th chapter of Hebrews: "They had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword." Did Paul deem these men injudicious or fanatical? No! no! He says they were men of whom the world was not worthy. They preached as God would have them, and the world hated, and persecuted and slew them. Their gospel brought not peace, but a sword.

This law, thus proclaimed by the prophets, was neither changed nor repealed by Christ. The Jewish ritual and merely local enactments passed, of course, with the nation away. But the moral law, with the added sanction of his own death to attest its inviolable character, Christ re-enacted and proclaimed as the universal rule for man—for Gentille as for Jew. By his death upon the cross, he provided a way of escape from the penalty; but the law, in all its original length, breadth, and strictness of demand, remains a changeless, rule for every moral being. The demands of the law reach to the full extent of man's ability. The law is proclaimed from the cross in tones even more startling than those of Sinai; not, indeed, as a medium of salvation, but still a rule of conduct stretching its demands over all.

Let us turn our attention, then, to Christ as a preacher of the gospel, the model missionary, the pattern teacher. He studied no adaptation of his principles to the prejudices or popular customs of his country. As with the prophets, so with his sin found no available cover or concealment. He published, it is true, general principles, as in his sermon on the mount; but then he arraigned each special iniquity, and, measured by the principle, it was tried and condemned. He spared no darling custom or institution because of its popularity, nor any mischief because it was framed by a law; and though sin was protected by the sanctions of religion and incorporated with the Church of God, he tore it away from the very horns of the altar. He found the law of custe existing in society, separating men into classes that would not associate nor eat with each other; and he turned against it the authority of his own_example, and sat down openly to eat with the despised publican, and held familiar intercourse with the rejected Sanmarian.

He found an extensive branch of commerce, inconsistent with the purity of the house of God; and though it had twined itself round the interests of the merchants, the bankers and agriculturists, was an established trade with much capital invested, and fenced round by habit and prejudice, he abolished it at a stroke, because righteousness demanded that it should be brought to an end. He pointed out the sins of classes and parties, not deeming men beyond the jurisdiction of the law of God, because associated in wrong. The lawyers and scribes as classes, the Pharisees and Sadducees as parties in the State, were each arraigned and condemned; and thus he carried through every department of human action the changeless law of righteousness, and demanded its adoption as the rule of life.

In all this he was the Model Preacher, an example for all time in the presenting of truth, and in deating with sin.

In his hands was the gospel popular? Did it produce a calm or agitation; did it bring peace or a sword? Was it tender of popular or powerful sins? Did he study expediency, or did he declare the truth, and bring it to bear against every sin, in spite of the plottings of the Sanbedriu, the howl of the mob, the smitings of the soldier, the jeer and curse of the priest, the degradation and agony of the cross?

Let us turn a moment to the career of the Apostles, men who received their education and instruction from the Saviour's own lips, and were moreover enlightened and guided by the Spirit himself. As they went forth from Jerusalem, they were met by three great opposing interests, which then, as now, moved and controlled society.

First: They encountered the power of caste, separating the Jew from the Gentile. This first of all aroused the hatred of the Jew. The cry that the institutions of Moses were in danger, that Paul had admitted Gentiles to the privileges of the temple, that Peter was breaking down the separating walls between the Hebrews and the Heathen, and that all the disciples were confounding time-honored distinctions, and placing Jew and Gentile on the same level,—these things stirred the whole nation with indignation and alarm, and raised the storm that swept the disciples out of

Jerusalem, and scattered them even beyond the limits of Judea. This law of caste was stamped on the Jewish mind by all the power of early education and unvarying practice, was defended by the authority of antiquity, and by the matchless pride and prejudice of the Jew. Its power-may be learned from the fact that Peter himself, while preaching to the Gentiles, refused for a time to eat with those to whom he was proclaiming a common salvation and a common inheritance.

This law, essential to the very existence of their institutions, and twined round every interest, habit, and feeling of Jewish society, was not suffered to slumber untouched amid its strong defenses, but it was denounced in theory, and openly abolished in practice. There was no stealthy, fearful casting in a few seeds of truth under the cold shadow of opposing principles and habits, trusting that the good grain would finally overtop the noxious growth already on the soil; but the thorn was cut down, and the bramble torn up, and the ground prepared, and laid bare and open to the sunbeam.

Again: There was the moneyed interest of society to oppose the gospel. In such a system as the gorgeous heathenism of Greece and Rome, requiring so vast an amount of decoration, the building and ornamenting of temples and shrines the preparation of sacrifices, the commerce, the agriculture, and the more profitable and elegant branches of manufacture were linked with and depended upon the existing order of things; while the simplicity of the gospel worship threatened to ruin all. The capitalist saw his investment in danger, the operative feared that his employment would be taken from him, the agriculturists that one of their great markets would be closed. In Ephesus the influence of these fears was clearly exhibited. The capitalists and manufacturers cried out that their interests were endangered, that the prosperity of their city would be destroyed, and the general business of Asia Minor be interrupted; and the citizens held a mass indignation meeting in the theatre, and denounced the gospel by acclamation. This moneyed interest, clinging to self and mammon, and rejecting principle, confronted the disciples at every step of their progress, denouncing them as movers of sedition and subverters of the peace and order of society; and yet heathenism was everywhere attacked without fear or favor, the truth was proclaimed, and consequences were committed to God.

The apostles encountered also the ecclesiastical interest. A mighty priesthood, with its pomp and pride, its countless places of honor and emolument, jealous of its interests, and loving the possession and exercise of power, overshadowed the Roman world, the chief power and animating spirit of society. Here, if anywhere, was demanded of the preacher and private Christians a wise regard for circumstances, a prudent consideration of public sentiment, an inquiry as to what would be safe and expedient, a study of the established interests and order of society. Yet we behold instead of this, an open adherence to and proclamation of the truth, an unhesitating exposure of error. Right and expediency were believed to coincide. The seed was fearlessly sown, while its protection and growth were committed in faith to God.

We may learn from the experience of Paul himself whether such a gospel, so published, produced peace or a sword: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned. In perils by mine own countrymen, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Does this read like an extract from the diary of a popular, safe, prudent, acceptable preacher of the gospel, who, by sagacious adaptation of himself to circumstances, had won golden opinions from all classes, and left the great deeps of human pollution unruffled by a ripple?

Such was the character of the apostolic preaching, and it was followed by the very results which were predicted by Christ. The next era in the history of the Church presents us with a similar scene.

That was not a popular gospel which lighted the gardens of Nero with the living bodies of its preachers. That system of religion sought no conformity to the world, no shelter from its opposition or wrath, by blinking the truth, no favor from the wealthy or patronage from the powerful, by bending itself to circumstances, which brought its professors to be mangled by wild beasts in the amphitheatre, bowed them to the sword or nailed them to the cross, confiscated their goods, reduced them to slavery, or drove them beyond the reach of sympathy or hope.

These were the characteristics of that first missionary enterprise, successful beyond all subsequent example, which forced Satun back from all his strong defences, crushed in ruins the most imposing system) he had ever invented, and left, through all the Roman world, the altar without a victim, the priest without a temple, the god without a worshipper.

An analysis of the teachings of Christ, the apostles and early Christians in this first missionary enterprise, presents us with three important statements, which are essential to their plan of instruction. These statements refer, first, to the character of the Christian; second, to the nature of the Church; and third, to the design of the gospel, and the demands of the law of God.

They represented a Christian as one who, by the inherent law of the new nature and in the very act of becoming a new creature in Christ, is separated from all known sin, and brought thus into sympathy with God, and made like unto Christ, Growth in grace then would not be the gradual crucifixion of the old man, extending through threescore years and ten; the body of death meanwhile, like the liver of Prometheus under the vulture's beak, re roducing itself as it is torn away; but spiritual growth is the development of a new life, the advancement of the new creature in Christ. Crowth in grace would not be to attain strength to forsake a known iniquity, for the regenerated nature is necessarily repelled by sin; nor would it be to become more and more devoted to God, because the elementary idea of a Christian teaches that he gives himself as he is entirely to God, and although an imperfect creature, accountable for his imperfections, and sinful in his defects, because produced by himself, yet giving continually all that he has or is, and depending upon Christ to escape condemnation for the deficiencies in his character and exercises of his soul.

Growth in grace, then, as taught by the Scriptures, does not admit the idea of a present toleration of any sin, upon the supposition that we may devote ourselves gradually to God. It is not, strictly speaking, a process of reformation, but the growing up of a new creature toward the perfect stature of Christian manhood. We may lay each day upon the altar the soul's expanding flower; but morning by morning it appears more beautiful in its unfoldings, richer in the glory of its hues, and more fragrant with the breath of the Spirit.

The apostles presented one changeless type of the Christian Church, viz., a body composed of men wholly consecrated to God; separate from sin, and holding with it no fellowship or communion,—a body exercising discipline to preserve this separation, and thus witnessing for God, and reflecting the image of Christ.

They presented the gospel as involving the law, not alone as a plan for delivering men from hell, and placing them in heaven, but as a system of essential and eternal truth, for the regulation of all human conduct,—a rule of life which no circumstances could alter, and no power repeal.

These were the principles, and such was the method of proclaiming them, in that

first missionary movement which carried Christianity in triumph through the Roman world.

We will now consider a method of propagating Christianity quite opposite to that which has been presented—a plan of accommodating the gospel to the spirit of the world, so as to produce no opposition—so that truth and error should remain at peace.

Upon this plan the Church proceeded from the time of Constantine to the Reformation.

"Tis said the eagle, "in his pride of place," lured by the glitter of a weapon, will rush down the heavens to impale himself upon the flashing steel. Thus did the Church, soaring heavenward in triumph o'er her foes, and winning many a trophy for her Lord, catch a sight of the gleam of Rome's Imperial Crown, and swept downward to dash herself upon a throne. Wrapped in the purple, wielding the Cæsars' sceptre, and weary of conflict, she sought to be at peace with the world. She proposed alliance with paganism, the only condition of which was that idolatry should consent to be called by the Christian name. The temple of all the gods became the Church of all the saints; the statues of the heroes took the names of apostles and martyrs, and the departed Venus was replaced by the Virgin Mary.

The priest, the altar, the holy water, the incense and feast-days all remained under this peaceful gospel; and the consecrated wafer, offered as a true sacrifice, filled the place of the victim which had-formerly been slain. This was Christianity made easy; it was popular with all, even with Satan himself; and the heathen became Christians by thousands without being conscious of a change.

We know too well what this system produced—a Christianity (?) which rivalled Paganism in its abominations—an ecclesiastical Rome, better fitted for every purpose of Satan than the heathen military despotism which had passed away.

A thousand years of experiment in spreading the gospel, so as to displace sin gently, in a safe and prudent manner, to bow Satan out of the world in a civil way, brought that world to Popes and Cardinals, Cæsar-Borgias, Inquisitions, Tetzel indulgences, convents, and the Jesuits.

This brings us to another era in the operations of the Church—the first great missionary movement of modern times, originated and conducted by the followers of Loyola, and carried forward on the same false principles which had already brought upon the Church a thousand years of apostasy.

These Jesuit missions, in some important points, may challenge comparison with any religious enterprise since the apostolic age. They evinced no stinted, narrow conception; the large design embraced every spot of earth where man had reared his dwelling; nor were the means employed inadequate to produce the result, had their object been to win the world for Christ, instead of subjecting it to the Papal throne.

These missionaries were men whose energy and courage were equal to any crisis, whom no labor exhausted, and no obstacles could arrest; whose patience and self-denial bore all burthens with cheerfulness, and whose steady enthusiasm admitted of no weariness or pause. It is questionable whether any other body of men on earth have combined so many elements of worldly power as these spiritual janizaries of Lovola.

There were once few places of earth where the patient, cool, subtle Jesuit was not weaving his web. With the caravan on Sahara's sands, or by the banks of African rivers; in the East Indian villages, in the cities of China; on the steppes of Tartary, and among Circassia's snows; amid the wilds of South America, or with the northern savage on his war-path, or teaching him in his wigwam; or building their

chapels and tinkling their bells on the islands of the sea; they labored to retrieve the sinking fortunes of Rome, and win from heathenism a compensation for what had been lost by the Reformation in Europe.

Why did they not succeed! They did not wholly conceal the great doctrines of salvation, nor were they all destitute of a sincere and earnest piety. What then was the vitiating principle of their enterprise! An attempt so to preach Christianity that it should not offend the prejudices of a fallen world; so to adapt it unto and blend it with existing systems, as to avoid a conflict; to leave untouched popular and deep-seated errors, and to flatter the prejudices and prevailing opinions of a people.

They nowhere presented the gospel as a changeless system of truths and rule of practice, to which every one was bound to conform, or forego the privileges of the Church. If the heathen would but adopt the Christian name, they were permitted to retain so much of error in opinion, and sin in practice, as would disarm both private hatred and public opposition. Caste and polygamy, pride, sensuality and oppression were left untouched, and the Church was composed not of holy men, separate from sin and consecrated unto God, but of those who perhaps, at some future time, when public sentiment should allow, would abandon iniquity, or at least would consent to be changed by the power of God, in the moment of death, just in season to make heaven secure.

In the hands of the Jesuits, Christ too was made to bear as many characters as there are nations under heaven. In India he was a Brahmin of high caste, while in the wilds of North America he was an unconquerable warrior. Where Confucius was preferred to Jesus, it was only demanded that a crucifix should be laid upon the shrine of the Oriental prophet; and where the doctrine of a crucified Redeemer was rejected, they preached only a Christ exalted and glorified. Christianity became like the Pantheon itself, a temple for all the gods. Each deity of earth had an altar, each idolatry a place; and Papal Rome effected what Pagan Rome once proposed to do—ahe placed Christianity, though sadly disfigured, among the religions of the world.

Where now are the fruits of this plan of compromise, this gospel of gradual reform, this peaceful, prudent, civil gospel, which sends a scented note to Satan with embroidered envelope, hoping that he will have the kindness to leave when perfectly convenient; requesting that he will not incommode himself with inconvenient haste; that the beginning of the Millennium will be quite as early as he could be expected to break up so ancient an establishment?

The earth was sown over broad-cast with the seed of this cringing gospel, asking of Satan leave to be; and where are the fruits—the goodly grain gathered to the garner of Christ! God has swept the whole from the face of the carth. From the Chinese seas around to California, the scheme withered in the breath of the Lord, and heathenism stood as before, except that the adversary gained this immense advantage—the standard of Jesus was hoisted over many of his strong defenses, and he lay at ease in his intrenchments, protected by his colors.

If, then, we discover upon investigation that our own system of church extension, at home and abroad, is based to any extent upon the same principles which we have condemned, and God has repudiated by his providence, then to that extent we may safely predict there must be either reformation or failure. I am not about to bring any special accusations against any body of men or benevolent associations. Let us deal with facts and principles, candidly and fearlessly applied, and wherever error is discovered, for the honor of Christ and the success of his cause, let us bend our energies for its removal. Let us examine first the operations of the Church on foreign shores.

In presenting the gospel to India, have we, has Christendom exhibited it as an uncompromising system of righteousness which held no fellowship with any manifest
sin, which would throw a covering mantle over no form of error because strongly
intrenched in the popular mind, or a part of the national policy? No! It was
thought unwise to bring the gospel into direct collision with the strong defenses of
the religious system in India; it was believed more prudent to exhibit only so
much of truth as public sentiment would peacefully endure, and allow converts
to retain some darling sins, such even as they would prefer to Christ, if really required to choose. Thus, by substituting a mistaken worldly policy for the wisdom
of God, abandoning the examples and teachings of Christ and the apostles, caste,
polygamy, and oppression were baptized into the Protestant Church, and so
declared consistent with the law of Jesus.

We discover the same error, the same false principle, prevailing in the Armenian and Nestorian missions. The rites and ceremonies of those Oriental churches are clearly idolatrous, and yet the American missionaries have been instructed not to attack them, not to draw out of those churches the converts which might be won by their efforts. These idolatrous practices, we are told, are the mere outworks. not necessary to be removed before we come to the citadel. The idolatry of the Greek Church was thus virtually adopted as a portion of Christianity, as not at war with the principles of Christ. The Scripture rule is "Cease," first of all, "to do evil," then "learn to do well." "Ye cannot serve God and Mammon." These general principles, suited to changing circumstances, have until lately, so far as I am acquainted, governed the Foreign Missionary movement; the "sapping and mining" method, instead of an open exhibition of the whole truth as it is in Jesus, has characterized the whole enterprise, except in the Sandwich Islands, an exception which strengthens every position I have taken. Let us consider a moment the effect of this upon the heathen mind. How, let me ask, is it possible by such a method to impart any conception of the elementary idea of the Christian scheme?

Of holiness, sanctification, the new birth, the heathen have absolutely no conception. They have neither ideas corresponding to our own, nor language to express them. How, then, are you to give a heathen a knowledge of holiness? You cannot enlighten him by any use of the abstract terms. You tell him he must be holy, sanctified; he comprehends you not-you convey to him no idea. He must inevitably be taught upon the plan adopted by God with the Hebrews-the only possible method-an external system of distinction and separation between holy and unholy, pure and impure, through which the abstract idea of holiness is begotten in the soul. What, then, must be the necessary idea of holiness in a heathen's mind resulting from the modern system of training? We inform him that a Christian must be holy; but there the proud Brahmin, with sin unrebuked, is admitted to the Christian Church, and so stands as an exponent of holiness. So with the polygamist and idolater. Pride, polygamy, oppression, idolatry, all stand in the heathen mind as symbols of holiness; they are the standards and measuring rods by which he shapes his ideas. He then starts from these data and reasons upward toward a conception of the holiness of God-and what sort of a God will be presented to his mind? Again, his standard of holiness will be the measure of his own guilt, and the demands of the law-and of course his ideas of these will be false and inadequate, and these again will conceal the true nature of the atonement. I am satisfied that too little attention has been paid to these important points. We have no occasion to wonder that our missionaries' hearts are so often saddened by discovering, after long conversations, that they have lodged no idea in the heathen" mind corresponding to their own. It is impossible, in the nature of things, that it

should be otherwise; and Christianity, thus conceived, is merely a caricature of truth. perhaps rather a contradiction, a denial of the attributes of God, and the demands

ANNUAL DISCOURSE.

Let us now turn to the Home field. Do we find in our operations here the same vitiating principle, the same bowing to the world's dictation, the same embrace and baptism of sin ?

There stands American Slavery, that Colossus of sin, with one foot upon the State. and the other upon the Church, legalized and Christianized. The Church has adopted it, baptized it, and pretends to set upon it the seal of God's approval. Conforming her practice to her theory, the Evangelical Church has invested in slave property \$264,000,000, and owns 660,000 bodies and souls of men, and by their natural increase produces yearly more heathen on our own soil, than her efforts win for Christ on foreign shores; so that the Church is absolutely increasing the heathenism of the world by her direct exertions; multiplying heathen at home faster that she converts them abroad; and yet she is confident that she beholds the dawn of the millennium. Yet that Church stands before the world as the exponent of Christianity. With this enormous iniquity in her bosom she represents the idea of holiness; she is the world's teacher as to what a sanctified Church is; she shows men what it is to be holy, separate and undefiled; she is the earthly representative of the character of God; and the scheme of Christianity, and the world's abstract idea of holiness, correspond in measure, and necessarily, to this external exhibition of it which the Church has made. # She gathers into one body with true Christians, slaveholders and Sabbath-breakers, rum-makers and rum-sellers, and a variety of smaller sinners; and when we ask what is meant by God's peculiar people, holy and undefiled, the regenerate, the sanctified, the people in sympathy with Christ, the elect of God whom he approves, we are pointed to this miscellaneous collection as embodying the Bible idea of the Church of God, the Bride of the Lamb. This is false teaching, of the most powerful and pernicious kind; and the effects have been widespread and fatal in vitiating the public sentiment, in unsettling the first principles of morality, and in obscuring our conceptions of righteousness and God. It is vain to assert that the true theory of holiness and the character of God is abundantly taught in our churches, and by the religious press. It is true that the same language is still employed, but words of themselves are powerless. When the preacher demands that men should become holy and unite with the Church and when he exhorts them to become holy like God, the question is, what meaning is attached to the language; to what ideas does it correspond? The Church has taught us new definitions, and the world understands the preacher to mean that she must become holy as a slaveholder, or a distiller or vender of alcohol, or as one who invests his capital in Sabbath-breaking steamboats or railroads; as holy as a God who approves of such things,-as holy as a Saviour who welcomes them to his communion. It is not a fact that the true theory of holiness and sanctification is taught in the churches, though the old words are retained. The Church by her practice HAS taught the WORLD NEW DEFINITIONS of language.

As a result of these things, two joint powers are brought to bear upon the destiny of the heathen world-Christianity as it is, and the civilization which she has pro-

Through their co-operation, a ship reaches a heathen port from Christian America, and its company, as a whole, to the heathen mind, is an exponent of the religion of Jesus. This is the fruit of the system. The Christian missionary lands with his Bible, the Christian merchant with his whiskey and rum and all the means of driving good bargains, (all, of course, fair business transactions,) and the Christian

sailor, in his degradation and sensuality; and all these, to the poor pagan, are alike Christians: he can make no distinctions. Again: China or Mexico is to be opened to the gospel, and by the joint action of civilization and Christianity. But the avenues are opened, not gently in love, but torn open by crashing shot and rending shell, and through the breach, and over smoking fragments of ruined homes, over quivering corpses, and through spouting blood, the Christian missionary with the Bible marches by the side of the Christian soldier with his shotted gun and blooddyed bayonet; and this scene, as a whole, becomes to the Chinese and Mexicans an exponent of Christianity and Protestantism. Nor can it be otherwise. And how much will the impression be changed for the better, if the missionary draws distinctions between Christianity and civilization, and then to make clear what he means by the terms he uses, forms a Christian Church, and there seats together around the table of Christas examples of God's holy and peculiar people, the Brahmin, with his pride of caste, the polygamist, the slaveholder, the Sabbath-breaker, and the rum-seller ! Doing this, if the heathen asks an explanation, he must either allow that the Church is composed of unholy men, or that such men are the proper examples of Christian and godly living, and from them he must judge of the Christian's God.

Of these two forces what will be the result? The utmost possible effect of these powers, if unchanged themselves, will be to extend over heathen lands a Christian civilization like unto our own; and when that is accomplished let us inquire whether the dawn of the millennium will redden the east, or its meridian splendor blaze over all the heavens!

A very brief statement will be sufficient to show us what the condition of the world will be, when converted to our present standard of Christianity and civilization. We will assume our own country as the standard, and without pretending to state numbers with more than an approximation to the truth, we will set down the population of our nation at twenty millions, and the number of heathen in the world at seven hundred millions. Should these pagans be converted to our present condition, there would then be, on what is now heathen ground, one hundred millions of church, members, and also one hundred millions of slaves ! and nineteen millions of these slaves would be owned by professors of religion.

In the United States it is estimated that one in seven is a professor of religion. After the heathen world has been exalted to our position, Christianized up to our standard, there will remain on the present pagan territory six hundred millions of unconverted men. Carrying forward this comparative view, we find that after such a conversion of the world there will be seventy millions of paupers, seven millions of criminals, and seventeen millions and a half of drunkards outside of the limits of Christendom. It is estimated by a late writer that the evangelical Church of this country owns two hundred and sixty millions of so-called slave property. If the one hundred millions to be converted on heathen lands shall own proportionately as many slaves, this millennial Church will have such an investment of eight thousand millions of dollars. If we now add the remaining features of our civilization it will present us with a picture of the world as it would be, if converted to our present Christianity and civilization.

I hold it a self-evident proposition, that to produce such a state of things is the very highest achievement of which the Church, in her present condition, is capable. Neither her example nor her precepts can carry the world one step beyond this. But to advance the nations from this point of universal civilization like our own, onward to the millennial state of the Scriptures, is a far more difficult task than to bring the heathen to the condition of Christendom.

Underneath this wrong action of the Church there must of course be some error

of opinion, some false theory, upon which the erroneous conduct is based. Could we discover this, we should possess a sure guide in the work of reform. To my mind it seems apparent. Does not this wicked and mischievous departure from the course of Christ and the apostles spring from inadequate ideas of what constitutes a Christian, and of the development of the Christian life in the individual and in the Christian life in the individual and in the

I do not mean that our theoretical standards are deficient: our formulas state correctly the great doctrines of the Christian scheme: but these statements of doctrine no longer present to the public mind the original ideas. The Church exhibits in her practice her conception of the meaning, and these practical definitions which form the world's dictionary of the Bible, have essentially changed the conception of the whole scheme of truth.

Practically, then, not in her theories, the Church presents to the world the idea of a Christian somewhat in this manner: That he is one who, having had his mind awakened and enlightened in regard to eternal things, in view of the character of God and the claims of the law upon him as a transgressor, determines to flee to Christ for pardon for past offenses, and to reform his errors in future. This reformation, however, is to be the work of a life-time, a gradual putting away of sin, to be completed only at death; and therefore that some sin should be indulged in day by day is only a matter of course, and the professor comforts himself each day with the belief that he is as hely as could be expected at this stage of his career; for the Christian life is a progress toward holiness and God, and the work of reform cannot be finished until the hour of death. This progress in reform is thought to be growth in grace. Now, though man is reformed by the sanctification of the Spirit, yet, strictly speaking, growth in grace is not a work of reformation, but the development of a new life in the soul, the growth of a new creature. The man being made like unto God in the new creation of the Spirit, turns by the instincts of this new nature from every known sin, and the work of sanctification is not the slow putting to death of the old man of sin, but the expansion towards maturity of the capabilities and desires of the new nature in Christ. This practical error, in regard to the individual, leads to another in reference to the progress of the Church. As practically exhibited, the idea of the progress of the Church is, that commencing in a state of spiritual barbarism and ignorance, she gradually increases in holiness and spiritual excellence from age to age, growing up towards the millennial state, the perfected civilization of the Church.

This conception of the life of the Church involves the idea that until the millennium sin must of course be found in her bosom—that there can be no perfection until then; that if we find slaveholding and intemperance and other iniquities at the table of Jesus, we are not to be surprised; for these things will be gradually reformed, the Church is making progress, and is upon the whole as holy and pure as could be expected in this stage of her life. In support of this system, we are told by men high in the confidence of the Christian public, to remember the condition of the apostolic churches, their irregularities) their incest, and even drunkenness at the communion; and we are asked to look around us now, and mark the advancement of the Church, to be thankful, and wait patiently for the millennium.

In an important sense, this whole idea is essentially false: it presents an entirely erroneous conception of the nature of the Church and her early condition.

The fixed and changeless type of a Christian Church is, a body of men who are like Christ.

Christians wholly devoted and set apart unto God. Anointed ones. Such a body can have no growth or progress in separation from sin, in consecration to God. The changeless idea is, that in every moment of its life,

from infancy to the millennium, it is entirely consecrated to God, entirely separate from known six. The idea of the life of the Church is not a progress from impurity to purity, but of a body always consecrated to God, and battling for victory, in the name of Christ.

The true Scriptural idea of the Church, then, precludes entirely the toleration of known sins for the present, with the design of gradual reformation—the putting away of iniquity in the indefinite future—a future which unfortunately never becomes the present, so as to call for action. The reference to the early Church is altogether unfortunate. Paul spoke of no present toleration, no waiting for the coming millennium, but he commanded instant discipline and separation. "Therefore, put away from among you that wicked person." This "little leaven will leaven the whole lump" with sin and pollution.

If we have discovered the vital and basis error in our present methods of exhibiting the gospel, then may we also perceive the necessary and essential principle of a true reformation—the only one which has power to meet the exigencies of the case: viz., the entire consecration of the individual soul to God, and the complete separation of the Church from every known and tangible sin-the exhibition of the gospel as containing a system of truths changeless as the character of Goda rule of conduct claiming jurisdiction over every department of human action, and demanding obedience in the name of Jesus our King; that higher law which preceded all, which is above all, which endureth for ever; the Word and Law of God These, my friends, are the great ideas which form the deep, central power which is now heaving beneath the foundations of the Christian Church, struggling to be manifested, to embody itself in definite systems and forms of action. If this whole continent were at once to be shaken by one huge earthquake, the same great central power would produce different results in different locations. Here, it might heave up an island; there, topple down the crest of a mountain. Here, it might bury a city; there, change the course of rivers, and all by the same central force. So with this central spiritual power of the principles I have named. Underneath the wide foundations of the whole Church, it gathers its mighty forces, exhibiting itself through various manifestations, shaking with many agitations the structure of society. Here men behold one effect, and there another; here it produces a temperance reformation; there, anti-slavery societies and conventions; and here a missionary organization, which aims at a higher and purer exhibition of the Chris-

Men may doubt, and sneer, and wonder, and stand aloof or oppose—but they must learn that these are all the results of a spiritual life which is struggling to embody itself upon the surface of affairs. These agitations are at the same time the death-struggles of dying systems and errors, and the birth-throes of a new era. The scene around us, my friends, is the rough and stormy spring, and seed-time—but there will come the calm of summer, and the golden autumn, and the rich harvest, ripe for the heavenly garners.

Men may cry out, "fanaticism and folly." Never was there a more fatal mistake. Tis the strong uprising of ten thousand souls that long for a closer walk with God, and yearn for a deeper, truer sympathy with Christ—of men and women whose daily prayer and hearts' desire is, to be one with Jesus, to have their own life merged, as it were, in the life of God. They long, moreover, to see that bitterness assuaged and that animosity removed, which has separated into warring parties and sects the hosts of the Lord—like broken fragments of one mountain scattered apart by an earthquake—to see Christians brought into such close communion, that all

hearts shall beat with mutual affection, member sympathize with member, and all with Christ the Head.

They long for the time when the Church, purified from all known iniquity, shall become the truthful exponent of the Christian system—shall be as a Shechinah at the head of the world's millions, and lead them unto Jesus as "the desire of all nations," in whom shall be found the accomplishment of every human hope.

They believe that the individual should be consecrated now, nor postpone it till a dying hour; they believe that the Church should be purified now, nor wait the approach of some future condition indefinitely postponed. To call this fanaticism is to brand the apostles with folly, and hurl a reproach at the Saviour himself.



FIFTH ANNUAL REPORT

OF THE

AMERICAN MISSIONARY ASSOCIATION,

PRESENTED AT

CLEVELAND, OHIO,

SEPTEMBER 24TH, 1851;

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

TOGETHER WITH A

LIST OF LIFE MEMBERS.

New-Pork :

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

WM. HARNED, AGENT, No. 48 BEEKMAN STREET.

1851.

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AMERICAN MISSIONARY ASSOCIATION.

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	Soc. on account of New-Mexico Missing of the fecal year,	1., \$128,58	151 43	parament minu esp., 184 teal.	34,6869

Where donations are accompanied by specific directions, the money is put under appropriate heads, except for general purposes; but where it is left to the discretion of the Committee, it is entered for "general purposes

ANTHONY LANE, Anditor.

MINUTES

OF THE

FIFTH ANNUAL MEETING.

THE Association met in the Third Presbyterian Church, Cleveland, Ohio, September 24th, at two o'clock in the afternoon.

In the absence of the President, Rev. Wm. Goodell was invited to take the chair. Prayer was offered by Rev. M. M. Longley, of Ohio.

The Recording Secretary being absent, Wm. Herrick was appointed Secretary pro tem.

The minutes of the last Annual Meeting at Rochester, September 25th, 1850, were read and approved.

The Treasurer, L. Tappan, read a statement of the receipts and expenditures during the last year, together with the report of the auditors, which was accepted.

The Corresponding Secretary presented the Annual Report, portions of which he proceeded to read. After nearly two hours, the reading was suspended, and the following committees were appointed:—

Committee of Arrangement—Rev. E. H. Nevin, Rev. James A. Thome, Rev. George Whipple.

A Business Committee of seven was appointed, consisting of Messrs. Goodell, Whipple, Blanchard, L. Tappan, J. Johnson, Walker and Miller.

A Committee of five were appointed to nominate officers for the ensuing year, viz. :—Messrs. Herrick, Keep, Fairchild and Whipple.

In the evening the Annual Sermon was preached in the First Presbyterian Church, by Rev. J. Blanchard, President of Knox College, Illinois. Rev. Mr. Walker, of Mansfield, Ohio, and the Corresponding Secretary of the Association, took part in the religious exercises.

Thursday morning, September 25th, an hour was spent in devotional exercises, before the commencement of the business meeting; after which Rev. H. Cowles was invited to the chair. In the afternoon and evening F. D. Parish, Esq., of Ohio, a Vice President of the Association, presided.

Mr. Whipple, as Chairman of the Business Committee, reported; and on motion it was resolved, that a Committee on Home Missions be appointed, to consider and report upon the proper relations to be sustained between the parent society and its auxiliaries. Messrs. Walker, Blanchard, Whipple, Goodman and Cable, were appointed as said Committee.

The following resolutions, presented by the Business Committee, were discussed and adopted:—

 Resolved, That the neglect of Christians to occupy missionary fields which, in the providence of God, are open before them, and to answer the calls of the heathen world, is a misrepresentation of the spirit and genius of Christianity, cripples the energies of the missionaries of the cross, and weakens the confidence of the heathen in them, by practically denying the benevolence which in theory they inculate.

2. Resolved, That in view of the developments that have here been made, we regard it as the duty of this Association to extend its Foreign Missionary operations by enlarging its present missions, and establishing new ones, as fast as the providence of God may open the way; and that the Executive Committee be encouraged to hope that the friends of Christ will, upon being duly informed, supply them with the means of accomplishing all that God would have them do.

3. Resolved, That we approve of the course pursued by the Executive Committee in declining to incur debts for the establishment of new missions, or the enlargement of those already existing.

4. Resolved, That a sanctified and faithful ministry is, under God, the orly hope for the salvation of our own country, and an essential condition to our giving a pure gospel to the heathen; and that the Executive Committee be requested to press forward this department of their labors as fast as men and means may be furnished them.

Whereas the mission at Kaw-Mendi, Africa, has, during the past year, been deeply afflicted by the sudden decease of three of its valued female missionaries, namely, Miss Aldes, Mrs. Tefft and Mrs. Arnold; and whereas, the minds of many are seriously agitated with the question whether, in view of this unexpected mortality, the further prosecution of this mission, at least by Anglo-Saxon laborers, ought not to be abandoned, or at least suspended, the Association, amxious to have the question examined carefully, thoroughly, and in the light of Christian duty, submit the following views of the case:

Without doubt, God would have us use the utmest wisdom and care for the
preservation of the health and lives of our valued missionaries, and expects us to
study their physical constitutions, habits, and adaptation to the climate; the best
means of avoiding exposure, healthfulness of location, &c.; and to avail ourselves
continually of the experience of the past for our guidance in the future.

2: This being done God would have us trust his protecting providence, yet considering that ordinarily no great work has ever been done in his cause without sacrifices and self-denials; that neither the beliest of men nor the most sacred of labors can expect exemption from the common laws of human frailty and mortality; and that consequently we must not be in laste to infer that any missionary enterprise which God crowns with success costs too much, and should therefore be abandoned.

3. The Mendi Mission was signally indicated by the finger of God's providence in the success which has crowned its efforts; has been eminently bleased of God all along in the success which has crowned its efforts; has enjoyed special tokens of the Divine favor in the manifest effusions of his Spirit, resulting in the conversion of many souls; and has gained the confidence of the native tribes, so that a wide door is opened for enlarged missionary operations.

4. The incidental relations of this mission seem to give it an enhanced claim upon the regard of the American churches, and to constitute a special reason for its earnest and unfaltering prosecution. It seeks to elevate the African people—a work most intimately connected with some of the greatest moral movements of the age; it is a direct and powerful, not to say indispensable means of arresting the African slave-trade; and it is only a scanty instalment towards requiting those wrongs which Africa has of a long time suffered from the Christian nations of the earth.

6. A careful examination into the particular circumstances connected with the lamented deaths under consideration seems to show that the causes were duiefly special, and not general; and therefore we still have ground to hope that, with the advantage perhaps of a more favorable location, and with greater care against excessive labor and exposure, the mission may be carried forward in future with much less sacrifice of life than during the past year.

6. In view of all these considerations the Association feels constrained to prosecute its efforts in sustaining the Mendi Mission, trusting still in the tender mercy of the God of missions, that He will smile on our efforts, that He will sanctify both to

the churches at home, and to our afflicted brethren and sisters there, these sore bereavements, and that He will guide us evermore to do all his will in this department of our labors.

On motion, Resolved, That the thanks of this Association be presented to Rev. J. Blanchard, for his able sermon, and that a copy be requested for publication.

The report read by the Corresponding Secretary was accepted, and ordered to be printed, under the direction of the Executive Committee.

The Committee on Home Missions asked leave to be permitted to report at the next Annual Meeting of the Association, which was granted.

On motion, Resolved, That the thanks of this meeting be presented to the societies whose churches have been opened for our accommodation, and to the citizens of Cleveland, whose hospitalities we have enjoyed.

The Committee appointed to nominate officers for the ensuing year reported as follows. Their report was adopted:—

President.

WILLIAM JACKSON, Mass.

Vice Presidents .

G. W. PERKINS. Connecticut.

DAVID THURSTON, Maine.

F. D. PARISH, Ohio.

C. D. CLEVELAND, Pennsylvania

S. E. Cornish, New-York,

Corresponding Secretary.
George Whipple, New-York,

Recording Secretary.
Simeon S. Jocelyn, New-York.

Treasurer.

LEWIS TAPPAN, New-York,

Executive Committee.

ARTHUR TAPPAN, N	ew-York.	SAMUEL E. CORNISH, New York
S. S. JOCELYN,	*	WM. E. WHITING, "
CHARLES B. RAY,	66	J. O. BENNETT, "
WM. HARNED,	**	J. A. PAINE, "
ANTHONY LANE,	*	JOSTAH BREWER, Connecticut.
THOMAS RITTER,	*	M. S. Scudder, Massachusetts.

A public meeting was held in the evening, at which Mr. Parish presided.

The Corresponding Secretary made a brief statement of the operations of the Society during the last year, and of the present condition of its missions. Addresses were delivered by Rev. Mr. Walker, of Mansfield, Ohio; John Scoble, Esq., Sec. of the B. and F. A. S. Society, England; and Rev. George Thompson, of the Mendi Mission. West Africa.

After a motion to adjourn, to meet next year at a time and place to be named by the Executive Committee, the benediction was pronounced, and the members separated.

sound through all the history of the ages. And this is but an example of what always comes of rejecting God's provision for human salvation: and the more beneficial and effectual the provisions, the more terrible the ruin which comes from rejecting them.

The age of the coming of the Messiah and the first publication of the Gospel was a final crisis in the history of the Jews, and to all the millions, of whatever tongue and nationality, to whom the Gospel was preached. There is a solemn impression on my mind that this is, in like manner, God's own appointed age of missions, and that, as such, it is such a crisis to all Christian churches and peoples, as that was to the Jews, and to all the unevangelized millions to whom the Gospel is carried, as that was to the millions to whom the apostles and their colaborers preached. "Already even the ax lieth at the root of the trees: therefore every tree that bringeth not forth good fruit is shewn down, and cast into the fire." And here perhaps we find a theme as fitting as any other for our meditations on this occasion.

But the field is too vast to be surveyed in its totality on this occasion. Were I, instead of preaching a sermon, writing a book, it might not be very difficult to show that the present age is such a crisis, to every nation and tribe of men. How easy, for example, to show it respecting the aborigines of our own country, or respecting the inhabitants of the thousand islands of the Pacific! How easy to show it of China and Japan, assailed for the first time in their history by inevitable intercourse with Christian civilization, both from the East and from the West! How easy to show it of France, and Spain, and Italy, and all Europe! But we must leave all these inviting fields, for the purpose of presenting the subject in relation to a field with which the operations of the American Missionary Association are more intimately connected—our own country.

Confining, then, our view within these limits, our subject presents itself as related to two classes which divide and together comprehend our whole population:

I. That portion of our population which is descended from the great Protestant stocks that originally peopled our country, especially those of English, Scotch, French, and Dutch origin—that portion of our population whose ancestors not many generations back sought refuge in the American wilderness, because driven from their own country by a persecution for Christ's sake too hot to be endured:

II. That portion of our population which, as viewed from our standpoint, must be regarded as occupying a position of disadvantage in respect to Christian privilege and culture—embracing, of course, our fellow-citizens of African, Chinese, and Papal origin.

I. I am to consider the present crisis in its relation to our Protestant population.

The thing I wish here especially to remark is the close analogy between the present relations of this portion of our people to the kingdom of God, and that of the Jews in the time of our Saviour. In order to exhibit that analogy I must notice two points of resemblance:

1. Our peculiar training, and our present peculiar relations to the missionary work of this modern age.

The proof is overwhelming that, as that age was the appointed time of the Messiah's coming, so is this age God's appointed time for publishing, the Gospel to all nations and tribes of men. Then God had brought the whole civilized world, the whole world of our ancient history, under one great peaceful empire, that the missionaries of Christ might traverse every portion of it, and sow it all with the good seed of the kingdom. The like preparation for the planting of the Gospel in all the world had never existed before: it has never existed since, till our own time.

In our own age there is a like preparation for the propagation of the Gospel and the planting of the church of Christ in all lands. In our own age, for the first time in the world's history, every people and tribe of earth is rendered easily accessible to the Christian nations of the world. It is probably full as easy for the Christian missionary of the nineteenth century to reach every inhabited spot on earth, as it was for the first missionaries of the Gospel to reach all parts of the Roman empire. The apostles could carry the Gospel wherever the Roman tax-gatherer collected revenues: the modern church can carry Christian truth wherever commerce carries its merchandise.

God had been providentially training the Jews for a thousand years and more to receive the promised Messiah, and to be the teachers of all the rest of the world, in the religion which he would come to establish. And when at last the fullness of time was come, and the Messiah was among them, how keenly did our Lord feel that it was the trial-hour of the nation. "Go not," said he to his disciples, "in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. For verily I say unto you, that ye shall not have gone over the cities of Israel till the Son of Man is come." And again, "Lift up your eyes and look on the fields, for they are already white to the harvest." And again, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

In a few—a small minority of the nation—the discipline of the ages had done its work. They were prepared to welcome the Desire of all nations, and to be his missionaries to the rest of the empire. All the first preachers of the Gospel were Jews; and in a single generation they carried the Gospel from the Euphrates to the Atlantic. The end

aimed at by the long providential training of the nation was gloriously accomplished. A band of missionaries was raised up to preach Christ to the world.

But the great majority of the nation rejected and asked for the crucifixion of the Lord's Anointed One, and were involved in terrible ruin. Our Lord clearly saw that doom impending, and with all the anguish of spirit which a patriot could feel in view of the near approach of his country's ruin. As he approached the city for the last time, he stood on the side of Olivet; and, as he beheld the city, he wept over it. "If thou hadst known at least in this thy day the things which belong to thy peace; but now they are hidden from thine eves." And how terribly was that doom executed!

There is a people whom God has been peculiarly training for generations for this modern missionary work, as truly as he did the Jews for that ancient one. As that ancient people were driven by the Egyptians across the Red Sea, so this modern people fled from fiery persecutions across the ocean to this new promised land. Here God has been teaching them for six generations his statutes and his judgments, under all the advantages of free thought, a free Bible, and free worship. And now that the crisis is come, behold this people in possession of a national domain greater in all the elements of power than was ever before possessed by any kingdom or empire; lying almost midway between the other two great divisions of the earth, as if to exert a controlling force both over the East and the West; enjoying a freedom never before given to any people, with a commerce as ubiquitous as the human race. Under such conditions as these has God placed his free church, that she may arise and conquer the world for the kingdom of Christ.

But this is not all. He has placed this, his American people, under relations the most peculiar to millions of the unevangelized. Our fathers fled across the ocean from the flery furnace of persecution, which the principles of popery, still dominant in the church and monarchy of England, had heated "one seven times hotter than it was wont to be heated." And now millions of adherents of the superstition and spiritual despotism of that same popery have taken refuge under that religious freedom which our fathers established here, from oppression and starvation at home. They find not a wilderness here, as our fathers did, but a most inviting and hospitable home. We have now a noble opportunity to requite evil for good. In the freedom and plenty and protection we are giving them, we are doing it. But we may do more than this. We may give them the Gospel. They are our neighbors, our fellow-citizens. We can preach Christ to them from our own hearthstones. We may be missionaries to millions of papists without crossing any ocean or suffering any exile

from our dear homes. And we must do it. We must convert them, or they will convert us. He deceives himself who believes that this land is to be permanently divided, as now, between popery and a free, spiritual gospel. One of these forces or the other is to prevail, and the other is to go down. There is to be here a homogeneous nationality. We may say of this as the lamented Lincoln said at the opening of his celebrated debates with Mr. Douglas, in 1858, "This country can not long continue half slave and half free. It will either become all slave or all free." We meet the old enemy this time in an open field and a fair fight, and we must either conquer him or be conquered. And popery conquered here, is conquered for the world and forever. Shall I add the Gospel of Christ conquered here is conquered for the world? No; it can not be conquered. The gates of hell shall not prevail against it. But if we fail, if any portion of the American church fails to stand in its lot in this contest, it will go down-it will utterly perish. If we at this time altogether hold our peace, deliverance shall come from another quarter; but we shall be destroyed.

Nor is this all of our missionary work which has been brought to our own doors. For more than a generation the American churches have been sending missionaries to Eastern Asia, to peoples that can only be reached by tedious voyages half round the globe, and dwelling in sultry climes which are to our constitutions sickly and enervating. Already many precious lives of men and women who were among the noblest God has given to this generation have been laid down in those missionary fields. But now, what the wildest dreamer could never have imagined, the Eastern Asiatics are brought by tens of thousands to our shores, and they are building the temples of their pagan worship under the protection of our religious freedom. They are becoming our fellow-citizens-the hewers of our wood and the drawers of our water. Thousands of American Protestants may be missionaries to the Chinese, without forsaking their own homes or country. Thus it has pleased God, in his own all-wise but to us inscrutable providence, to open the flood-gates to pour in upon our dear country, the land of the Pilgrims, the myriads of ignorance and superstition from both hemispheres: from the one side the degraded offspring of papal despotism; from the other, the children whom the hoary paganism of China hath reared. And none can close these flood-gates, or predict what millions shall enter through them. Perhaps in this dear country of ours, the saying of our Lord is to have its grandest, its final fulfillment, "The kingdom of heaven is like a little leaven which a woman took and hid in three measures of meal till the whole was leavened." It is indeed a little leaven, and who can foresee in how much meal it is to be hid? And who can not see

that unless that little leaven is active and leavens the whole mass, it will itself be utterly lost, and never seen any more. The history of Christianity furnishes already one most wonderful illustration of these words of our Lord. When, in a single generation, the Gospel was diffused among the one hundred and twenty millions of the Roman empire, the little leaven was indeed "hid in three measures of meal." And alas for the darkness and confusion that followed; and during the millennium of darkness and death, it seems to the reader of history as though the leaven was utterly lost, and would never appear again. All the churches planted by the apostles and their associates were involved in utter ruin. Is the same thing to occur again, in the land of the Pilgrims? Is the little leaven here to be mingled in so mighty a mass that it will be utterly lost for ages, and only reappear among the mighty revolutions of the distant future? It all depends on the quantity and the activity of the leaven.

But the full strength of the case is not yet before us. Not only are the American churches placed face to face with the superstitions of the old Roman paganism on the one hand, and the still older paganism of China on the other, but they are still more intimately and responsibly related to four millions of human beings, whose ancestors were violently torn away from the still deeper and darker paganism of Africa-a people who have lived among us for six generations, under the most cruel oppression, without having been permitted to enjoy any taste of our civilization which it was in our power to deny them. They have, by their toil, extorted by the lash and not by the hope of fair remuneration, created a large portion of our wealth. They are now free, and lifting up unmanacled hands to implore our help, that they may not perish; free, not by any wisdom or virtue of ours, but because God shook the whole land by a mighty earthquake, as he did the old prison at Philippi when Paul and Silas were there, and all the prison-doors were opened and every man's bands were unloosed. Literally they are imploring our help, that they may find the way of life-not rejecting and spurning it, as the other unevangelized masses of our country are. It is a question which should go to the heart of every true American, Shall we give or withhold that help? We can not withhold it without becoming guilty of our brother's blood, which will certainly cry unto God from the ground.

The ax is lying at the root of the trees. The agencies by which we shall be involved in their ruin, if we allow them to perish before our eyes without doing our utmost to succor them, are obvious to every observant man. We have been obliged, in self-defense, to give them the ballot. But the ballot will of itself save nobody, black or white, male or female. If they are left in ignorance and vice, they will abuse the ballot to their own destruction and ours. All the base

and selfish passions which, before emancipation, conspired to hold the negro in hopeless bondage, are no less ready now to combine to use the ballot in his hands for the destruction of liberty. Nothing, absolutely nothing but the diffusion of the Gospel through the South, and imbuing with it the former masters and the former slaves, can give tranquillity and prosperity to our country. The war has thrown down all the barriers, that the Gospel may enter in and take possession in the name of the Lord. The battle with carnal weapons is over: the spiritual conflict is on our hands, and we must conquer in that, or the blood of our brave was shed in vain. The South, as it is, is a cancer on the body politic, which will not be long in eating its way to the vitals.

The South is far more accessible to religious effort for the black man than for the white man. The black man feels his need of help, and looks imploringly to us to help him. I know not how far such efforts in his behalf will succeed-God only knows-in lifting up the black man. But I know that the black man is perishing, and we are bound to help him. And if we fill the whole South with honest, earnest efforts for the salvation of the black man, we shall not fail in that at which we aim. We shall succeed in planting the seeds of Christian institutions and Christian influences, which will save the South and save the nation. I know not whether the future population of the South are to be the children of black men, or of white men, or of both; but I know that Christian missions may now lay there foundations of the church which will endure forever. The success of the mission of the A. B. C. F. M. to the Sandwich Islands is not doubtful. The native population may become extinct; perhaps it is probable that it will; but that mission will still be the parent of Christian civilization to those islands. So if we engage in this mission in holy earnestness, we can not but succeed in laying the foundations of permanent Christian institutions: if we stand aloof in selfish and proud indifference, we shall perish. The ax is lying at the root of the trees.

2. There is another point of this analogy which must be noticed, though very briefly. The Jews, when our Lord came, had great and strong prejudices to overcome and great temptations to resist, in receiving him as the Messiah; and it was through those prejudices and temptations that they rejected him and were ruined. How could they consent to see the time-honored polity of Moses, the venerable ritual of the temple, and that sacred rite of circumcision which the patriarch Abraham practiced, pass into disuse and neglect? Nay, how could they cease to reverence those supplementary rites and usages, which had been invented by the fathers, and had been handed down through the traditions of the elders? How could they allow even

those props with which human invention had sought to buttress up the tottering structure of antiquated polity, to be knocked away? How could they receive a revelation of God which was without a bolity and without a ritual? It seemed to them like a proposition to abandon the stately edifice beneath whose roof they and their fathers had been protected through immemorial ages; and henceforth dwell, they and their children, beneath the open arch of heaven. How could they accept a Messiah so different from him for whom they looked to restore the splendid monarchy of David and Solomon? How could they endure to see the sacred privileges of their religion imparted to impure and uncircumcised gentiles, and enjoyed by them as freely as by the holy seed of Abraham? And then the leaders of the nation were inclined to be at peace with the earthly powers that were around them. Rome was now mistress of the world, and all men, in all lands, must court her if they would have prosperity. How then could they follow as their King and Lord one too poor to have a place to lay down his head at night?

And who does not see that there is much in our condition which is strangely analogous to all this? Our Lord and his apostles built no polity. The kingdom which Jesus Christ founded "was not of this world." But the great Apostasy came-how soon !- and covered Christendom with a gigantic framework of polity which has been the prison-house of the Gospel ever since. In the last three hundred years that old bastile has been terribly shaken with earthquakes. It has fallen into many fragments. But the workmen have made haste to repair the breaches, and, when that was impossible, to build up each separate fragment into a prison by itself. To that polity, under some of its modifications, the church is under some such bondage today as the Jews were to the Mosaic ritual and the traditions of the elders. The great missionary enterprise can not be accomplished till this bondage comes to an end. The church of this country is not less in danger of utterly failing to do the Master's work, through blind devotion to antiquated polity, than the Jews were in our Saviour's time. How can men give up their notions of a centralized and humanly administered government, and accept the church as a spiritual kingdom, having no organic ties but faith and love? How can they believe the church can be safe when so unprotected by any political framework? Alas! so thought the Jews, and crucified the promised Messiah. This thought I can only indicate.

And then how can we consent to communicate a full enjoyment of our privileges to the long-enslaved and barbarous African, and to the despised race, that, with strange features and still stranger speech, is throughng through the Golden Gate of the Pacific? How can we learn to call no man common or unclean? This is a fearful stumbling-

block to us, as the admission of the Gentiles to religious equality was to the Jews.

And then, too, it is so pleasant, in these days of liberty and material prosperity, to be in harmony with the worldly forces around us. Why should not Christians enjoy themselves? Why practice all this self-denial? Why not surround themselves with all that is elegant in taste and art, and take their comfort, like the world's people? They can open their doors to their favorite ministers and other eminent servants of the Lord, and thus exercise Christian hospitality. But why must they give their care and labor to the kingdom of Christ? Why not take their ease? And why must they give their money till they have to retrench in the luxuries of their tables and the adornings of their persons and their homes?

And how can Christian women give the best years of life to the toils and cares and pains of maternity, only to train up sons and daughters for Christ? What a drag! What a confinement! What a hard lot! How can a woman of taste and cultivation live so? It is too hard! Some plan must be hit upon by which Christian women shall train fewer children, and have more time to enjoy themselves. And thus they say the seed of our Puritan fathers is ceasing to inherit the land, and the children of strangers and of the maions of that very spiritual despotism which drove our fathers to this land are taking possession of it. Such intelligent, cultivated women must lead easy, self-indulgent, fashionable lives, and leave the rearing of children chiefly to the ignorant and uncultivated daughters of superstition.

Brethren and sisters, this is no romance—no picture of the imagination. It is solemn, shameful, shocking fact! And for this order of things our Protestant and even our Congregational press sometimes apologizes! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised triumph. Alas! they do triumph already. Even now the voice of unholy exultation over the failure of Protestant American women to perform the maternal function may be heard from every camp of the enemy in all the world.

And yet, if in this her trial-hour the church in this land yields herself to these worldly influences, and is content to glide along the smooth-flowing stream of worldly prosperity, she will fail of her great mission. She will not know the hour of her visitation. Her Elias and her Messiah will come, and she will not recognize them, and therefore will scornfully reject them; and the Lord's vineyard will be taken away from such unfaithful husbandmen and given to others that will render the fruit in its season.

We can only do the work to which the Master calls us by being,

as a generation, faithful to God in our prosperity as our fathers were in their adversity-a generation of men and women who will bear prosperity, and wealth, and liberty, with as brave and self-denying a spirit, and with as much devotion to the kingdom of Christ, as our fathers and mothers showed amid persecution and exile—a generation that will use prosperity for Christ and not for the indulgence of its lusts. And if we refuse to do so, behold the ax is lying at the root of the trees, and this tree is no exception.

ANNUAL DISCOURSE.

II. But I must hasten to consider this great crisis in its application to the less evangelized portions of our population, toward whom our missionary efforts are to be especially directed. We must consider the relation of the subject to these classes of our population under a two-fold supposition.

1. That the Protestant portion of our population shall faithfully meet the crisis which has been shown to be upon them. In that case our country is safe. On that supposition any intelligent, thoughtful man may look forward to the future with exultant hope. On that supposition there is nothing on earth which has half the stability of our free institutions and our vast prosperity. Our peace shall be like a river, and our righteousness like the waves of the sea. On the supposition that the Protestant churches of this country are true and faithful to their principles and their Head, we have no foe that can stand before us. Prevailing moral corruption, which now appalls us on every side, will be rebuked and restrained, and forced to hide itself in shame. A moral standard will be erected, in presence of which politics, and trade, and finance, and pleasure-seeking will be reformed and made to conform to true moral law. Our transactions with other nations will be too just to provoke any hostility, and we shall be too strong and vital in every part to present any weak points to foreign enemies. Our country will soon be acknowledged as a beneficent power in which all mankind will rejoice. The wilderness will be glad for us; the desert will bud and blossom as the rose. The whole land will be subdued before us. American tranquillity and American prosperity will become the joy of the whole earth.

I can not stop to argue this out. I can only state it, and leave my hearers to think it out. It is all embraced in the single statement that, if such a body of men as now compose the Protestant churches of the United States are faithful to the principles of Christianity, a moral standard will be erected, the influence of which will fill the nation with intelligence and virtue.

In such an order of things the destiny of every man and every class or race of men must depend on their relation to the Gospel and its moral standard-their destiny and that of their children after them forever.

Let us illustrate this principle by applying it to the condition of our colored population. On the supposition upon which we are reasoning, there is no question that this good land is to be possessed and held, and enjoyed in long succession, by the Lord's people. But will the colored man have a share in it? That all turns on another question, and that a question which at this hour is waiting for an answer. Will he accept and embrace the true elements of our happy future? Will he become a thoroughly enlightened, civilized, cultivated man, self-governed, industrious, temperate, frugal? Will he live a life of voluntary self-denial? Will he respect and honor the domestic tie? Will he train his children with self-denying and enlightened fidelity to his country, to the church, and to God? Will he educate them in all the varied knowledge and culture of his age and country? Will he, in short, apply Christian principle to a life of self-denying industry and active enterprise? If he will, his success is certain. Prejudice against his color may be strong, active, and wicked, and throw many and great obstacles in his way; but he will overcome them all, and not only be saved at last, like other men who believe in Christ, but he will ride upon the high places of the earth. Wealth, influence, power will be his, and his children and children's children shall inherit the land forever. But if he will not thus grasp and embrace the true elements of our future, he will have none inheritance in it. Others who have accepted and embraced those elements will be stronger than he, and seize on that future for themselves and their children. He will continue in substantially the same condition of poverty and want as under slavery-to hew wood and draw water. His children will be few, and in great numbers will perish in infancy from that neglect which is the universal hard lot of the children of the poor, the ignorant, and the degraded.

Now, here, precisely here, is the pressing urgency of our mission to the colored man. In such a crisis his future destiny now is. And what we do for him, what he does for himself, must be done quickly. These great questions of destiny are hastening with terrible speed to their decision. The men who are to hold the continent of North-America, and to give it to their children, are hastening on to win the prize. They are crowding every railway train that crosses the continent, and the cabin of every steamer that plows the Atlantic or the Pacific. The human race is in motion to take possession of North-America. There is fearful danger that while we delay, or while our slow processes are tardily proceeding, the hour of destiny for the colored man will strike, and the day of his visitation be past.

Nor are these principles applicable alone to the colored man; they are applicable, in all their force and efficacy, to the men of every nation, and kindred, and tongue, and people under the whole heaven,

that are trying to take possession of this good land. I fear no inroads of a pagan Asiatic people, provided only our Protestant churches are true to their great mission. If the Asiatics come here, in whatever numbers, and embrace our religion, our moral standard, our Christian social and domestic life, they will be worthy participants in the blessings which our God hath bestowed on us and on our children.

But if they come with no domestic life, with no Christian education of their children, with no Christian standard either of private morals or domestic life, they will but hew our wood and draw our water, and build our railways for a little time, and pass away, leaving no trace behind them. A people of such a life can not grasp and hold this land in competition with a Christian people. If we mean to do any thing for the Chinese that are multiplying within our borders, now is our time.

And the principle will apply, with no modification, to the millions who come to us from papal Europe, and, as citizens of this free country, adhere to the superstitions of popery and train their children in them. The history of the past is our sufficient guide. In no section of papal Europe has the nurture which the Roman Catholic Church imposes on its subject peoples over raised up an enlightened and energetic people, able to cope in free competition with a Protestant population. It has never failed to train the masses in ignorance, superstition, and degradation. And this is precisely what the priesthood intend. There is nothing American it so much dreads and hates as free schools. And it has not yet learned the great truth, that no ignorant, superstitious, and degraded population can hold its own in the free competition of American society. That portion of our population, of whatever nationality, which adheres to the pope and the priesthood, will sink, with few exceptions, to the lowest stratum of society, and, in a few generations, pass away and be forgotten. The Catholic priesthood in all its exultant prosperity from immigration, will ere long find that the ax is lying at the root of the trees.

I have been accustomed, for several years, to regard this subject with a religious awe. I seem to see a decree of God in it. About twelve centuries ago, the armies of Mohammedanism were ravaging the world, and everywhere in their triumphant march were announcing as the alternative of the nations, "The Koran or death." There is something terribly analogous to this in the present great aggressive movement of Christianity. It marshals no armies; it wields no carnal weapons. And yet it does present the alternative of submission or death. It does form the only style of character before which nothing else can stand in equal competition. The house of David must wax stronger and stronger, and the house of Saul weaker and weaker. And the time is near at hand. The angel hath been seen

standing with one foot on the sea and the other on the land, and lifting up his hand to heaven, and swearing by Him that liveth forever and ever that there shall be delay no longer. The ax lieth at the root of the tree.

2. But all this is on the supposition that the American churches are true to the call of God in this great missionary work. But let us lock for one moment at the sad supposition that they are not. What then will come to the millions whom they should have evangelized? The American churches themselves will perish, and go down among the degraded and wretched masses whom they should have instructed and diligently taught the ways of the Lord. On the one hand, formalism and ritualism will grow apace, and usurp more and more the place of a living spiritual devotion, and an earnest, practical, Christian life. The Gospel will no longer exert its vital power, and a deadly superstition will take its place. Morals will decline. The family tie will be still more weakened. Men, and women too, will be lovers of pleasure more than lovers of God. Intelligence, industry, frugality, wealth, will decay; liberty will perish; anarchy will come first, and then military despotism, and the children of the Puritans will sink in one common degradation with the descendants of Asiatic paganism, papal superstition, and African barbarism. Some horrid despotism, hitherto unknown in human history, will rule them all with a rod of iron. Let us not deceive ourselves; liberty can not live in this country without Christian morality; Christian morality can not live without Christian faith; and our prosperity can not outlive liberty. No man, therefore, can show any good reason for expecting any continuance of our liberty and prosperity, on any other condition than our imbuing the masses with a fervent, enlightened Christian faith.

Here then, fathers and brethren, is the crisis of the hour, the crisis of American destiny. The generation to whom John the Baptist preached had been brought into being to receive the Messiah, the Son of God. This generation has come upon the stage to preach the Gospel to every nation, and kindred, and tongue, and people under the whole heaven. The American churches have come to this hour, that they may bear a conspicuous part in this universal work, and especially that they may evangelize the degraded masses of our own population. Destiny is in it—both theirs and ours. Will the American churches turn with all their hearts unto the Lord? Will they consent to cut themselves loose from the dead, decaying, and putrescent carcass of antiquated human polity, and to depend for unity and strength alone on the moral and spiritual forces of the Gospel? Will they carry into the very heart and centre of all their enterprises, and of all the wealth which may result from them, the self-denying spirit

of Him who, though he was rich, for our sakes became poor, that we through his poverty might be rich? Will they organize the family and all social lift on the same principles of loving self-sacrifice, in obedience to the of Christ, and not to the latest behests of Paris fashion? Will wives and mothers leave the vain pomps and shows of famion, and ambitious aspiration after public life, and with cheerful and loving assiduity, devote their lives to training children for the church, for wrist, and for God? These, and the like of these, are the questions on anch destiny, our destiny, the destiny of the church, the destiny of our dear country, the destiny of coming ages—is hanging. How will they be answered? The recording angel pauses but a little while for the reply. The ax lieth at the root of the trees.

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THE Executive Committee of the American Missionary Association, in presenting their Fifth Annual Report, are in doubt whether first to recognize the hand of God in the affliction that has fallen upon them in the death of three of their female missionaries, or to recount with humble gratitude His favor in the general prosperity given to our work. In no one year since the formation of our Association has so great a mortality befallen our missionaries, and in none has there been such evident prosperity, both at home and abroad.

At the commencement of the year, six missionaries were under appointment for the Mendi Mission, and the treasury of the Society contained but twenty-two dollars and eighty-five cents of unappropriated funds. Before the departure of the vessel in which they were expected to sail, two more were added to their number, and the Executive Committee were enabled to dismiss them to their labor without embarrassing the treasury or incurring a debt.

By the Report of the Treasurer, it will be seen that the receipts of the Society for the fiscal year ending August 31st, 1851, were thirty-four thousand six hundred and sixty-four dollars and five cents, showing an increase over the receipts of the previous year of nine thousand five hundred and four dollars and forty-nine cents. or a little more than 373 per cent.

The number of Life Members added to the Society during the year, on the payment of thirty dollars each by themselves or their friends, is one hundred and ninety-sevn; and the whole number of Life Members is now four hundred and sixty-nine.

The following summary embraces the statistics of our

FOREIGN MISSIONARY OPERATIONS.

The whole number of missions is 5.

Whole number of stations, 11.
Whole number of ordained missionaries, 16.
Whole number of male assistants, 10.

Whole number of female assistants, 20.

Whole number of churches, 10,

Whole number of laborers sent from this country, 46,

Whole number sent out during the year, 11, (of whom 3 were ordained missionaries, 3 were male assistants, and 5 female assistants.)

IN HOME MISSIONARY OPERATIONS,

The number aided directly from our treasury, 23. Through the treasury of the W. H. & F. M. Δ_1 (supposed.) 20. In Ganada, 2 ordained missionaries, with their wives, and 2 other female assistants, supported

in part by us, 6.

The whole number of missionary laborers under the care of the Association is 95.

MENDI MISSION.

Missionaries—Rev. G. Thompson and Mrs. Thompson, (now in this country,) J. S. Brooks, Rev. J. Cutter Teptt, Rev. F. L. Arnold, W. C. Brown, Samuel Gray, and Miss Hannah More. Native dissisted—Sarah Kinson. Total,

The commencement of this year's history of the Mendi Mission was full of encouragement. The condition of the mission at Mr. Thompson's return to this country was very promising; the school was increasing in number and interest; the church was in a prosperous and growing condition; the war was supposed to be brought to an end, and the country around was urgent in its demand for an increased number of missions and missionaries. At home, the funds designed especially for this mission were increasing; and the number of persons, male and female, who offered themselves for laborers in this field was so great, that the Executive Committee felt justified in making a careful discrimination in their selection; and a company of missionaries sailed under the most favorable auspices for Africa early in December. The close of the year is shrouded in gloom. The war has recommenced its ravages, and sickness and death have performed a dreadful work among our little company of missionaries there.

FIFTH ANNUAL REPORT.

Mr. Thompson arrived at New-York from this mission on the 26th of September, two days after the presentation of our last Annual Report. His visit was prompted in part by a desire to arouse the churches of this country to a due appreciation of the importance of Africa as a field of missionary labor, to obtain an immediate reënforcement for the mission at Kaw-Mendi, and secure laborers for the new fields rapidly opening in Africa. The immediate occasion of his return was the entire prostration of his health, induced by his very arduous labors and the great fatigues and exposures incurred during a journey of two and a half months lute the interior of Africa.

This journey was undertaken by Mr. Thompson for the purpose of visiting the chiefs in the Mendi and Tecongo country, to mediate between parties who had long been at war with each other, and to secure, if possible, a permanent peace. He wished also to explore that region of country, and ascertain what facilities it effered for the prosception of missionary labor. The Divine blessing attended his exertions, and he returned to the mission, notwithstanding his severe prostration, rejoicing in his success. His journal, and the letters written by him during his absence and immediately after his return to the mission, show that at that time the country was open for the preaching of the gospel, and the people had a desire to hear almost unequalled. The following are extracts from his communications:—

"For nearly nino years, the whole country has been invaded and torn and desolated by intestine wars. God is now stilling the troubled elements into peace. From as far as I can hear the news is, 'They are making peace.' Oh! that the churches would regard the voice of God in this, and immediately send a host of various laborers to take possession of the field, spread the light and truth, and establish the gospel of peace in the whole land. Never was there such an opening, such a demand the troubles and reschools are described.

for teachers and preachers, as just now,

"Heretofore, no one could travel in the country without danger of losing all he had, if not his life, by bands of warring robbers, who were plundering every thing they could lay their hands on; nowhere could the people be persuaded to be quiet and listen to the gospel. The fear of the enemy kept them in constant alarm, and desire for revenge filled all hearts. Nor so now. Now we can travel any where in safety; and every where the people are eager to hear the gospel. I have been moving about for three months without any lock on my things, and I don't know that an article has been stolen from me, though exposed by night and day. The whole land is before us, and to all human view open for the gospel. I should have made arrangements in many towns for schools, but I have no teachers for them. I am almost alraid to speak about schools and ministers, lest I should raise hopes only to be disappointed. I cannot promise teachers, for I know not where I shall get them. I cannot say, 'You shall have a minister,' because I know too well how hard it is to get now and then one to come to this field. So I make an effort to get all the truth before their minds I can now, begging God's blessing on the seed sown, and to get some of their children into the schools already begun.

"Wherever I go, kings and people are all ready to meet and hear the gospel. If

I'go into a town, and say, 'I wish to talk God palaver to you,' in a few minutes they are assembled to hear. By day or night a congregation can be had, with fifteen minute' notice, of very attentive, inquiring hearers, in any town where I have been. They receive the Word with acclamations and thanks without number. They say, 'We were in the dark before you came; we never heard of these things before. No one ever told us of these things till you came.' At different places where I was anxious to pass on, the kings and peeple have begged me with such carnestness to stay and preach to them, I could not resist, but tarried all night, and opened to them the plan of salvation. I use no flattering words to please them, but endeavor to preach right to their hearts and consciences. I boldly and freely oppose all their idolatrous, foolish and superstitious notions, condemn all their idols, greegrees, charms and 'medicines' as delusions from the devil to destroy them, and tell them they must look only to God for belp and salvation. No one objects or opposes, but they often ask how they must pray: 'We never prayed to God; we don't know how to come to him; what must we do to find him!' &c. After preaching and prayer they generally beg God for themselves; others promise to go and beg God for their souls. To see a heathen king bowed with his face to the earth, begging God for mercy, is a sight that moves my heart.

"At Sa-bue-mah, where I made my stopping-place, I had a very interesting congregation of many chiefa and their families, and others. They keep the Sabbath, listen with great attention to preaching, and ask questions with much interest, feeling that they are in the dark; and light baying come to them, they embrace it."

Mr. Thompson gave a very favorable report of the country in the interior. From this description, we should judge it to be as salubrious as it is possible for a tropical climate to be:—

"It is naturally delightful, but desolated by war. My interpreter tells me that in places where towns were thick, they have been so stripped by the war, that a man may walk a week and only find the old rains of towns where no one dwells; but now they begin to build them up again. The people are mostly crowded into

towns, as thick as bees in a hive. "The walls are built of dried clay-balls, from twelve to fifteen feet high, and about two or three feet thick on the bottom, narrowing to one foot on the top. Plenty of round holes are left for muskets. The top is defended by sharpened sticks pointing outwards and downwards. On the outside is a deep ditch in the shape of a V, so that no one can stand at the bottom of the wall. Frequently, a ditch is also on the inside, filled with sharpened sticks; if not a ditch, a row of stakes, sharpened and thickly set, so that no one can jump from the wall. Some towns have double rows of walls, with space between. The houses are built without any order-jumbled together so that one can scarcely go between them; and yet every one knows his place and business as well as bees and ants in their crowded cities. The country here is not flat and low like that nearer the coast, but high, hilly, beautifully rolling, and very fertile. Under white men's cultivation it would be as the 'garden of the Lord ?' but African agriculture is very meagre, being done only with a large knife, or a tool something like a light cleaver, to clear the land, and a hoe from one to two inches wide, to till it. The bush is dense and tangled with vines, and ropes, and thorns of various kinds and sizes, from half an inch to six inches in diameter, beyond any thing you can imagine.

"The river varies in width from that of the Ohio to that of the Mississippi; as in those streams, in dry weather there are on the upper parts numerous and banks, over which a most beautiful broad sheet of clear, sparkling water rolls with strong current. In the rainy season the river rises to a frightful height, and pours a 'mighty flood,' almost irresistible to paddles or oars. . . Rapids obstruct navigation, but in a high state of water canoes can ascend some distance, by working along by and among the bushes.

"From Tissana above, as far as I have been it is filled with huge masses of rocks, forming cascades and rapids every few miles. A sight of them is most grand, and the noise can be heard a great distance.

and the noise can be heard a great distance.

"As far as I ascended, I judge it to be as wide and to pour as much water as the Ohio at Cincinnati; if not wider, and with more water. Were there any occasion

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for mills, it furnishes any number of as beautiful and powerful mill-seats as can be found. Perhaps the day will come when this river will be studded with manufactories, mills, machinery, &c., as thickly as New-England rivers. Is it more improbable than it was three hundred years ago that they would ever be what they are! Mighty changes and revolutions are continually taking place in this world, and Africa will not be left without feeling their influence. Too long has it been neglected and forgotten, while men with knowledge, ingenuity, zeal, and enterprise can come here as easily as they went to America; I will add my belief, with a little in the climate is delightful; no such oppressive heat as you have in July and August, but pleasant. In the dry eason it is warm in the middle of the day, but the fore and after parts and nights are cool and bracing. One could not but love them. In the rainy season it is cool, something like October in America. Those who have lived here long wear woollen clothes much of the time.

"At this distance from the low lands, and with such a high rolling country, with no stagnant lakes or awamps, no wide river bottoms, no sluggish streams or over-flowing of country, I see no reason why it would not be as healthy a country when once cleared up, settled and cultivated, as are the Eastern States. I firmly believe it. I see no natural cause of sickness here any more than in any new

uncultivated country."

An agreement was made with Braw, the chief of the Boompeh country, for the establishment of a mission at Tissana of which the following is a copy:—

1st. Braw agrees, and hereby doth give to George Thompson and his successors a place to sit down by him, as his stranger, for the purpose of establishing a mission, to teach school and preach the gospel for any length of time. He and his successors are to be the landlords of the mission, which term includes the provision of the land for a farm, finewood, timber for buildings, protection, hearing and judging of palavers; first making him acquainted with the plans of the mission before executing them.

2d. Braw agrees to build a good house for the teacher, for an equivalent of twelve bars, [\$5.76,] and also a chapel, for an equivalent of twenty-four bars,

\$11.52.7

3d. George Thompson and his successors agree to preach the gospel and instruct the children, fluding them books and clothing gratis, for ten years from date of this; supposing by that time the people will so value the blessings of education, as to be willing to do something to procure the same.

4th. All who send children to the school must feed the same, or give to the mission an equivalent of two bars [96 cts.] a month, in rice, country cloths, oil, or any thing that can be used or disposed of by the mission; in which case they will be taken into the mission family and provided for.

5th. The mission is to make its own school regulations and laws, without any

interference from parents, guardians or chiefs.

Witnesses, (Signed) George Thompson.
Bea Bungo, his
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mark.

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Tissana, Africa, May 28, 1850.

Tissana is supposed to be about 200 miles from Kaw-Mendi, on the Big Boom river.

At the time of making this agreement, and for some years previous, Braw appeared to be very anxious for the establishment of a mission among his people. He declared that he had given up war, and once and again had sent earnest entreaties for some one to come and tell him the way of life; and at this time, when he saw Mr. Thompson approaching, and knew the object for which he came, he repeatedly

cried, "Thank God! thank God!" as he ran to meet him, and cast his arms around his neck.

Besides the opening at Tissana,—of which Mr. Thompson says, "The field is ripe for the harvest, and laborers are imperiously called for; the people are eager for the gospel,"—he says:—

"Moh-bungo, Soom-beve, and Gon-gom-mah are large towns, ready for the gospel, and all close together. They should have schools, but for this we must wait till we can furnish our own teachers. A strong religious influence should be kept up at these places, as they are at the head of navigation on Big Boom, where multitudes of traders resort, whose influence is very bad.

"At Boompen is an open inviting field, which should be occupied by a good white man and his wife. At Tecongo, another should be stationed at once; or rather, two men and their wives should be sent to each of these places without delay, so that if one falls the work need not all stop. At least two and two should

go forth togethe

"Around and connected with these large towns are many important places, where schools are called for, and preaching desired. All along Big Boom, from the sea up as high as I went, the field is open to as many laborers as can be prevailed on to come."

Mr. T. closed his journal by an appeal to the American churches, in which he expressed his belief that the war was at an end, while he at the same time indicated his fears that nothing but the establishment of missions among them could make that peace lasting.

A map, showing the general features of the Mendi country, and the course of the Big Boom from the Tecongo river to its mouth, the Little Boom, and the location of the Mendi mission, with other things, was published in the February number of the American Missionary. The information obtained by Mr. T. in his journey is very interesting and valuable. No white man had ever before penetrated there. It was gratifying to learn the influence which our mission was having so far from its location. It has been supposed by some that the general favor with which Mr. T. was received was shown him on account of the influence which colonies of blacks on the coast were exerting. Mr. Thompson assures us that he never heard any colony except Sierra Leone alluded to by them; that no one of them had ever visited any of those colonies, nor seen any one from them.' The favorable reception granted to him was doubtless due, under God, to the kind treatment shown by the friends of this mission and its earliest laborers to the captives of the Amistad during their sojourn in this country, in their passage to Africa, and the good done them by the early missionaries of our Society, before they left the mission to go to their own country. Many of them were from Mendi. The influences subsequently exerted by the mission, and their faithfulness in declaring the whole counsel of God, did much to give importance to Mr. T.'s effort.

Before the 1st of December, through the Divine blessing, a company of eight missionaries, male and female, were collected together at New-York, ready to embark for Africa. Of these, Rev. J. Cutler Tefft and Mrs. Eliza Benton Tefft, Rev. Franklin L. Arnold, Mrs. Minerva Dayton Arnold, and Mr. Samuel Gray, were from Ohio; Mr. Wm. C. Brown, the son of a deceased slaveholder, was from Louisiana; Miss Hannah More from New-York; and Miss Joanna Alden from Massachusetts. Interesting meetings were held in the Broadway Tabernacle and the Shiloh Presbyterian Church, New-York, and in the Plymouth Church, Brooklyn; and on the 9th of December they sailed in the brig Triton, Capt. Long, for Sierra Leone. Almost every vessel that had taken missionaries to Africa had been freighted with rum.

This strange incongruity had been the subject of frequent remark; but however disagreeable it might be for missionaries to go out in such bad company, there seemed to be no alternative. The owner of the brig in which these missionaries were to sail had determined to take rum. He was remonstrated with, but was unwilling to forego the profits. The missionaries and their friends deeply deplored the necessity of going in a vessel thus loaded. Several of them made it a subject of special prayer, and a few days before the time set for sailing, they had the satisfaction of hearing the owner announce that he should not take rum, "as recent advices showed that it would not pay." After a very pleasant passage of thirty-five days, the missionary company reached Sierra Leone, in fine health and spirits, Jan. 15, 1851. They were much gratified by the Christian courtesy and kindness shown them by the captain of the vessel. Mr. Tefft wrote thus:—

"As soon as consistent after sailing, he gave us to understand that it would be his pleasure to have a blessing asked at the table, and family prayers morning and evening. In the morning the captain and mate were with us; and in the evening all hands, except the man at the wheel. The first Sabbath out, the waves rolled so freely, and so many of our number werk confined to their rooms, that we had no public worship. The next Sabbath the captain said he would be pleased to have a sermon, and a prayer-meeting in the evening. Accordingly, we had this arrangement that Sabbath, and every succeeding Sabbath. At these meetings the captain and crew were present. The Spirit seemed to be present with us from the beginning of our voyage. Our little social meetings were found to be a feast of fat things to our souls. We really felt that they were meetings with our God and Saviour."

They arrived at the mission early in Pebruary, and found Mr. Brooks almost entirely destitute of any aid. Thomas Bunyan, the native Mendian, had been dismissed from the mission on account of immoral conduct; and Lewis Johnson (Kin-na) had gone into the interior, on a trading voyage on his own account.

Nine months before, Mr. Thompson had written: "We hope the war-that dreadfully harassing, destructive war-is done; but unless the gospel is introduced it will not stay done. If left to themselves and the free sway of the devil, war will be sure to deluge the country again." The mission at Kaw-Mendi was too weak to furnish the teachers needed for the new station at Tissana, much less to open new ones at Boompeh and Tecongo. Long before our missionaries reached Africa, if not before he made his report in New-York, the war had again broken out in the interior. It had not however, reached Tissana; and the hope was indulged that an embassage from the mission to the Tecongo country would succeed in again securing peace, and the missionaries prepared to establish stations there immediately, as the only hope of making the peace permanent. They found things worse than they had anticipated. Braw had become so entangled in the war, and breathed such a war spirit, that he even forbade prayer being made among his people in the native language, lest the hearts of his soldiers should be cooled and they refuse to go to battle. Their efforts failed, and the war has spread itself, so that they are now shut out from Tissana, as well as from Boompeh and Tecongo, where they had designed commencing new mission stations.

At the latest advices fears were entertained that the old Caulker war would be recommenced, which would bring the fighting among the towns in the near neighborhood of the mission. This would throw the mission again in the midst of the fire, and would entirely prevent extension into the interior. The same Providence that preserved and prospered it in just such circumstances in time past still lives and watches over it, and will do that which shall be for the best interest of His kingdom. To His care we confidently commend it.

The progress of the mission at Kaw-Mendi is very encouraging. Intelligence received from there throughout the year indicates a continual growth of grace among some of the members of the church, and the presence of the converting energies of the Holy Spirit. Mr. Brooks's letters, before the arrival of the newly appointed missionaries, made frequent mention of the thronging of their chapel and the close attention given to the preaching of the gospel. The earliest letters received from Mr. Tefft and others after their arrival at Kaw-Mendi, communicated the cheering intelligence of the addition of four Africans to the church, and the hopeful conversion of others. More recent intelligence has been received of the continued presence of the Holy Spirit among them, of the hopeful conversion of some souls, and the marked progress in the divine life of some of the members of the church. The following is an extract from Mr. Brooks's last letter:—

"We are rejoiced to say that we believe the Holy Spirit is still hovering over us, and that the Lord is from time to time showing his willingness to bless our labors. There are frequently very interesting cases of conversion among the children of the school, and also among the workmen. King Braw has a son in our school thirteen or fourteen years old. When he first came to the mission he was a very bad boy, but since we have been here, he has thought very seriously on the subject of religion, and a few weeks ago, as we have reason to believe, he gave his heart to the Saviour. He is learning fast, and we hope he will be useful. His brother, a young man twentytwo or twenty-three, who has been laboring a few months past for the mission, came a few days since and told us he desired to know all about God-palaver-said he had walked country ways long enough, now he wished to love God with all his heart. I might mention cases of hopeful conversion and deep interest in the subject of religion, that would rejoice your heart. It does cheer us to see our dear children giving themselves to the Saviour, and some of the people around us leaving their heathen ways and walking, as we trust, in the paths of holiness. Surely, we esteem it a great privilege that the Lord has permitted us to bring the Word of Life to this heathen people. We desire to have the Holy Spirit poured out upon us with mighty power. We long to see salvation flow through this whole country like a mighty river."

The year now reported has been one of great suffering from sickness and death at this mission. Every member of the mission family has suffered from the peculiarities of the climate, and the survivors have thrice been called to mourn over the early departure of some one of their companions.

Miss Joanna Alden, who left New-York with the missionary company in December last, died at the mission-house, March 3, after a short illness, from which no serious results were apprehended until within a very short time of her decease. Her death, thus early after her arrival in Africa, was entirely unexpected. She appeared to possess almost an iron constitution and an elasticity and buoyancy of spirit from which we anticipated much. She was of pilgrim descent, and possessed a true pilgrim character. She was a woman of untiring energy and benevolence, the impress of which she bore in her whole appearance. All who knew her, considered her remarkably well fitted for usefulness in the missionary life. She had a peculiar faculty of enlisting the affections and opening the hearts of those about her, and could not have failed to gain the love of the benighted ones committed to her care. But her work on earth is done. The Lord has called her to himself, and she has entered the mansions prepared for her above.

On the 29th of August, intelligence was received of the death of Mrs. Arnold and Mrs. Tefft. Mrs. Arnold died at the mission house June 9, and Mrs. Tefft June 10, 1851. Mrs. Arnold suffered a miscarriage, aggravated by fever, and Mrs. Tefft

from the fever of the country acting upon a predisposed tendency of blood to the brain.

Mrs. Arnold was the youngest member of the mission. At the time of her death she was but twenty-one years of age, yet she possessed a correctness of judgment that was truly remarkable. For some time previous to her death her mind had been in a peculiarly spiritual state, and there can be no doubt that for her to die was gain.

Mrs. Tefft was twenty-six years of age. Her health had not been good for some time previous to her going to Africa, and on this account the Executive Committee were in some doubt about the propriety of sending her; but her desire to go was so strong that after advising her of the dangers to which she would be exposed, they left the responsibility of deciding the question with her. She decided to go. When on the Triton, on the eve of her departure, after the concluding prayer-meeting, she exclaimed, "I am happy as a bird; the hour of this meeting is the happiest of my life." To the last she rejoiced in having gone to Africa.

The letters which brought intelligence of the sickness of Mr. Brown and Mrs. Brooks gave the Executive Committee the first hint they had received that the missionaries were suffering from want of suitable dwellings. Application had before been made for a large appropriation to be expended in the erection of mission buildings, and a plage for them was presented. The Executive Committee approved of the plan, and would have made the appropriation, but before the opportunity of acting officially upon it occurred, the purpose of the mission to divide their strength and commence immediately the new stations was announced, accompanied by an intimation that the proposed building would no longer be needed. The Executive Committee waited for further advice from the mission, not knowing how rapidly their buildings had gone to decay. To supply the immediate necessities of the mission, houses either of wood or iron will be sent from this country. A small iron house has been ordered, which will be sent out about the 1st of October. Another will be ordered as soon as a suitable plan can be agreed on. No effort will be spared to supply them with every comfort they can enjoy.

Previous to the commencement of the last rains, and the illness of Mr. Brown, his attention was very much turned towards making the mission, in part at least, self-supporting. Accustomed to the agriculture of a southern climate, his counsel was of great value. The care of the school-boys when out of school was given to him, and he had already entered upon a systematic cultivation of the land around the mission. The scholars were required, and cheerfully consented, to work a portion of each day under his direction. Being acquainted with the culture of the cotton-plant in Louisiana, Mr. Brown was quite confident that it could be successfully cultivated in Africa. He had freely conversed on this subject with gentlemen long resident at Freetown, Sierra Leone, and they were so favorably impressed with the correctness of his views and the feasibility of his plans, that one of them, an officer of the British Government, gave him a cotton gin for the use of the mission. A second one was promised him, to be provided when one of the new stations should need it. Should Mr. Brown's life and health be spared, we shall expect him to afford very valuable assistance to the mission in this way.

A physician is greatly needed at the Mendi Mission. Some of the brethren now on the ground had attended one or two courses of medical lectures, but neither of them had pursued a regular course of medical studies, nor had any experience in practice as a physician. Every augmentation of the number of missionaries, instead of diminishing, increases the necessity of this kind of aid. The brethren appear to

think that with the favor of God the lives of some of those who have fallen might have been saved if they could have enjoyed the attention of a skilful physician. They earnestly implore the American churches to give them this assistance. The Executive Committee would gladly comply with their request.

A house carpenter and a blacksmith are also needed. Such persons could render valuable assistance to the mission, especially if qualified to teach when not necessarily employed at their trades.

Instructions are given to the members of the Mendi Mission to consider carefully the question whether the mission may not be removed to a more healthful locality, either on the sea-coast, or to some contiguous part of the country where the same general class of Africans may enjoy its benefits. Before the purchase of Gallinas by the Government of Liberia, that place was open to the missionaries of our Society, and Mr. Thompson urged the Committee to occupy it.

Though cast down, our mission there is not destroyed; on the contrary, they are greatly cheered by the success which has crowned their labors. There has been an unusual mortality this year; but as the sickness among the natives has been unusually severe, we are led to regard it in the nature of an epidemic which may never again be so fatal. The Executive Committee will endeavor to act prudently, but with decision, in the direction pointed out by Providence,

JAMAICA MISSION.

One Mission, five Stations, and one Out-station. Island of Jamaica, West Indies,

In the fall of 1839, five Congregational ministers, four of whom were married, sailed from New-York for the island of Jamaica. They went there with the purpose of establishing a mission among the recently emancipated slaves of that island, and with the expectation of receiving a plain support from the people themselves. On the second day after their arrival at Kingston they heard an inquiry in the streets for missionaries, and learned that four colored men had come as a deputation from the interior to procure a missionary to come among them and instruct them. The story of these men was, that soon after their emancipation the people had said among themselves, "We must have a missionary, but we will not wait for him to come before we build a chapel; we will build first, and pray God to send him afterwards." The chapel was erected, and the people met in it every Sabbath to be seech God to send them a missionary; but none came, and they began to think their prayers were unheard. The suggestion was made, "How do we know that God has not heard our prayers? Let us go to Kingston, and see if the missionary is not there." The American missionaries were found there, one of whom accompanied the delegation on their return to the mountains, and found the fields white for the harvest. The missionaries were soon located at as many different places. four of which were entirely destitute of gospel ordinances. Their expectation of receiving a competent support from the people failed; and after suffering great privations, some of them returned to this country broken in health, and the remainder, at the formation of the American Missionary Association, placed the mission under its care.

Brainerd.—The history of this mission, for a considerable portion of the year under review, has been a very painful one. In the last Annual Report, the suspension of Dr. and Mrs. Hyde from the mission, for causes deeply affecting their moral character, was briefly stated. At that time it was hoped that the Executive Committee would be able to arrest the progress of the evil, a knowledge of whose existence had just reached them, but the providence of God hindered the efforts they were about to make, and prevented the accomplishment of their purposes. The long-continued sickness of the Secretary prevented his visiting Jamaica, until it was too late to hope for the recovery of some, the danger of whose fall seemed to be imminent; and in the November number of the Missionary the final dismissal of Dr. and Mrs. Hyde and Mr. and Mrs. Evarts from the service of the American Missionary Association was announced.

On the 21st of November, immediately after the report of this action had been received by the Jamaica Mission, a meeting of the mission was held, and the following resolution was unanimously passed:—

"Resolved, That we fully approve of the action of the Executive Committee, in dissolving all connection between the American Missionary Association and Dr. and Mrs. Hyde and Mr. and Mrs. Evarts."

The mission also recommended the closing for the present of the high school at Brainerd, and the services of Mr. Veining were thus dispensed with. The nominal force of the mission was thus greatly reduced, and the station at Brainerd left without the services of any resident missionary or assistant. The ministerial brethren from the other stations, feeling the necessity of inculcating truth as the best antago nist of error, supplied in turn the pulpit at Brainerd. The excinded members of the mission succeeded at first in drawing away nearly one third of the church and congregation. Many of these were believed to be true Christians, and the result showed that God had purposes of mercy towards them. They seen became convinced of the corrupting tendencies of the doctrines and practices they were called upon to sustain, and placed themselves again under the care of our mission.

In January, the Executive Committee were happy in being permitted to appoint as a missionary for this station the Rev. A. M. Richardson, who had very successfully filled the pastoral office in Lenox, Ohio. Mr. and Mrs. Richardson sailed from New-York May 6, and arrived safely in Jamaica after a somewhat perileus passage The first letter received from Mr. Richardson brought the satisfactory information that he had been cordially received by the people at the mission, and that he found the condition of things there less disastrous than he had feared.

In a subsequent letter he says :-

"We have held church meetings nearly every week, and some of them have been quite interesting. I have also appointed two inquiry meetings, by request, at six o'clock on Monday morning. From twenty to thirty attended them, several of whom seemed greatly burdened on account of their sins, and were anxiously inquiring what they must do to be saved. Some of the church have given up their old hopes, and others are freely confessing their sins, and returning to duty. Still the mass of the church are greatly in the dark, and wandering far from God. One individual has been suspended; others are under process of discipline, and will probably have to be dealt with in a similar manner. We find it necessary to proceed with great forbearance and caution. The seeds of error have taken deep root

in many minds here, and it will require long and faithful labor to eradicate them. Some who were accounted among the most spiritually minded in the church have been infected with the poison. Our congregations on the Sabbath are usually large, and the number in attendance is steadily increasing. The Sabbath-school, which had been reduced to a mere handful, is now filling up again, and becoming quite interesting."

Under date of August 29, Mr. R. wrote :-

"The number in attendance at the chapel is steadily increasing, and our Sabbathschool and Bible-class have grown larger by one fourth since I wrote you last. The library I brought out has given new life and interest to the school. I meet them at ten o'clock on Sabbath morning, and usually spend an hour and a half with them. I think there is a growing attention to the subject of religion in the congregation. Almost every day numbers come to talk about their spiritual condition. Between fifteen and twenty have presented their names as candidates for church membership, several of whom formerly belonged to the church, but were dismissed for unchristian conduct. Some of these give good evidence of being sincerely penitent for their sins, and a few profess to have lately given their hearts to God. The girl whom we have adopted into our family is one of the number, and I think has truly met with the great change. I have organized them all into a class, and meet them weekly for examination and personal religious instruction. One brother, who had become deeply tinctured with prevailing errors, and had refused to walk with the church, has publicly renounced them, confessed his faults, and returned to his duty. The young man who was suspended has likewise made an acknowledgment to the church, and seems truly penitent. I trust the Lord is preparing his own way before

Eliot.—In the terrible affliction with which the island of Jamaica has been visited during the last year, this station, and the parish in which it is situated, have largely shared. In the parish more than one thousand persons have fallen victims to it, of whom eighteen were members of Mr. Thompson's congregation, and two of them members of the church. Mrs. Thompson has suffered from an attack of this terrible disease, but through the blessing of God is restored again to health.

At Eliot, as well as at some other stations, God seems to have gone before, and pre pared the way to bring good out of this great evil, and to make it a means by which to turn the hearts of some to himself. Our missionaries have been permitted to rejoice in witnessing the verification of the Scriptural truth, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." For some morths previous to its appearance there had been a good deal of feeling among the people, and an unusual interest on the subject of religion. Mr. Thompson's report says:—

"This feeling continued, and when the disease commenced its fearful and rapid work, many, very many, both in and out of the church, who had been unaffected before, felt themselves quite insecure, and were led to inquire, with apparent sincerity, 'What shall we do to be saved?' Our chapel was crowded. Men would now listen to the Word of God, who before had 'cared for none of these things.' All felt that God was speaking, and they must hear his voice. Many were pricked in their hearts, and some turned unto the Lord. At the time, we trembled, fearful that their professed love to Christ was the result of fear rather than of love, and that when danger had passed away they would go back. This led to much faithul labor both publicly and privately, first, to make them understand what God did require, and second, to lead them to do His will from the heart. Some have gone back as we feared, and now walk no more with us, while others maintain a well-ordered life, and rejoice with thankfulness.

"Since January 1st we have received twenty-four to church fellowship, twentytwo of them on profession of their faith. Several others give good evidence of being converted to God, whom we expect to receive at our next communion. The work still goes on. A few days since a young man and his wife called to let us know that they had fully given up their hearts to God, and devoted the remainder of their days to his service. When the cholera first appeared they were living in fornication. He was attacked by it and brought to death's door. I was his only physician, and urged on him his danger and his sin. He solenntly promised that if God would spare him he would serve Him. The vow was accepted, the means used were blessed, and the man recovered. In a few weeks they were married, and now they wish publicly to profess Christ. Time will test their sincerity.

"With these causes of rejoicing, we have also had those of grief and sadness. The same Spirit that led some to the foot of the cross, ppened the eyes of others to see that they were not there; that their hopes were vain, and they were yet in their sins. Some have gone out from us, and have been cut off from the church; one for selling liquor against oft-repeated and earnest remonstrance, and another for adultery. For these men we had long cherished better hopes. Man looketh on

the outward appearance; the Lord alone knoweth the heart.

"Grog-shops are multiplying in all parts of the island, and there are now nearly ten to where there was formerly one. Throughout our mission we are renewing our efforts in behalf of temperance, and meetings have been held here, at Hernitage, and at Brainerd, and more will be held soon. Our church members are all pledged teetotallers, and are not known any of them to drink any thing that incoxicates."

The intelligence received from this station throughout the year has been very encouraging, and has led the Executive Committee to hope that the Spirit of God has been manifestly with it. Not only have numbers been hopefully converted, some of whom have already joined the church, and others of whom are anxiously waiting for the privilege of doing so, but the terrible sifting of the hopes of men caused by the near approach of death has led many to more correct views than they had before held of the importance of entire conformity of heart and life to the will of God, and the necessity of a love that will acquiesce in all his dispensations, and a faith which will sustain the soul in the severest trials.

Schools.—The missionaries have encouraged the people in efforts to sustain their own schools and as far as it was safe to do so, have yielded them up to their entire control. The school at Eliot has been under the management of directors chosen by the people, and from among themselves. A young man from the Brainerd station has been employed as teacher during the year now reported, at a salary of about \$14 per month. The entire support of the school has been made by the directors from the school fees, and a donation of £10, received from "Friends" in England.

Purchase of Land for the Mission.—When Mr. Thompson was in this country a special effort was made by him to raise funds for the purchase of lands for the use of the mission. The money then raised, \$175, has laid in our treasury until this year.

An effort was made to increase this sum among the people, and the first of August was fixed upon as the time for making it. Mr. Thompson says:—

"We had one of the most interesting anniversaries we have ever had. The last chapter of Joshua was read. The people saw in the journeyings of the children of Israel something of their own wanderings and present condition. A contrast was graphically drawn by several of the people between the past and the present. It would have gladdened any Christian heart to have heard them. Every year shows a decided improvement in the morals, habits, and customs of our people. The progress is slow, but no more so than that of the children of Israel.

"At the close of the day a contribution was taken up. We set as a sum to be raised £20, and found on counting what was paid or promised to be paid in four

days, that we had £19 3s. 3d., beside a jackass, worth about £2. In less than a week we had raised the sum to £22. On the next Friday we purchased 9a. 0r. 20p. at a cost of £45 12s. 6d., or £5 per acre. The sum the Society gave us £255 13s. 10d.) put with what we raised, £223) makes the chapel fund £57 13s. 10d. After paying the necessary expense of procuring the deed, we shall have left £8 1s. 4d. to aid in the purchase of about two acres more from Aleppo estate as soon as it shall be for sale. This will make the station premises very comfortable. The people are truly thankful to the dear friends who contributed to this object, and to the Society for forwarding the same. They feel especially grateful to their former pastor, Rev. Mr. Hovey, for his continued deep interest in them, and his efforts in their behalf, and would very much rejoice to see him in Jamaica again."

The report from Eliot gives the following account of the finances of the church and congregation:—

"We raised during the	year i	for 1	nini	iste	r's	su	pp	ort,	,		-	-		-		\$78	
By weekly collection for	or gene	eral	pu	rpo	ses						-	-				71	33
Church collections,	-		•	-				-								12	27
Furnishing church,	-		-						-		٠.			-		4	10
Purchase of station								-					-		-	105	30
Cholera fund, -	-											-		-		10	22
For the purchase of	f a bel	l, -				÷									-	9	30
										٠						200	50

"Considering the adverse circumstances of the past year, and the effort made by some to diminish these contributions, the result is encouraging. I hope more will be done another year."

Representations of the destitute condition in which many of the families who had been deprived of one or both their parents by cholera were left, having been made to the Executive Committee, a large box of clothing, bedding, etc., was sent out to them. In reference to this and the general condition of the people, the report says:

"The contribution of the friends at home for the poor out here have not only been thankfully received, but have done much good. We have had the consolation of seeing many made confortable. It is more blessed to give than receive. Many of our people are improving in their habits and modes of living; getting more household comforts; bringing their families together at meal-time; sitting together in the house of God; caring more about the education and home training of their children, etc. etc. This is encouraging. Truth is prevailing over error and superstition. False notions of religion are being discovered; the hopes of many are giving way; some turn openly to the world, while others turn heartily unto the Lord. A difference is being seen in daily life between 'him that serveth God and him that serveth him not.' Pray for us, that the Worl of God may continue to be precious."

Union.—The report of this station and its out-station bears date August 16. There are two churches under the pastoral care of Mr. Wolcott; one at Chesterfield, and one at Devon-Pen. During the past year seven persons had been received into them; several others were expecting to be received at the next communion. Some cases of discipline had occurred, one of which was for adultery. The report speaks of the alarming extent to which this vice still prevails in Jamaica. It was checked by emancipation and the subsequent efforts of their religious teachers, but the pernicious influences to which they were exposed, and the unboly examples set before them while they were yet slaves, have not yet ceased to affect the people. Some of our missionaries speak of marked improvement the last year.

In relation to the general condition of the church, Mr. Wolcott says:-

"I think the more substantial part of the church are steadily advancing in Christian knowledge and experimental piety; yet there is a lack of that freshness and

enthusiasm in the manifestation of their religious feelings which a full realization of spiritual things is naturally calculated to inspire.

"We have received from the peop	ole	for	r th	ie	sup	port	of	the	n	nini	ster,	\$37	34
For church and station purposes,		•				-	-				-	~~	57
For buildings at Chesterfield,	•		+		•	-		7		•		47	58
												\$127	40
108-200												D121	49

"In addition to this, about one hundred days' work have been given in carrying forward the improvements at Chesterfield.

"Our building at Chesterfield, to which I am compelled to give much time and attention, has been greatly delayed on account of bad weather and want of laborers, but the work is now prosecuted vigorously. You will be better able to estimate the amount of labor required in the erection of a building here, when you are told that the best of the state of the

our people carry all the boards on their heads a distance of from two to three miles, and some of the cedar five miles. One man may carry from two to three boards in a day. In this way some four thousand feet are to be got on the ground. Timbers, and in some cases stones, are to be brought in the same way.

"We are often pained with the backwardness of our people in a good cause, and with the meagreness of their contributions. They are poor, and get what they have with great difficulty, and we can sympathize with them, but yet we would have them deal with a more liberal hand. After all, compared with some who have much more wealth, and who have enjoyed many more privileges, they do pretty well.

"The past year, and a part of the preceding one, have been seasons of severe trials, in which the Executive Committee have sympathized; but we trust the storm has passed. Would that it had left no wrecks behind, and made no breaches to be repaired. We trust that what remain have been strengthened and settled, and are now walking together in faith.

"The school at Devon-Pen has forty-four on the list, twenty-six boys and eighteen girls. Chesterfield has about twenty-five. The last-named school is at present independent of the Association. About twenty-five dollars have been received at Chesterfield from school fees. From the Quakers in England £10 have been received for the school, and £5 for the building."

Oberlin.—The school at this station has for some years been conducted by Miss Mary Dean, who went to Jamaica in December, 1847, from the Mission Institute, Illinois. Early in the year her health so far failed that she was compelled to suspend her labors for a season, but soon re-commenced them with somewhat renewed physical vigor. Events subsequently proved that she had not recovered strength to warrant her continuing them, and early in April, having first received the sanction of the Executive Committee, she left the island and returned to the United States. Although the mission regretted the necessity of this step, they cordially approved of it, believing that in this way only could her valuable services be secured in future. Her passage to this country proved to be of great benefit to her, and her sojourn among her friends in Illinois has perfected what was thus happily begun. She now writes that her health is entirely restored, that she is as vigorous as when she first went to Jamaica. The Committee hope she will be able to return to her school soon.

Mr. Olds gives us the following report of this station :-

"In making our annual report we have to record to the praise of God His great fathfulness and mercy to us during the past year. Although it has not been a year free from trials with us, yet it has been one of great mercies. The pestilence that walketh in darkness, and the destruction that wasteth at noon-day, have been all around us, but they have entered none of the dwellings of the members of this church. Thousands have literally fallen by our side, and yet we as a mission fami-

ly and a church have been preserved. We have almost without exception enjoyed uninterrupted health, and can testify that the care of our Father for us has been unremitted. His kind providence has provided for us every thing we have needed. And what is better, we can testify that we have not been without the smiles of His face and the light of His countenance shining upon us. We have a confidence that our labors have not been in vain in the Lord. The pleasing assurances we have that numbers of this little flock are really growing in grace, and becoming more like Christ, are among the most precious recollections of the past year. I do not know that it was ever my privilege while a pastor in the States to witness more of spiritual development during the same period than has been manifested among this people during the time this report covers.

"Nor have the blessings of God's Spirit been confined to the members of the church. There have been a goodly number of hopeful conversions from among the impehitent. Before the breaking out of the cholera among us there was a growing interest among some of the impenitent of our congregation. During the prevalence of that terrible epidemic there was a great rush to the chapels. Many whose fears were excited made fair promises of a better life, which they soon forgot when their fears were allayed. They are now just as indifferent and just as much sunken in lust as before. Yet there are numbers who we trust are leading new lives, and whom we hope to meet among the redeemed at the Judgment.

"Fifteen have been added to the church the last year on profession of their faith in Christ. One has been suspended from church fellowship. Several others have presented themselves to the church for membership, but they have been put off because we were not satisfied that they were really new creatures in Christ.

"The school since Miss Dean's departure has been taught by Charles H. Sims, a young man who has lived with us ever since we have been settled here. He succeeds well in teaching, and we have hopes that he will be an afficient help for us. And yet we hope with trembling, for we see so few who make efficient laborers here.

"The amount raised among the peo	ple	for	sup	port of	the	gospe!	the			
current year is -							-		\$40	20
For the poor and church purposes,		-		+	4			-	28	88
									5 111	

"This sum is small, but it is made up by the poor who cast in their mites."

Providence.—Until the present year this station has been considered an outstation of Oberlin, and its church and congregation have been under the pastoral care of the missionary at that place.

Since Mr. Hall became connected with the Jamaica Mission, he has resided constantly at Providence, and taken the entire charge of the station. On the third of June he was ordained to the work of the ministry by the Congregational Association composed of American ministers residing in Jamaica, and is now the pastor of the Providence church.

In March last he gave a very encouraging account of its condition. A number were then auxious to make a public profession of their faith. In July he

"The church at this place is small, and the congregation is also small, though

usually as large as the chapel will accommodate.

"We feel that the cause of God has been advancing, and I think I may say greatly advancing, during the past year. We have enjoyed a precious though limited revival, which has resulted, we trust, in the conversion of some souls. For a considerable time before the cholera made its appearance in the island, God was evidently at work by his Spirit among this people, and several professed to turn to God. After its appearance the interest became more general, and much more feeling was manifested.

"At our last communion twelve persons were received to the church on profession of their faith, and two that had been suspended were restored. At the present time there

seems to be a good degree of religious interest manifested, and we feel that some are growing in grace-those lately received as well as others. A large part of the congregation attend the Sabbath-school and Bible-classes. Of these some fifty or sixty, children and others, are able to read the Word of God with a considerable degree of intelligence. Some adults who have enjoyed no means of learning to read, except what they have derived from the Sabbath-school, are all engaged, and all making good progress. The prayer and conference meetings during the week are attended in such a manner as to give us good encouragement.

"The school as will be recollected, is on the hands of the people. Since the last

of February we have had a native teacher, Miss Susan Edwards. She is from Eliot, and had resided in the mission family at that place for some considerable time. The school has made very good progress under her instruction; and for the past year has averaged about thirty scholars. The moneys that have been raised by the people have not come into my hands, but have been expended by them in various ways upon the station. Our people are poor, and though they have contributed but a little, we feel that some of them have done all they were able. Most of them labor under great disadvantages, and some of them are struggling hard to get out of the 'old rut' in which they have been so long. We see signs of progress. Reforms of various kinds are at work, slowly to be sure, but steadily. While some are striving to walk upon the high way of holiness, they see a better way than they have pursued in respect to the things of this world, both for themselves, and for their children, and they are striving to attain that also.

"One member of this church has died during the past year with the cholers, and

about thirty within the region over which our congregation is scattered."

GENERAL STATE OF THE MISSION.

Notwithstanding the trials under which the labors in Jamaica commenced the year under review, the progress of the mission during it must be regarded as gratifying. Before its close, one of the missionaries wrote :-

"I have just returned from an interesting meeting of our Association at Hermitage. Most of the delegates of the churches brought the cheering intelligence that God was mercifully visiting them. The report from Eliot, Providence and Oberlin was especially cheering. At each of these stations there have been a number of hopeful conversions, and Christians have been quickened by the presence and power of the Spirit. Our congregations have been greatly enlarged, and there has been and is a solemnity and interest that is manifestly the result of the Spirit's influence upon the people.

The labors of a missionary in Jamaica are, owing to the peculiarities of the people, induced by long-continued bondage, and the habits engendered and perpetuated thereby, not only various, but extremely trying and arduous. Among the greatest difficulties they have to encounter are the licentiousness and intemperance of the people, and their exceedingly gross views of what constitutes true religion. The correspondence of our missionaries frequently brings to mind God's ancient and rebellious people, and the forty years spent by them in the wilderness, before they were prepared, even under inspired leaders, to enter the land of Canaan. One of our Jamaica missionaries, who had labored many years as a pastor in the United States, says that the physical characteristics of the two countries are not more different from each other than are the people and the kind of labor required of their pastors or religious teachers. Missionaries for such a field need to be well furnished men; meek as the man Moses, and persevering and unflinching as the apostle Paul.

It cannot but be regarded as a matter of fervent thanksgiving, that the dreadful scourge which has passed over the island did not find the congregations at our mission in a stupid and careless state. If it had done so, the effect might have been

like what we have too often witnessed in our own country—the people hardening themselves, as Pharaoh did, under the judgments of Heaven.

The general prevalence of the cholera throughout the island rendered it impossible that the people in the more sparsely settled portions should enjoy the services of a physician; and in this emergency our missionaries were compelled to give medical advice, and in many instances to administer medicine with their own hands, This of course increased their labors, but it brought them into close contact with those who were sufferers, and gave them access to the ears and the hearts of their sympathizing friends. The policy of increasing rather than diminishing the frequency of their religious meetings, and their direct efforts for the salvation of souls seem to have been blessed of God, and numbers were thereby hopefully converted It is almost unexampled, that amidst the severity of their labors, and in a cholera atmosphere, their lives should have been preserved.

The course which the brethren of the mission were ultimately led to pursue, in relation to the errors that sprang up there, was such as commended itself to the friends of Christ in the island; and the confidence given to our missionaries and the general policy adopted by them was never more manifest than at the present time Several applications have been made to them by planters and their late people for the establishment of new stations, some of which were deemed important enough to warrant the sending a deputation from the mission to examine the locality, inquire nto the circumstances of the people, and report to the mission. In one instance, a house and a hundred acres of land for three years, with an abundance of bread-fruit and cocoa-nut trees, or the lease of twelve acres for twenty-one years, at the mere nominal price of one shilling per acre, has been offered them. In another instance they are promised the use of land for mission buildings rent free, pasturage for cattle and provision grounds, with all the buildings needed by the mission, for a term of years, and the payment of a part of the missionary's salary; and in still another instance, a deed of six acres of land and the temporary use of a building for mission purposes is held out as an inducement to our missionaries to commence a new station among a large and destitute population, apparently hungry for the bread of life.

The Executive Committee have approved of the unanimous recommendation of the mission, and authorized the establishment of one new station; and Mr. Olds will probably resign his place at Oberlin to remove there and commence the enterprise. The vacancy occasioned by the removal of Mr. O. will need to be speedily filled, and the Committee hope that an applicant whose request has just been laid before them will prove to be a suitable man for the place, and be ready to go out during the ensuing winter.

Teachers are wanted for some of the stations, and the Executive Committee will be glad to receive and consider the applications of any who may feel that God calls them to this kind of work.

The following scrap cut from the Colonial Standard, published in Jamaica, which was written by an English gentleman long resident on the island, will serve to show the estimation in which the labors of our missionaries are held:-

"There are in our mountains some earnest missionaries from America, who for eighty pounds a year devote themselves with great success to the work of preaching and teaching, and the promotion of industrial education. Can it be doubted that of that class are the teachers that the island needs? Five of their families can be supported on little more than the salary of one of our parish curates. It is by such an agency alone that we can hope eventually to overtake the necessities of the island. Supplied these necessities must be, sooner or later, or the island is lost."

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Another gentleman, an American, who has spent many years in different parts of the West Indies, gives it as his decided opinion that the moral renovation of the people in Jamaica must be looked for, under God, in connection with the labors of American missionaries.

OJIBUE MISSION.

One Mission, three Stations.

Mr. and Mrs. Adams have retired from the mission, and Mr. Laferty has been added to it during the year.

A detailed report of this mission has not been received, hence we are able to add little to the statistics of the previous year. Two thousand seven hundred and thirty dollars and fifty-night cents have been received specially contributed in its behalf, and two thousand nine handred and seventy-two dollars and seventy-four cents have been expended for it.

The following facts give a brief history of the mission:—It is located in Minnesota Territory, on the head waters of the Mississippi river, from five hundred to six hundred miles north-west from the Falls of St. Anthony, and more than two thousand miles from the city of New-York. It was commenced under the patronage of the Western Evangelical Missionary Society, and has since been placed under our care. In 1843, even persons, male and female, established the mission, by opening two stations—one at Leech Lake, the head of one branch of the Mississippi, and the other at Red Lake, thirty miles north-west from the head of the north branch of the same river. The station at Leech Lake was relinquished in 1845, and in the following year one was commenced at Cass Lake. A new station was commenced at Lake Winnipeg in the summer of 1850. These are the only mission stations in that section of the country. There are now sixteen persons connected with them.

The Ojibus Indians form one of the largest tribes within the territory of the United States, being estimated to number about thirty thousand souls. They are divided into bands of from two hundred to a thousand persons in each. These bands are located from twenty-five to a hundred miles apart, each one having its home, its hunting ground, and its chief. When our mission was commenced, these Indians raised nothing, and were destitute of all domestic animals except dogs. They depended for subsistence upon hunting, fishing, wild rice and sugar. Being in a poor country for game, they often suffer with hunger, and many die from starvation.

Our missionaries were obliged to clear and cultivate their own land, saw their lumber, and build their own houses, preach the gospel, teach school, visit the sick, and aid the Indians in every possible way. The Indians, through their influence, example and aid, have been induced to cultivate the ground to a considerable extent. There is a farmer at each station connected with the mission, who aids them in clearing and ploughing the land.

A school has been established at each station. Some of the children can now read well in any book printed in their language. A church has been organized at Red Lake, which embraces ten native converts. Two have died who were members of that church, and died in the triumphs of faith. There have been some hopeful conversions also at Cass Lake.

At the earnest solicitation of some of the members of this mission, accompanied by representations of the strong desire of some of the neighboring bands of Indians to have new stations established among them, Rev. J. P. Bardwell has gone into the Ojibue country, with the intention of visiting some of the places named, and with authority to make arrangements preparatory to the extension of missionary operations. He took with him a year's supply, and was accompanied by Mr. Robert Laferty, of Ohio, recently appointed an assistant to that mission.

On his way up he met Dr. Lewis and his wife, of the Red Lake station, on their way to the States, where they expected to remain during the summer. Just before meeting with Mr. Bardwell, brother and sister Lewis were called upon to part with one of their children, who sickened and died on their journey from Red Lake. This brother and sister expect to return to their work this fall, and to take with them an assistant female missionary from Northern Ohio.

From the mission, our latest intelligence says that the dysentery has been very fatal among the Indians. At Red Lake, about one out of fifteen of the Indian population had died of this disease. Brother Wright, our only ordained missionary at that station, had lost two of his children from it.

Mr. Barnard wrote to Mr. Bardwell, April 16th, urging the importance of some new stations. He says:—

"The field is opening on both sides of us. I feel more and more encouraged to go forward. In order to meet the wants of the people of this country, we need many more laborers.

"The chief of Gull Lake (Hole-in-the-day) is very urgent to get a teacher; so much so, that he went himself to St. Paul, and spoke to the people in all the different meeting-houses, urging them to send his people a teacher, and he would appropriate funds from the annuity of his band to support him. On hearing this fact, and learning that no response had been given him, I wrote to him, inquiring whether he had found a teacher, and why he wanted one, &c. I felt that we should be verily guilty of the blood of that people if we held our peace at such a time as this, and let the enemy take the field. I have not yet heard from him. Gull Lake is just above the Crow Wing river. ["Hole-in-the-day" is a young man of very energetic character. His father was the most influential man in the nation.]

"An urgent appeal has just come from Pambina, the region beyond us. That whole tract of country is to be purchased this summer by our Government, and will, by its fertile soil, pleasant location and extended prairies, draw many hundreds of half-breed settlers from the British side of the line, which, in addition to the inhabitants now there, will make a large and important settlement.

"The trader there, Mr. Kittson, has recently sent to us, urging that our Society send men to establish a manual-labor boarding school there, and he will apply for an appropriation at the treaty next June to support it. He wants some one of us with whom he is somewhat acquainted. He is an American, and a very influential man. No doubt, there is a wide field of usefulness opening there. Shall we enter it? Who will go there, and who will come here to supply the place of the one who leaves? If an appropriation should be made by Government, it would not cost the Association much to support one family there. We consider that the most important field in this country. Besides the half-breeds, there are many Indians constantly there. No doubt, considerable help might be obtained from the Scotch settlement at Selkirk's colony to aid a mission there. Indeed, they told us when we were there, that if we were as near as Pambina, they could almost support us. So far as living is concerned, I should have no fears but that I could support my family there, even without any aid from the Association. Yet I think if one goes, the Society should send him. The important thing to consider is, the Call.

Is it from God? If so, let us attend to it, and go ahead, trusting in him for strength and wisdom to direct. If God's children do not occupy the field, Satan's will."

CANADA MISSION.

ST. CATHARINE'S. CANADA WEST... REV. HIRAM WILSON, and MRS. WILSON. AMHERSTBURG, C. W REV. DAVID HOTCHKISS, and Mrs. HOTCHKISS. MT. PLEASANT MISSION SCHOOL MISS SUSAN TEALL.

(MISS MARY A. TEALL is also receiving occasional aid from our Association, although her appointment was from the Baptist Free Mission Society. They have never pledged her a support.)

The amount received for this mission during the year is \$1,144 47, and the expenditure \$956 44, leaving in the treasury a balance sufficient to meet the pledges made to our missionaries there.

Since the date of our last report, Rev. Hiram Wilson and wife, Rev. David Hotchkiss and wife, and Miss Susan Teall, have received appointments as missionaries and teachers in Canada.

Mr. Wilson has removed from Dawn Mills, and is located at St. Catharine's, Niagara District. The connection which he formerly had with the British and American Institute at Dawn has terminated, and he is now devoting himself wholly to the missionary work, under the direction of the Executive Committee. Soon after the commencement of the year he visited several of the districts of Canada West, and thus enjoyed an opportunity of inquiring into the number, condition, and prospects of those who have fled into Canada since the enactment of the Fugitive Slave bill. Within three months from the time of its passage, it is supposed that not less than three thousand fugitives took refuge there. The emigration still continues, although in diminished numbers. Those who have thus been driven out from their homes generally reach Canada in a destitute condition, but it is gratifying to know that in many parts of the province a liberal spirit prevails in reference to them. In the Western District, the Home District, and the Niagara District, Mr. W. thinks the greater part of them find employment, and are likely to do well. There are occasional cases of suffering and distress, which require and receive not only sympathy but aid.

The following are extracts from Mr. Wilson's letters :--

"I have endeavored to adapt my services in this field to the necessities of the season and the pressing wants of the colored people, having special regard for the comfort and welfare of strangers recently from slavery, and those driven over in autumn last by the atrocious 'Fugitive Slave Law.' That law, so called, has done a direful work, not only in spreading terror amongst the colored people of the nominally free States, but in breaking up families and driving them in a desolate and forlorn condition to these northern shores, to encounter the rigor of a cold climate and an unusually severe winter. I have done what I could to mitigate the sufferings of these heart-broken poor, and have not labored in vain.

"Besides attending promptly to the wants of strangers, widows, orphans, &c., in large numbers, we have gladdened the hearts of several preachers of the gospel, by assisting them to clothing.

"A few days since a poor man just from slavery called on us, whose feet were in a shocking state, having been frozen about Christmas, on his way between Utica and Syracuse. He hardly dared speak to people, white or colored, lest he should be betrayed and taken back again to Maryland. His right foot was badly swollen and raw, and some of the bones had come out of his toes. We deeply sympathized with him, clothed him from head to foot, and procured for him proper medical aid. He was very grateful for what we had done for him, and gave us a brief history of

himself and of his sufferings in slavery, which was truly affecting. While speaking of his poor father, who, fifteen years ago, was sold off to Georgia, to be seen by him no more; and of his sisters, fourteen in number, who were all victims of the horrible slave-trade, and carried off to the South to be for ever separated from him and from one another; and of his aged mother, who died six months ago in Maryland, supposed to be about one hundred years of age, he sobbed and wept freely. Poor, forlorn stranger! with tears he told my wife that he never yet had found a home on earth, but said he hoped by-and-by to find one in heaven."

Rev. Mr. Hotchkiss is stationed at Amherstburg, and his labors have been mostly confined to that place and its vicinity. In our last report it was stated, that while some of the many religious teachers among the colored people in Canada were intelligent and devoted Christians, there were others who substituted noise and rant, and harsh language, for Christianity. It has fallen to Mr. Hotchkiss' lot to meet with some of this class, and they have used every occasion to excite prejudice against him. The opposition he has thus been called upon to contend with has been very discouraging, but it is now yielding, and there are several places open to his labors where good congregations may be gathered. He will visit these places in succession, and besides preaching the gospel to the people will encourage and aid them in establishing schools for the young. His post-office address will still be Amherstburg, Canada West,

Miss Susan Teall is connected with her sister, Miss Mary A. Teall, in the Mount Hope Mission School at Waterloo.

The colored people find more difficulty in purchasing lands in the neighborhood of Waterloo than in some other parts of Canada, and many of them have removed, or are about to remove, from there on this account. The number of scholars in the school has thereby been much diminished. Their teachers are very anxious to be able to take a number of children into their own family, so as to have the entire control of them for a series of years. They almost despair of doing them permanent good in any other way.

The annual statement concerning the school, from which the following extracts are taken, was written by Miss Mary Teall. She has received but little aid from our treasury, except such as was contributed directly for her benefit :-

"The past year has been one of unusual care, toil and suffering, both mental and physical. Our work for the colored people is almost done here, as they have nearly all moved away. There will not be over twenty scholars for the coming winter.

"Our winter school commenced November 15th, and continued till March 15th. The whole number of scholars was eighty, thirty of whom were colored. The average number in attendance was fifty. There have been nineteen conversions among the children of our school during the past year. Only two of them were of colored children. Both of these were interesting cases. One is that of the orphan girl of whom I wrote you before, who experienced religion during the revival last spring, and joined the Wesleyan Methodist Church with the rest of the converts. Her education was quite superior to that of most children of her age, and she bade fair to make a good Christian and teacher among her own people; but her grandmother, a poor, ignorant, and withal miserable creature, for fear that as wretched as herself, took her away, although she had no home to which to take her. She wandered about from place to place, trying to divert her grandchild from all good, and placing her in evil company and in the midst of temptation.

The other case of conversion is that of a youth of seventeen, a brother of M., a The other case or conversion is that of a youth of seventeen, a brother of m, a girl who lived with me one season, and who died in the triumphs of faith last June. He came here one evening with his mother, apparently in agony, for he had long been under deep conviction. He cried out: 'Pray for me; oh, pray for me!' We did pray and labor with him till he apparently passed from death unto life, and then he arose, and with tears thanked us for the kind instruction he had received.

Then I felt that my labor had not been in vain.

"Not long since I took a little colored girl, seven years old, who was given me by her father last year to bring up, to the funeral of J. B. V., the namesake of Mr. Brooks. When we returned, she asked: 'Why did Johnny's father kiss that dead body? Johnny is in heaven.' On the next Sabbath she inquired: 'Can't Johnny see us?'

"A person born and brought up in town, and always living there, can form but little idea of the state of things here. There are but two families here who are regular in their attendance at school, during all sorts of weather. One of these lives half a mile from here. The other is my own. We live but a few rods from the school-house. There is but little time during the year that the roads are dry; only five weeks this season. In winter many children have neither shoes nor clothes sufficiently weakly the road to be the school of t

ficient to enable them to go to school.

"My Sabbath-school, which I have kept, with the exception of two Sabbaths, for nearly three years, is doubly interesting since the revival. Much seriousness is often manifested among the children and in the Bible-class. I am still of the same opinion as when I saw you, that it is utterly impossible to do the colored people any permanent good, unless the children are taken when young entirely away from the influence of the adults. Better, a thousand times better, would it have been if they had never heard of religion while installator."

In our last Annual Report the opinion was expressed that much of the clothing sent into Canada for general distribution among the colored population was productive of more evil than good, and the friends of the fugitive were urged not to send any, except to persons with whom they were personally acquainted or who were under the care of some responsible Missionary Society. The Baptist Convention of the State of New-York appointed a Committee to visit the Baptist colored churches in Canada, and report their condition. Their report has been published. The following are extracts from it:—

. "In the States there has been much said about the destitution and sufferings of the fugitives, and much has been done for their relief. This reported destitution and suffering we find has been greatly exaggerated. None need assistance of this kind but the aged and the sick.

"We found in all the places we visited that respectable colored people, in churches and out of churches, were united in their testimory that contributions of cloting and provisions, for distribution among the fugitives, except for the aged and the sick, would prove a curse rather than a blessing. All who are able and willing to work can supply their own necessities; and we rejoiced to learn that most of the colored people availed themselves of these advantages, and are doing well for themselves and their families. A few in the cities and villages are shiftless and indolent, and will probably continue so if benevolent friends in the States will continue to support them.

"We heard much complaint among the colored people in Canada of the want of responsible agencies there to receive and disburse things sent them by friends from abroad. They say that goods sent to Canada for distribution among the poor fugitives have never reached them, but have been converted into money or left to spoil. Some have been sold to colored, and some to white families, and some merchants have purchased to sell again. Some provisions, they say, instead of being distributed among the poor fugitives, have been left in the storehouse for months, and injured. A merchant in Detroit informed us that flour had been sent to his storehouse for fugitives, and left there until it became soured, when he was directed to ship it to Buffalo, and sell it for starch, at ten shillings per barrel! From all we could learn, we thought these complaints were too well founded. Contributions have been sent to strangers, or to persons from whom reports have not been required, and such has been the result.

"Another evil, of which we heard much complaint from the colored people, was the multiplicity of associations got up professedly for the benefit of the figitives, but really for their own emolument. The professed objects of these associations are various. One is organized for this and another for that, and each sends off a colored man into the States to collect money for the fugitives, most or all of which is divided among themselves. We were told of instances in which three or four men would

club together, call themselves a society, make one of their number their agent, and when he had come into the States, and collected money for the poor fugitives, return to his society to divide among them the portion of his collections that did not belong to him for his agency."

Contributions of clothing, of a kind suitable to be used in preparing children for school, are much needed in some parts of the province, and would be gratefully received by our missionaries there. The Executive Committee would, however, discourage the sending of second-hand clothing into Canada for general distribution. Such gifts have no tendency to elevate the people, and the distribution of them causes a dissatisfaction and jealousy that greatly hinder the work of the missionary.

At a large convention of colored people held at Sandwich, Canada West, the following resolutions were passed:—

"Whereas, Fugitives from Southern slavery are flocking to Canada by scores, who are penniless, houseless, and among strangers, most of whom understand agricultural pursuits, but for want of a little pecuniary help to commence with are compelled to suffer for the necessaries of life; believing that the friends of humanity, not only in the United States but in England, Ireland and Scotland, stand ready and willing to help us, if some feasible plan could be properly brought before them: therefore

"Resolved. That we recommend to the people of color in Canada, as far as it may be practicable, to go into agricultural pursuits, as the most certain road to independence and self-elevation.

"Resolved, That this Society will aim to purchase thirty thousand acres of government land somewhere in the most suitable sections of Canada, where it can be obtained for the homeless refugees from Southern slavery to settle upon; and that said lands should never be given away, but sold to said persons at cost, and on such terms as to enable them to pay for it by their own industry."

Something of this kind is greatly needed. Wherever it has been tried, the fesults have been happy.

The increasing number of fugitives from American oppression now in Canada magnifies the importance of this mission, and the Executive Committee hope to be able to prosecute it with increased vigor another year. It must not be concealed from the patrons of the Association, that this mission is one of the most difficult and least promising of immediate results of any under their care. Upon a careful investigation of the causes of this difficulty, the Committee are constrained to believe that they have their origin in the oppression which the colored people have endured in the United States. As a people, in their native land, the Africans are remarkably confiding, and readily receive influences for good from the hands of the white. That after long years of suffering they should have become jealous of all influences coming from the class to which their oppressors belong is not to be wondered at, and should not discourage our labors for his temporal and eternal welfare. In the providence of God we have been called to engage in them, and every new revelation of their necessity should call forth renewed energy and devotion to the work. Let our prayers accompany our labors, and God will permit us to see his work prosper in our hands.

SANDWICH ISLANDS.

MAKAWAO, EAST MAUI.-Missionaries, Rev. JONATHAN S. GREEN and Mrs. GREEN.

Although Mr. Green receives his support from the people to whom he ministers, he still retains his connection with our Association, and makes frequent reports to us. He wishes to have a responsible connection with those who are laboring for the overthrow of slavery and the purification of the Church in his native land, while they are giving the gospel of salvation to the destitute of the world. He desires

to bear a constant testimony in favor of the distinctive features of our Association, and against the sins of oppression and caste. He says:—

"I regard it as a great privilege that I may thus communicate with you and our common friends and helpers in the work of missions, disconnected from the gains of slaveholding, something in relation to labors, trials, encouragements, and prospects at this remote post of Christian and missionary warfare; may tell you of our joys and sorrows; may sympathize with you in the labors in which you are engaged at home and abroad, and in the trials which are inseparable from the faithful discharge of duty; and may thus secure a share of your sympathy and cooperation in our labors and trials among the people of these islands."

The aid he has received from this country during the year reported has been confined to a few books and pamphlets sent him by us, while his people have raised sums much more than sufficient to pay for them, in behalf of the various objects of benevolence in which we are interested. In the account of benevolence, the people of this country are indebted to the poor Sandwich Islanders of Mr. Green's charge.

The proximity of California to the Sandwich Islands is working great changes among the inhabitants of the latter. Of these Mr. Green says:—

"I need not tell you that we are in the neighborhood of this El Dorado. I feel that we are quite near enough. But as we had no agency in locating the gold mines, and as we rejorce in the confident belief that God had a good and wise design in placing the gold in that country, it becomes our privilege as it is our duty to bow submissively to the Divine will, while we do all we can to educe good from what I cannot but regard as a great evil. If the discovery of the gold of California, human nature being what it is, does not prove a vial of God's wrath, poured upon our guilty country, and upon other lands, then I shall be mistaken. Indeed, has it not already proved to be thus? To how many has it proved the gate to the grave? Ah, would this were all! Has it not been the gate to perdition? For thousands of worlds would I not have a son or a brother go thither, in search of gold! I have not consented that my people should go, nor has a single individual whom I regarded as serious, enterprising, or hopeful gone; and I pray that none may think of going. Still, as I said, some good to this people has come of this last of gold; and by the blessing of God on sound instruction, watchfulness and prayer, more good may come, though the evils may greatly outweigh the blessing. Of this I may speak in another connection.

"The number of poor, drunken, licentious, and in other respects wicked foreigners who left the islands on hearing the report of gold, hastened to the mines, clutched the gold till their hands were filled, returned to San Francisco, exchanged their treasure for the intoxicating cup, drank and died, is very great. Such a list of names I could give you of men who went from Mani. The thought of the death of such men is dreadful; but the benefit to the people of their removal from the islands is surpassingly great."

The stimulus afforded to industry by the increased demand for the productions of the island Mr. Green hopes may tend to make the people permanently industrious. Long after Mr. Green went to Makawao, the King was the owner of the lands, and the people were regarded as mere tenants at will. Looking upon this as a system of oppression, Mr. G., with others, labored to secure for the people the liberty of purchasing the land in fee simple. This was effected, and furnished to the people some slight stimulus to industry. The additional stimulus of a good market is now given; but there is great reason to fear that the attendant evils may more than counteract the good. He says:—

"The rush to California has opened a source of wealth to the islands. There is a demand for almost every thing that the country will produce. Prices have risen greatly. Ships, brigs, schooners, and other craft have come down from California, rich in gold, and have bid high for produce. Speculators from Lahaina and other places

have crowded into our neighborhood in search of provisions, especially the Irish potato. They have purchased at extravagant prices; some of the bids have been as high as from five to eight dollars per barrel. So eager have been these speculators to obtain this article, that they have purchased young and small potatoes, many hundred barrels of which have rotted on their way to California, and thus the gains of themen have been consumed. Still, these calls upon the people, and these extraordinary profits, have stimulated them to labor, and have made money exceedingly plenty; and if the people shall become permanently industrious, great will be the gain.

The solution of the problem of the continued existence of the Sandwich Island race is hastened by the California excitement, and Mr. Green fears to a fatal conclusion. He says:—

"The state of things is so peculiar, that I cannot but fear the utter and speedy ruin of the nation. Smitten with the love of gold, many a poor Sandwich Islander has raised all he could scrape together, has gone to the mines, and there laid his bones. Some few have done well, but the greater part that come back return poor and sickly, and with bad habits."

Again, the increased value that is given to the productions of the islands is bringing in a foreign population, before whom he fears the native islanders will fade away, as the Indians have before the settlers of this country. But the danger more to be feared than all others is, that professed Christians will become worldly and careless, dishonor God, and peril their own souls.

The Sandwich Islands are, however, destined, he thinks, to sustain a large population, and he is anxious that additional laborers should be sent there. The field occupied by Mr. Green embraces Hamakua, Makawao, and Kula. The former he describes as a place suitable for a missionary station; the land good, and the country well watered. The population is, bowever, diminishing. Kula, lying south of Makawao, along the base of the mountain of Maui, is the potato country of which he has spoken. Of this country he says:—

"On many accounts, no part of my field is more important than this. The land is good, the soil like an ash-horp, with much lava remaining. The whole country is cultivated, and chiefly with the Irish potato, which flourishes greatly, and commands high prices. A mission family is much needed, as the whole country is teeming with inhabitants, and multitudes are hastening hither to engage in the potato traffic. . I have four places for meetings in the district, which I design to visit about once a month. Makawao is central to the whole field, but it is not possible for me to do justice to all the people. There ought to be three churches in this field."

At a later date, he says two missionaries with their wives could find plenty to do, and would soon be sustained by the people.

Concerning the spiritual condition of his charge, Mr. G. says:-

"I am unable to report revivals of religion at the several stations; still I cannot but hope that souls are being converted by the agency of God's truth. While many who, in the season of intense excitement several years since, became hopefully renewed in the temper of their minds, but who were merely stony-ground hearers, are falling off one after another, the truly pious are growing in grace, and becoming more and mere confirmed in their attachment to the cause of the Son of God. Things are quiet and orderly, and knowledge increases as rapidly as we can reasonably expect."

He adds :-

"There is an interesting state of things among us, and it is my prayer that we may be visited with the gracious influences of the Spirit. Mr. Ii, who now labors at Huelo, in Hamakua, introduced some fifty serious inquirers, whom I addressed on Saturday. Others came forward, so that there was a large and apparently

solemn company. Quite a number are from the Romanists—i. e., from among those who have been wild, and adhering to the Romanists."

SIAM MISSION.

BANGKOK, SIAM.—Missionaries, Rev. D. B. BRADLEY, M.D.; Rev. L. B. Lane, M.D.; Prof. J. Silsby; Mrs. Bradley, Mrs. Lane, and Mrs. Silsby.—Total 6.

This company of missionaries, whose arrival at Singapore was mentioned in our last Annual Report, reached Bangkok about the 1st of June, 1850. Their reception by the missionaries of other Societies stationed there was most cordial. As soon as it was known that they had reached the river, they were met and welcomed by their brethren of the Presbyterian mission, who juvited them to make their homes with them until, with houses could be fully prepared for their reception.

Immediately after their arrival, Dr. Bradley resumed his labors in preaching and tract distribution. The other members of the mission, having to make an acquaint-ance with the Siamese language, were under the necessity of applying themselves to the study of it. A part of each day Dr. Bradley devoted to their instruction, in addition to which they secured the services of native Siamese teachers.

The first letters received from the missionaries after their arrival out, solicited an appropriation of five hundred dollars, for the specific purpose of publishing tracts and portions of the Scriptures in the Siamese language. In their letter they say:—

"The Siamese are a reading people. A large majority of the adults-some of the missionaries think nine tenths of them-are able to peruse our books, to obtain which numbers of them daily visit our houses; and, although many of them do not read the books which they get, and others who read them do not realize much instruction perhaps from them, yet large numbers of them do, and are found able to give an intelligent account of them to the missionaries. In this way the seeds of truth are being sown in many minds, and are germinating there; and it is felt that by the blessing of God they will in due time bring forth fruit to the glory of His great name. While, therefore, it is true that the results aimed at in missionary labors are not yet here realized in the conversion of many souls to God, it is perhaps equally true, that amongst a people like the Siamese, of considerable intelligence, and with a system of religion harmonizing to a great extent with their knowledge, the indications of advancement towards right views will, in very many important respects, be different from those events which followed the introduction of the gospel into the Sandwich Islands, though not less real, or ultimately less rapid. But with reference to this it is important for the Church at home to remember, that if great things are here expected, great things must also there be attempted. Siam is to be converted to God by that instrumentality which God has appointed, exerted too in the way and to the extent which he has appointed."

The Committee have complied with the wishes of the mission so far as to enable them to carry on their printing operations, and republish some of their tructs the editions of which had become exhausted. Many of these tracts were prepared by the late Rev. Jesse Caswell and Dr. Bradley, before they became connected with our Association.

The operations of the mission were greatly embarrassed during the first part of the year by the imprisonment of the Siamese who had acted as teachers to our missionaries, or assisted them in their printing operations. This was done immediately after the departure of Sir James Brooke from Bangkok, where he had labored unsuccessfully to negotiate a commercial treaty between the Government of England and that of Siam. During this attempt at negotiation, the King had learned that some of his people had instructed the foreigners not only in the common language of the

kingdom, but also in the sacred character, and that some books had actually been published in that character. Great offense was taken at this, and before the departure of Sir James Brooke, threats were made that all the teachers of the missionaries should be seized and imprisoned immediately after he had gone. This was done, and for a time the missionaries found great difficulty in procuring even the domestic help they needed. They were required to furnish the Government with duplicate copies of all the books they had published in Siam, and the King and some of his chief men gave these books a careful examination. After a time the teachers were released, and some of them soon returned to their labors at the mission. The missionaries themselves were not molested in their work, and no governmental action was taken against them.

Dr. Lane and Professor Silsby have each made a missionary tcur into the country-Professor Silsby, after one of these tours, writes:—

"I was satisfied that many read our books with profit, and I met with some individuals that I do believe have thus become wise unto salvation. At Maklong, a town near the mouth of the second river above mentioned, I found an old lady who repeated parts of books which she had heard read, and among them the Lord's Prayer, although she could not read herself. Others evinced a similar acquaintance with our books, and came to us inquiring for a continuation of the Scriptures which they had received; for as yet they had obtained, as a general thing, but one or, two of the Gospels. Time, however, will not permit details. We feel much encouraged by what we witnessed upon this tour. The Word of God will accomplish that whereunto it is sent, and the leaven of its influence is gradually pervading the hearts of the Siamese; but you must remember the world does not contain a more compacted system of error to oppose the truth, than that which here exists.

The brethren of the mission all unite in recommending this kind of missionary labor.

Mrs. Lane's health has suffered very seriously during the past year; so much so
that Dr. Lane felt constrained to leave Bangkok, and spend a few months at Singapore, to try the effect of such a change upon Mrs. Lane's health. The result was
happy; she has recovered, and they have both returned again to Bangkok. Dr.
Lane strongly recommends the stationing of one missionary at Singapore.

The last letters received from Siam contain intelligence of the death of the late, King, and the coronation or inauguration of Prince Chou-fah Mongkut. Dr. Bradley writes:—

"All the Protestant missionaries of Bangkok, together with all others here who are regarded as being under European colors, were honored by a special invitation of his Majesty to attend his inauguration. No other mere spectators, not even of the Siamese, were allowed to be present. There never before had been any precedent of such an honor having been conferred upon 'white-faced foreigners.' . . .

"At this ceremony his Majesty addressed the European and American spectators. The purport of the address was, that he was happy to see us there gracing the ceremonies of his inauguration; that we were not like strangers to him, but old acquaintances and friends; that he wished our mutual friendship to be continued; and that he should feel himself happy in doing what he can to protect us in his kingdom, and give us freedom in our several avocations. It was gratifying to have him thus publicly testify his kind regards toward us. Immediately upon this he added that he had caused a dinner to be prepared for us, of which he would invite us all to partake after the audience should be dismissed. . We must not put our confidence in princes, but we may and ought to praise the Lord our God that he has placed Chou-fah Mongkut on the throne of this kingdom, and is inclining him to give us a kind of passport to the confidence of all this great people. . . .

"It is to me an interesting fact that the present King of Siam and his colleague have been for more than twenty years receiving various lessons on languages, science, government, and religion, from Protestant missionaries. Messrs, Gutzlaff, Tomlin, and Abeel were the first to give them these lessons. After these, Rev. J. T. Jones took an important part. After him, or rather in connection with him,

others, together with myself, (Dr. Bradley,) lent them such aid. And last of all, the late Rev. Jesse Caswell, being specially called to the work by the invitation of his Royal Highness, entered into it thoroughly, as he was wont to do every thing else he undertook, and gave this Prince daily lessons, Sundays excepted, for a year. Mr. Caswell went daily more than two miles to the temple of the Prince, giving him a lesson of an hour, and spending about the same amount of time in a place near by in talking to the people and distributing tracts. This place was fitted up by the Prince especially for Mr. Caswell's convenience."

Mr. and Mrs. Silsby have been called to part with their younger son. He died of cholera the 26th of May, aged 2 years and 24 months. Mr. Silsby says, in reference to it: "Our hearts bleed, but it is our Father's hand. Pray for us that we may not be chastened in vain."

The Executive Committee cannot but rejoice in the favorable opening thus presented to our missionaries in Siam. Their long-continued prayers seem to be answered, and Siam now lies entirely open to the missionary of the cross to carry the gospel of life to every part of it.

The expenditures for the mission during the year bave been \$5,978 46. This makes provision for the ordinary expenses of the mission up to July next.

HOME MISSIONS.

CITY MISSIONARY, REV. CHARLES B. RAY.

The seventh year of Mr. Ray's labors as City Missionary, among the destitute colored population of the city of New-York, terminated in May last. His report was then presented to the Executive Committee, and published by their order in pamphlet form, and distributed by Mr. Ray among the immediate patrons of his mission. The following extracts are taken from his report:—

"It has been my privilege to sustain the twofold relation of general missionary and pastor of a small church, which may be considered in part fruits of missionary efforts. Still, the members of the church and congregation are mainly made up from another class than those who strictly need missionary labors. Being sustained as a missionary, however, has enabled me to collect together this church and congregation, and to serve them as pastor. The church is congregational in its government, hence ecclesiastically independent of all other bodies. We worship in Convention Hall, 179 Wooster street; a fine locality, though not in the midst of a

colored population."

"Besides the Sabbath services, I have been engaged in general visitation among those who most need and ought to receive the visits of some one, who should bring to them the gospel of Christ. These constitute a large class, to whom God's house and the gospel are strange things, many of whom are never in a condition to visit the sanctuaries of God, if they have the disposition. There is therefore no other way for them to have the gospel but by carrying it to them at their own homes, or wherever you may find them. In some sections of the city, large numbers of them are to be found in the streets; and deeply impressed that these should have the truth as it is in Christ presented and applied to their case, I have made them the object of my morning and evening walks on missionary labors. . . In this way I have preached to them the gospel of Christ, and pressed its claims on their attention as their only hope for a reformation in life; but especially as the hope of the soul for life and salvation hereafter."

Mr. Ray has also engaged in the distribution of the Bible, the circulation of religious tracts, and in endeavors to promote the religious education of the children. Among the results of his labors, he says:—

"While we have not witnessed the past year a special interest in religion among the unconverted, we have nevertheless had times of refreshing from the presence of the Lord among his children. Spiritual growth has been the experience of several members of the church, who have often testified to each other and to their pastor that their peace had never been so great, so uninterrupted, and so much like a river, as during this year. . . .

"Three persons have been added to the church during the year—two on profession of faith, and one by letter. Two others are under advisement to join, if they shall be approved, one of whom, we trust, has been recently converted, in connection with our religious services on the Sabbath. Of other cases of conversion during the year, I can speak positively of but one, a promising young girl, who was brought to Christ on her sick-bed. She has since departed this life in peace and hope."

The church now numbers thirty-seven persons. His visits to the Colored Home on Thursday of each week have been continued. At these visits the inmates are called together for Divine service, and he has preached the gospel to them. Of this institution he says:—

"Few institutions of the kind are oftener favored with the refreshings of Divine grace. Many go there desperately wicked, and go thence to the avocations of life new creatures in Christ, or depart this life in glorious hope of heaven."

Concerning his field of labor, Mr. R. says :-

"We have here a colored population of about twenty thousand, who depend almost entirely for their religious privileges upon their own brethren; few, indeed, are found attending upon the means of grace elsewhere. . . . We have in our possession seven houses of worship, which will inclusively sent about four thousand six hundred persons. Besides these, we now occupy five halls, in all of which can be seated not to exceed nine hundred persons. We have therefore church-room for five thousand five hundred persons. If we make a reasonable allowance for children too young to attend religious worship, we shall still have probably a population of ten thousand who may be considered as having no place to sit down in and hear the gospel. Take the best view we may of this case, it must be admitted that here is a field for religious effort larger than the one under cultivation; a field as ripe for the harvest as any, and which the gospel would benefit as much as any other. Surely these facts urge to increased efforts to extend the gospel, to multiply places of worship rather than diminish them. It is in view of this state of things that I have been impelled, even amid many discouragements, to do what I could to bring some of this multitude in some way under the influence of the gospel. I shall continue to labor, hoping in God for still greater success."

Mr. Ray makes the following summary of his labor for the year :-

"I have held 261 religious meetings; have preached 170 sermons and lectures; distributed 12,000 pages of tracts; distributed 35 copies of the Holy Scriptures; attended 13 funerals, baptized 10 children, and administered the Lord's Supper 13 times. Two persons have been hopefully converted, three additions made to the church, and 69 children gathered into the Sabbath-school."

This mission has now passed from under the care of the Association, and become independent. The following is from Mr. Ray's report:—

"Hitherto I have acted in the missionary department under the supervision first of the Union Missionary Society, and more recently under the American Missionary Association, which took the place of the former. This relation was sought by me on entering upon this work mainly as a recommendation to the public, comparatively unknown as I then was. As I am now so well known, and have-many friends, and having always virtually been thrown upon what I could collect for a support, this relation is deemed no longer necessary, and at my request, the Committee concurring therein, it will cease. I shall continue to labor in this field as heretofore, acting in all good conscience before God and man. And while I shall aim not to do or accomplish less, I shall hope even to accomplish more, at least for the church I have gathered, which seems to require more of my attention; in doing which I may ultimately be doing a greater good."

Mr. Ray collected last year for his own support \$706.50, and for the expenses of the church \$103. H

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OTHER PARTICULARS.		outesigned his commission and his pastoral charge, after mine months.	completion. An altempt is being mude to bild again. Eight years ago the places occupied by these shows.	Were uninhabited. Their school-houses cannot now accommodate their congregations.	family.	a meeting-house at an expense of \$2,350.	25 There have been len or twelve hopeful conversions. 50 This church has been formed as the result of a revival in which about this was the result of a revival in	36 Preaches in four different towns. Has devoted two months	50 These churches exclude slaveholders from charch fellow- ship.	40 Church organized Jan. 94 1851 and the contract of the contr	meeting-house.	time at Durango.	Commission expired at the end of the year.	ach of these churches expected to receive an addition	30 of five persons at their next communion,	uliding a meeting-house. The Tennarana prairie.	gressing.	80 seems nouses are greatly needed at both these places.	Changed his location before the year expired, and is now supported by the church to which he preaches. No report received.	
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Months of Isbor	9 mos.	12 mos.	19 mos.	6 mos.	6 mos.	12 mos.	lo mon	- mos	12 mos.			6 mos.	0 mos.	mos.	9 mos.	IZ mos.	6 mos.		-	
DATES OF		ec, 12, 1850,	Nov. 1, 1850,	Oct. 15, 1850,	March 1, 1861, 5 mos.	Nov. 1, 1850, Aug. 1, 1850,			-							-		May 20, 1850,	June 1, 1850,	
CHURCHES AND MISSIONARY DISTRICTS	Free Cong. ch. Milwaukie, Wis., Nov. 1, 1851,	Cong. ch., Washingtonville, Dec, 12, 1850, Blooming Grove, N. Y.	Cong. ch., Rosendale, Wis., N.	Olivet, Mich.,	Plainfield, III.,		Cong. ch., Sabula, Iowa, Daven-Jan. 1. 1850	Free Chris oh Cabin Crost V. L. L.	Free Chris. ch., Bracken co. Ky. Ist Cong.ch., Allen's Grove, Wis. Nov. 1, 1850.	Yankee Settlement, III.	Durango,	yracuse	Cong. ch. Metamora, III., Oct. 1, 1850,	2d Cong. ch., Marquette co. Wis.	& Reedsb'g, "	THE CHARLES AND A	Cong. A. Pleasant Prairie, Wis. Feb. 1, 1850, Free ch., Bristol, Wis.	Birdon, O., and 4 other places, Ma.	Lovell, O.,	
MISSIONARIES.	Charles Adams, G. W. Bassett,	Henry Belden,	Lewis Bridgman,	J. H. Byrd,	Damei Cinspinan,	Warren Cochran, Nelson Cook,	O. Emerson,	J. G. Fee,	Folts,			J. W. Loguen,	M. N. Miles, Norman Miller,		,		,		J. D. Whitham. L	
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Mr. Fee, of Kentucky, continues to labor with the two churches organized by him in Lewis and Bracken counties. The following are extracts from his report:—

"The churches to which I minister are known as 'Free Christian churches,' thereby marking the distinction between the slaveholding churches and themselves. They are strictly independent in their church polity. . . .

"The number added to the two churches on profession of their faith during the last year is ten. We have as yet received but one or two persons from other churches in this State by letter. Several of the neighboring churches have refused to grant letters to applicants when it was known that they wished to transfer their membership to us. We therefore receive nearly all our members on profession of their faith.

"That the sphere of influence and usefulness is enlarging daily we have no doubt. I am preaching in four different places in Lewis county, and in three in Bracken county, and have invitations to go to two more. We need more laborers.

"Daily observation and experience teach us that, with the blessing of God, a free, pure and full anti-slavery gospel can be preached in the South by meek, kind, prayerful, faithful and persevering men. Fiery zeal against slavery, with coarse epithets and vulgar abuse, will not succeed. There must be that deep feeling of love to God, and love to man, which shows that the preacher does not oppose slavery because he hates the slaveholder and wishes to thwart his purposes, but because he desires to save his soul from hell, as well as to free and bless the slave. Nothing but Christ's tender love, his meek and unostentatious action, will suffice. The spirit that uept over Jerusalem will conquer. . . A friend, who has recently travelled over eighty of the counties of the State, says there will soon be anti-slavery churches in every part of it. There is a growing opinion that it is inconsistent for Christians to fellowship that which they admit to be wrong."

The church in Bracken county is yet small. It numbers thirteen members. A school-house is occupied as a place for worship.

"During the last year we have been making efforts to build church edifices, one in each of the two counties in which I labor. The churches in each voted that the houses should be equally free to all persons. This is designed to show to all, that in our houses they may have equal rights, equal chances and encouragements to hear the gospel of impartial love; that thus, by example as well as precept, we may put down the spirit and practice of caste. Opposition to this movement is strong. It is harder to reit men to act against caste than against slaveholding. We are anxious to build upon this principle, because we believe the thing opposed is contrary to the spirit and precepts of the gospel. To build up a religion of oppression and caste would be to spread a false religion; a religion that would deceive souls, dishonor God, and curse mankind. What will be the responsibility and communition of those churches and Mission Boards which are building up and sustaining a religion that sanctions both slaveholding and caste; and what the guilf of those who, with light before their eyes, aid them in so doing! May not our good be evil spoken of."

In Bracken county the church is endeavoring to build a plain brick house, at a cost of about \$600. They need aid to the amount of one hundred dollars from abroad. Mr. Fee says:—

"There is money somewhere in God's treasury for such a work as this. I am sure that He approves of it. We have means enough to inclose the house, but not to finish it... May the Lord give us favor in the sight of his people, as he did Nehemiah in the eyes of the King of Persia, when he desired to arise and build."

Since commencing to build in Bracken county, the school-house in Lewis county, in which the church there worshipped, has been burned down. It was the work of an incendiary. A new house will now be needed by that church.

Mr. Fee is frequently called upon to lecture on the subject of slavery, and is greatly encouraged by the attentive hearing given to him on these occasions.

New-Mexico.—Mr. Kephart, whose appointment to a mission to New-Mexico was announced in the last Annual Report, reached Santa Fé on the 14th of November last, after a journey of two months across the plains. His journey was made pleasant by the courtesies he received from Judge Brown, the owner of the train in company with which he travelled. Upon his arrival he was warmly welcomed by Rev. Mr. Nicholson and his wife, of the Methodist Mission, who had passed him on the route, and by Rev. Mr. Reed and wife, Baptists, who had been about two years in Santa Fé. Mr. Reed held the office of Chaplain in that part of the United States Army that was stationed there. There was thus a company of three Protestant ministers gathered together in that city, to cheer each other's hearts and cooperate with each other in the propagation of the gospel.

Both of these newly-arrived missionaries were received with great cordiality by the officers of the army and of government, and by the American population generally. Many of them expressed great anxiety to see a better state of things in Santa Fé, and professed a willingness to afford the missionaries every assistance "consistent with their own relations."

On the Sabbath after their arrival Mr. Kephart and Mr. Nicholson joined in the observance of the first communion season that had ever been celebrated by Protestants in Santa Fé. The rules of the Baptist Clurch prevented Mr. Reed from administering that ordinance to the few Christians who were there.

The moral condition of Sadta F6, and the territory generally, is described as most deplorable. The debasing sin of prostitution is most prevalent. Fathers and mothers are found selling their own daughters, while yet mere children, for the vilest of purposes. In his most recent letters Mr. K. refers again to this. He says:—

"I have heretofore written of the extreme licentiousness of the people. I think there is no sin upon earth that has so debasing and hardening an influence upon a people. Notwithstanding all I have written on this subject, you cannot have even a shadowy conception of the reality." He then adds that the example of the Romish priesthood is such that women feel encouraged to offer themselves as mistresses to every professed minister of Christ.

Another and very serious obstacle in the way of an American missionary, is that the people of New-Mexico are a conquered people. Concerning this he says:—

"I have every reason to believe that like all such they secretly hate the Americans, and would gladly avail themselves of the opportunity to throw off the yoke.

"We live upon a volcano which, but for the continual parade of arms, would burst at almost any moment, leaving its terrible scoria of human sculls and running streams of blood. There is but little room to doubt that there are many disaffected Mexicans who would at any time form a coalition with the savages against us, did they believe that thus combined they would be strong enough to rout our army. The course of many Americans toward the Mexican population is calculated greatly to increase this feeling."

The determination of slavery propagandists to exclude from the territory every thing that is likely to stand in the way of the introduction of slavery into New-Mexico, is another great obstacle in the way of the faithful ambassador of Christ. When it became known that Mr. K. regarded slaveholding as a sin, and would treat it as any other sin, he was waited on by an influential slaveholder, who with great apparent solicitude endeavored to persuade him to be entirely silent on the subject. Finding this unsuccessful, intimidations were resorted to, with what success can be learned from Mr. K.'s report of the interview:—

"'Then,' said he, 'the mob will be upon you; they are talking of taking you out

and inflicting violence upon you.' I told him I did not covet a martyr's fate, but I hoped I should not shrink from it, if it became necessary to bear it in the line of duty; that I knew my rights as an American citizen and a man, and I knew how to maintain them; that I never yet had surrendered any one of those rights at the dictation of a mob, and I never would do so but with my life. He then told me that 'they were willing to pay my expenses back to the States, if I would leave.' I replied that I felt very thankful to the gentlemen who had so generously and largely drawn upon their own resources, or were willing to do so, for my benefit; but I could not think of taking such an advantage of a generous impulse. 'Well, said he, 'you must take your own course then, and abide the consequences.' I told him I should certainly take the liberty to do so, though I felt much obliged to him for his deep interest in my behalf; and here we parted. I have heard nothing further from the mob."

The kind of opposition with which he is called to meet may be learned from the following statement of Mr. K.:—

"They will hedge up my way by every possible device, so as to prevent me from making a survey of the country, and finding out its agricultural, manufacturing and mineral advantages. They will send their forerunners in every direction, to every point, to prepare the way before me by hedging it up. The more wealthy of the Mexicans—the peon-holders—can be easily persuaded that the same agency that would abolish slavery would also abolish peonage, and I believe that they are about as stubbornly bent upon the perpetuation of that system as the slaveholders are in regard to this. Taking all these things into consideration, I sometimes feel as if it were a bootless expenditure of my time and your money longer to stay here, and am very much inclined to return home; but the thought recurs, 'Who then will be left here to lift up his voice for freedom? Not one!' and I cannot bear the idea of giving up the field so. I have, however, felt it to be duty to give a plain statement of the facts in the case."

When entreaties and threats of intimidation failed either to induce Mr. Kephart to preach a gospel tolerating slavery, or to leave the field, the undermining process was resorted to. The attempt was made to deprive him of a place in which to preach; and when this failed, exertions were put forth to prevent the attendance of hearers. This for a time promised success, but the providence of God opened a way for the promulgation of truth through the press, and he is now likely to be able to reach more minds than he could have done by preaching only.

In the prosecution of his work, Mr. K. became much interested in the Pueblo Indians. He thinks they will compare very favorably with the Mexicans in intelligence, industry, and a desire to improve their condition. He says:—

"There is no man, I presume, of intelligence, acquainted with the facts, who will not be forced to acknowledge that the Pueblo Indians are among the better portion of the New-Mexican population. They are more intelligent, more industrious and economical, as harmless and inoffensive, and far more virtuous than the mass of the Mexicans; superior to them in almost every element essential to the character of a good citizen."

Some of them are very anxious to obtain the New Testament, (in Spanish,) and read it readily when it is furnished to them. Concerning them he states the following facts:—

"One morning I took a few Testaments and tracts to a store for the purpose of sending them with a gentleman who is about opening a new store in a distant village. Just as I laid down the books a Pueble came in, and coming forward with some eagerness, he asked me if those were Testaments. I told him they were, and handed him one to see if he could read, (for I do not give them to those who cannot.) I found he read very well, and gave him a Testament and a few tracts; for which

he made a great demonstration of thankfulness. A merchant here says, that he could oftentimes get a mule for a Testament."

Mr. K. fears that these Indians, and the Navajoes, are doomed to destruction, unless the providence of God interferes to prevent the design of the supporters of slavery. The reason for this is thus stated:—

"With that native love of freedom which burns in the bosom of an Indian like the yell fires of his own Monteauma, there is no hope that the Pueblos can ever be won over to the support of a system which even the untutored savage seldom practics, but from motives of revenge. If admitted to citizenship, they might prove a troublesome element, when it shall be thought advisable to form a State Constitution. And yet if, with all this gross injustice and outrage, the poor Indian grows a little restive, and shows an unlovely spirit, nothing but annihilation is a fit reward for

is ingratitude.

"The Navajoes have a pleasant vineyard, (for they are the best agriculturists in the Territory,) that we would like very much to cultivate. The slaveholder has been there and looked upon their luxuriant corn-fields, and the golden beauty of their wheat-fields, and has made his calculations upon the profits those fields would yield if cultivated by his slaves. We have Ahab's covetousness without the redeeming trait of his generosity, for he would have paid almost any price for the vineyard of Naboth and have taken peaceable possession, but he wouldn't sell out. We make no such offer, but get up a Jesebel pretext of extermination, that we may curse that fair free soil with the grouns and tears of slavery. This diabolical deed is deemed necessary for the security of slavery here, and it will be done if it can possibly be accomplished."

In no other country do our missionaries meet with opposition so stubborn as this; in none do they meet with obstacles greater than slivery, and the determination to extend and perpetuate its existence, afford to the progress of religious truth. Our North American Indians, even those who adhere to their pagan rites, welcome the missionary of the cross, because of the temporal blessings he brings with him. The King of Siam gives a cordial welcome to the minister of Jeeus, and volunteers the promise of protection, although he knows well his opposition to the superstitutions of is religious creed. The savage princes of Africa invite the institutions of religion, although they are seen to be at war with their oppressions, their slavery, their blood-thirsty revenge, and their favorite vices. But the determined slaveholder in New-Mexico will, if possible, drive out all the institutions of science and religion, unless they can be made to strengthen his cherished system.

Although the immediate prospect of successful results in his efforts to preach Christ in New-Mexico are so unpromising, Mr. K. still desires to be retained there until the experiment is fully tried. He hopes that fairer prospects will open, when, by a better acquaintance with the language of the country, he is able to get more direct access to the native population. In these hopes the Executive Committee unite, and they will, if Providence favors, retain him there.

The whole number of Home missionaries who have received aid directly from the treasury of the parent society during any portion of the last year is 23. Of this number but 17 are now under appointment from us, one having deceased, and the commissions of five others having expired. Some of these now receive aid through the W. H. and F. M. Association, and others derive their support wholly from the people to whom they minister. The expenditures for Home Missions, exclusive of those for New-Mexico, have been \$2,632 96.

Owing to the absence of the Corresponding Secretary of the W. H. and F. M. A. from Cincinnati, a detailed report of the operations of that auxiliary has not been received by us. The number of home missionaries commissioned by them is believed

to be 20. Their acknowledged receipts have been \$3,718 91. After deducting agency expenses, and the expense of sustaining their paper, the balance of funds received by them has been appropriated in the home field.

It will thus be seen that the whole number of missionaries aided by this society and its auxiliaries is about double that of the preceding year; and the amount ex-

pended has increased in the same ratio.

In the Annual Reports of preceding years the Committee have urged the importance of Home Missions, and of their being conducted on pure gospel principles. To receive the oppressor of the poor, him that "reproacheth his Maker," into the Church of Jesus Christ as a brother beloved, one walking orderly according to the ordinances of His house, we regard as anti-gospel in its spirit and tendency; hence we cannot aid an individual missionary, or fraternize with a missionary body, whose principles or whose practice declare that slaveholding is no barrier to Christian communion and church fellowship. The developments of the past year have deepened our convictions of the importance of securing for our own country a ministry that will not strike hands with the oppressor; that will declare the whole counsel of God, and require of candidates for admission to church fellowship that they break every yoke, and let the oppressed go free. We rejoice therefore that we have been enabled nearly to double the number of our missionaries during the last year, and in the prospect of a large increase in that upon which we are now to enter. A sanctifled and faithful ministry is, under God, the only hope for the salvation of our own country, and an essential condition to our giving a pure gospel to the heathen. The churches of the United States are rapidly awaking to the importance of the work of Foreign Missions. The gospel that they give to the heathen will be the gospel they themselves have received. If it allows of the abominations of slavery at home it will abroad, and practically will make Jesus Christ the minister of sin by encouraging the idea that men may be saved in their sins. So far then as the hope of the world depends on our land, it depends on the existence of a sanctified and enlightened ministry at home; one that can rightly divide the word of truth, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.

COLPORTEUR AND SLAVES' BIBLE FUND.

The Executive Committee regret their inability to report progress in this department of their labors during the past year. There has been contributed to the fund \$164-21, but it still remains in our treasury, as the Committee have not been able since Mr. Haines retired from the work, to secure the services of a suitable man to undertake the self-denying and arduous duty of a Bible colporteur among the slaves, They are still anxious to secure the services of one or more for this work, as their past experience proves that in suitable hands it is a practicable one, and that the Christian Church will supply the means for prosecuting it to any possible extent. Negotiations for the employment of natives of Kentucky in this work are in progress. If they succeed, timely notice will be given in the American Missionary.

AUXILIARIES AND FRIENDLY BODIES.

"The Penobscot (Maine) County Missionary Association" is among the oldest and most efficient of our auxiliaries. Its fourth annual meeting was held at Bangor, Maine, in February last. The following are among the resolutions passed at that time:—

"Resolved, That the friends of the American Missionary Association have abun

dant cause for gratitude, and encouragement to labor in the field of their allot ment and choice, because of the openings for their efforts God has made for them, and the success he has vouchsafed to those efforts—especially for the hopeful state of their mission in Africa, showing that Ethiopia is already 'stretching forth her hands a unto God.'

"Resolved, That the success of missionary labors cannot depend on maintaining Christian union and sympathy with men who hold 'the image of God' as property, and their brethrein in servile subjection; that, on the contrary, we believe the gospel must fail of its high triumphs among heathen nations, unless it goes forth, emancipated, to proclaim the Scripture brotherhood of all men—liberty to captives—the opening of prisons to all unrighteously bound.

"Resolved, That we refer all who have doubted the safety and expediency of missionaries brigging the gospel into direct conflict with the social evils of the countries to which they are sent, to the history of the Mendian Mission, and the recent developments on the Big Boom river in Africa."

The Free Synod of Cincinnati is, in its missionary operations, auxiliary to our Association. This Synod was formed about four years ago, embracing oleven ministers and twelve churches. They are now increased to three times that number. The constitution of this church is wholly reformatory. Its framers, believing intemperance and slavery to be sins against God, exclude from their communion slaveholders and drunkards, and all who willingly, directly or indirectly, countenance and support them.

At a meeting of this Synod held in April last, they issued a Delaration and Testimony against the Fugitive Slave Law. Their deep abhorence of the system of American slavery, and the spirit with which they mean to labor for its overthrow, may be learned from the following extracts taken from their Declaration:—

"We testify against and declare unceasing hostility to the system of American slavery, which has not only enslaved the Government of the country, and dictated its public policy, but which has also subjugated the Church, filled the hearts of many of her mainsters with cowardice and treason, seared the consciences and blinded the eyes of a majority of her members, and carried her far on the downward week treatile a newtone.

ward road to entire apostasy.

"In the great struggle in which we are engaged, of vindicating the religion of Jesus Christ from the foul slander that it tolerates, authorizes and justifies the diabolical system of American slavery and its counterpart the Fugitive Slave Law, we extend the hand of confidence and fellowship to those other denominations of Christians in the United States which laws adopted our principles, and are aiming at the same object; and we express the earnest hope that the bonds which unite us together in this noble work may become stronger and stronger, until our real unity shall show itself to the world in our visible unity."

The Western Home and Foreign Missionary Association, the formation of which was noticed in our last report, held an annual meeting in Cleveland in October last. The address issued and the resolutions adopted show that they have taken their stand on solid ground.

The necessity of our Free Mission movement is thus stated by them :-

"1. In the first place, it is needed to give exercise and currency to a portion of the missionary spirit of the Church, which would be utterly dormant and inoperative without just such a channel for it to flow in as our Society opens. There is a growing opposition in the Church to holding religious fellowship, in any form, with slave-holders. This is a feeling which cannot be suppressed, because it is the result, not of bigotry or bitterness, but of sober, conscientious conviction—of benevolence and true piety. Many of the earliest and warnest friends of missions have consequently

been fast losing their interest in missions which hold fellowship with slavery. A missionary movement free from such contamination became therefore necessary to secure their aid to the generial cause, and to save their own piety from the deterioration which it would inevitably suffer by giving way to a spirit of apathy to all missions. This would have become a serious evil in the Church, had not this new missionary movement come in time to the rescue.

"2. In the second place, it is happily calculated to counteract the prevailing spirit of sectarian alienation in the Church—a spirit which mars its moral beauty and moral influence. Coöperation in labors of love is found to be one of the best remedies for this spirit, which has unhappily divided the flock of Christ. Such coöperation draws their sympathies together in one common channel. The Tract and Bible Societies have done a noble service to the Church in this way. And the perfection of what these institutions have so nobly begun, seems to require a similar coöperation, too, in the missionary work, to furnish an additional bond of sympathy and union. The principles of our organization are peculiarly favorable to Christian

union. They constitute the strongest conceivable bond of union.

"3. In the third place, our movement is needed to save the holy cause of evangelization from a polluting connection with sin. That clause in our Constitution which provides that the Society 'shall not contribute its funds to missionaries or clurrches who support, countenance, or tolerate slavery, polygamy, caste, or other popular immoralities,' was not inserted there without occasion. The purified Church of the future will read this distinctive characteristic of our movement with astonishment, as it will reveal to them the fact that other missionary organizations did support, countenance, or tolerate these polluting abominations in their connection. Our movement owes its origin to the fact that existing organizations were found giving the countenance and support of religious fellowship to all these vices, and that, too, after years of earnest remonstrance on the part of the advocates of an uncorrupted Christianity."

The hopeless condition of the oppressed, when the religious sanction is given to the oppressor, is thus stated:—

"We utter the deep conviction of our oppressed hearts, when we say, that the most cruel enemy to the down-trodden of our country, is the church or the missionary board, which, while it is held in high esteem for its labors of love, invites the oppressor to sit with it in heavenly places, and thus gives the sanction of its holy fellowship to his cruelty. This religious sanction is the right arm of his power. Without it there is no power on earth that could sustain him against the withering influence of the free principles of our country. This is the painful aspect of the subject that commands our earnest solicitude, and that impels us on in our free mission movement. The groans of three millions of our countrymen-many of them brethren in Christ, as well as brethren in the flesh-crushed by the strong arm of the Church's moral power, send up appeals to our hearts which we cannot resist. How can we look quietly on and see the beneficent power which is carrying salvation to dying men, at the same time unwittingly strengthening the hands of the oppressor, and rendering more secure his grasp upon his bleeding victim? How can we refrain from beseeching our brethren to spare his lacerated body and imprisoned soul the cruel inflictions which their very beneficence is laying upon him? What we ask of them is, to withhold the sanctions of religion from cruel wrong and polluting sins; while they are 'doing a great work for Christ,' not to do a work of like magnitude for Satan; while they are Christianizing the heathen in other lands, not to brutalize and heathenize millions of their own countrymen."

A Christian Anti-Slavery Convention was held at Chicago, Illinois, commencing July 3. Members from eleven different States enrolled their names, and the Convention was organized after the passage of the following resolution:—

"Resolved, That this is designed to be a Christian Convention, in spirit and action, and should be conducted as a religious convocation, attending to the business of the Redeemer's kingdom."

Able reports were made by Committees on several subjects committed to them.

Among these reports were the following:—

"On the connection of the churches with slavery through their Home Missionary operations.

"On the connection of the churches with slavery through their communion and

church fellowship.

"On the connection of the churches with slavery through their Foreign Missionary operations."

The first of these reports was presented in the form of a series of resolutions, from which the following are taken:—

"2. That Home Missions generally in this country have heretofore been conducted upon the principle that the members of the churches planted and aided may hold slaves; and that consequently the members of Home Mission churches actually have held and do hold slaves in all parts of the country where slaveholding is permitted by law.

"3. That in the judgment of this Convention, churches whose members are permitted to hold slaves are a source of corruption to the gospel of Christ, for the simple reason that professing to teach and represent the religion of Christ, they do actually teach only religious sentiments and observances, omitting that 'judgment' or 'justice' which is among the 'weightier matters of the law,' and that 'righteousness' which is the basis of the 'kingdom of God.'

"5. That without sitting in judgment upon the motives of the men who have hitherto managed Home Missions, and without denying or depreciating the good which has been done, or claiming perfection for ourselves, it is the object and intention of this Convention to labor and pray for the casting out of slavery from Home Missions in this country.

"6. That for this purpose a committee be appointed to ascertain as accurately as may be done, in the course of the year ensuing, the number of slaveholding Home Mission churches of all denominations in this country; the number of alaves owned by the members of said churches; and generally the statistics of slaveholding Home Missions in this country; and report the same to a future Convention as a basis of further action."

The second of the above-named Committees concluded their very able report as follows:—

"The Committee regret that the little time at command prevents a more elaborate and well-ordered report, and especially that we are prevented from entering into an examination of the teachings of the Scriptures upon these points, because in this, as in all other moral questions, the Word of God is the ultimate guide and authority.

"We will confine ourselves to presenting a single point, with which, however, we believe the whole instruction of the Bible is in strictest harmony.

"We are commanded to withdraw ourselves from every 'brother that walketh disorderly;' and nothing is more plain than that if a church, persistently, and after remonstrance, refuses to put away a disorderly member, that church herself walketh disorderly, and should herself be withdrawn from.

"This narrows the whole discussion to a single point. Is the slaveholder walking disorderly? Is it disorderly or not, to crush out of a man the image of God, and change him into a brute, a 'chattel personal,' a thing? Is it walking disorderly or not, to annihilate the first, and originally the most precious institution of God on earth, the family, and reduce men and women to the condition of a herd of cattle?

"Is it walking disorderly or not, to extort from our fellow-man, through life, and without requital, the earnings of his industry?

"Is it walking disorderly or not, to refuse to our brother man all true knowledge of the Word of God, to blind his eye so that he cannot perceive the way to the cross, and for our own selfish purposes not only crush all his hopes for this world, but ruin his soul for eyer!

"Is a brother walking orderly, according to the practice and in the spirit of Jesus,

when he walks through blood and tears, shed by his own injustice and cruelty, and over the scarred bodies, the crushed rights, the blighted hopes, and ruined souls of men i

"If these things are disorderly, then the command of the apostle, and of Christ through him, is explicit: from such an one we must withdraw; and if our church sanctions the disorderly walk, the Scriptures are equally clear: 'Come out from among them.'

The report of the Committee on Foreign Missions also sustains fully the position assumed by this Society in relation to the exclusion of slaveholders from the Church of God.

Other smaller Conventions of Christians have been held in different parts of the country, and affirmed the same principles.

THE AMERICAN MISSIONARY.

The monthly circulation of this paper is now about 13,500 copies. As heretofore, it is sent to every donor to the Society's funds who wishes to receive it; and
at the request of any donor it will be sent for a limited time to any person who
is so far interested in the Society's operations as to be willing to pay the postage
and read the paper. Thus far it has proved to be a valuable agency in the collection of funds, and the most economical one in our employ. Great numbers have
thereby become deeply interested in our missions, and contribute to our funds. The
Committee recommend its general circulation as a means of enlarging the income of
the Association.

During the illness of the Corresponding Secretary last autumn, Mrs. Sarah J. Davis, of Boston, at the invitation of a member of the Executive Committee, came to New-York and remained there, giving very valuable aid in the operations of the Society, until the Secretary was able to enter upon the full discharge of his duties. Her general supervision of the American Missionary, and the communications which she wrote for that paper, gave to it an increasing interest, and we have no doubt raised up for it some very valuable friends. Her assistance in providing the outfit of the female missionaries who sailed for Africa last winter, and the counsel which she gave, was such as none other could have rendered at that time. She declined receiving any compensation for her valuable services, and the Executive Committee with entire unanimity entered the following resolution on its minutes:—

"Resolved, That the thanks of this Committee be presented to Mrs. Sarah J. Davis, for the services rendered by her to the American Missionary Association and to its missionaries during her abode in this city."

CASTE

Without having indulged a doubt as to the correctness of their principles, the Executive Committee have been gratified in being able to publish, from the Missionary Herald, the "Minute of the Madras Conference on the subject of Caste." In this document the Conference say:—

"Caste is one of the greatest obstacles to the progress of the gospel in India. It meets and thwarfs the missionary, not only in bearing the unsearchable riches of Christ to the unconverted Hindoos, but in building up the native Church in faith and love. This has been painfully felt in Southern India, wherever natives, at their baptism, have been permitted to retain it. In such cases experience has shown for more than a century that this evil, so far from melting away under the genial influences of the gospel, possesses the most inveterate tendency to perpetuate itself, thereby

stunting the growth of congregations and enfeebling the aggressive energies of the native Church.

"Of late years the evils of caste have been better understood than formerly, and largely exposed. The eyes of Christians in India have been opened to discern much of its true nature, and the conviction is constantly deepening in their minds that to tolerate it in any form is to oppose the law of Christ. Practical cases of a very painful nature have arisen at Madras and in the South—cases which have constrained the Madras Missionary Conference to turn their attention to the consideration of this subject; and so fully has this Conference been impressed by the developments of the system, that they feel it to be their duty to lift up their united testimony against it. In doing this, they desire with devout gratitude to praise the great Head of the Church for the unanimity of sentiment on this subject which He has been pleased to give to his servants of so many different denominations as are represented in this Conference. They feel encouraged to hope that the time is not far distant when every missionary of the Cross will become so impressed with the heathenish nature of the evil as no longer to give the least toleration to it."

And again:-

"The Madras Missionary Conference would most gladly dismiss the subject which has now been before them, were it not for the painful circumstance that some even of their missionary brethren in India are to be found still tolerating castes in their churches. To these brethren they feel it to be their solemn duty, in faithfulness and love, to declare their caure disapproval of such a course of procedure."

This paper was signed by forty-three missionaries connected with different missionary bodies, and of different religious denominations. The Church missionaries, and those that belong to the Gospel Propagation Society, about fifty-five in number, signed a similar document, and the Missionary Conference in Calcutta agree with the views expressed.

These are the views presented by the formers of our organization at Albany, in the fall of 1846, just four years before the date of the paper from which we copy this document. If the missionaries of India had always held and enforced these views, the missionary churches would have been saved the painful necessity which has since fallen upon them of cutting off scores of members and catechists for their adhesion to this sin.

The action of these missionaries is gratifying, not so much because it is an endorsement of views previously held by us, as because it is an enforcement of the truth where it is most needed in practice. Your Committee carnestly pray for the speedy, coming of the time when all missionaries, every where, will use similar language in relation to slavery and all other sins.

CONCLUSION.

In the maintenance of our principles we are not called upon to decide the question whether all possible slaveholding is sin, nor whether every man that for any supposable cause holds the legal relation of a slaveholder to his fellow-man thereby excludes himself from the kingdom of Christ. With his secret motive we have nothing to do, nor are we called upon to assign a character to a possible slaveholding. Slavery, and especially American slavery, is known and read of all men. With its character only have we to do. Is it from above, or from beneath? This question decided, and our duty, as we conceive, is clear. If from above, then all we have to do with it as Christians is to seek its preservation and prevent its abuse; if from beneath, as we verily believe, then the man who engages in its support, who perpetuates its existence, who joins hands in enforcing its enactments, who participates

in its responsibilities and its privileges, walks disorderly, and should be withdrawn from, should be excluded from the Church of God. This is our position. It is Bible ground, and we cannot recede from it without apostasy from Christ.

In concluding the report of their labors for another year, the Executive Committee feel constrained to renew their acknowledgments of the Divine favor. The necessity of withdrawing support from some in whom, up to the commencement of the year, they had had entire confidence, and whose labors in times past have undoubtedly been blessed to the promotion of the interests of the Redeemer's kingdom; and the loss, by death, of three missionaries in whom high hopes had been placed, are indeed afflictive providences, long to be remembered with sadness, and forcibly teaching us to cease from man whose breath is in his nostrils. Mercies have, however, been largely mingled with these judgments. The number of foreign missionaries sent out has been greater than in any previous year. The number of our home missionaries has nearly doubled. The increase in the receipts of the Society is larger than ever before: the added number of life members greater; and the reports received from our foreign missions especially show that the churches under their care are in a prosperous condition, that many of their members are growing in grace, and that through the Divine blessing souls have been converted to Christ. These are matters of devout thanksgiving, and call for the earnest gratitude of our hearts. They do more; they strengthen our hands and encourage our hearts to undertake a greater work and hope for a richer blessing in the service of Him who suffered on Calvary for us, who died on the cross that we might have life, and who now calls upon us to show to the heathen world the salvation of which we have tasted. The work he has given his Church to do is yet undone. The whitening fields are multiplying before us; the cries of the heathen world are becoming more importunate than ever. In the five years that have passed since the formation of our Society, more than one hundred millions of them have passed beyond our reach; in five years more another hundred millions will have followed them. The blessing of God has been given to our efforts, the favor of many of his chosen ones has been given to our work. It is Christ's voice calling upon us to work in his vineyard; it is his call to do with our might what our hands find to do.

WERE THE NEW TESTAMENT CHURCHES SLAVEHOLDING CHURCHES?

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THE ANNUAL SERMON

THE AMERICAN MISSIONARY ASSOCIATION.

PREACHED BEFORE

THE FIRST PRESBYTERIAN CHURCH, CLEVELAND, OHIO, SEPTEMBER 24, 1851,

BY .

J. BLANCHARD. PRESIDENT OF ENCY COLLEGE.

SERMON.

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JOHN XX, 21,

"Then said Jesus unto them again, Peace be with you; as my Father hath sent me, even so send I you."

I have before me a difficult if not dangerous task. I wish, in the present discourse, to speak of the errors and faults of American churches and American Mission Boards, and I wish neither to be, nor to seem to be, the enemy of either. Not because I wish to spare the errors and sins of my brethren or my own; but because I believe that the churches, all imperfect as they are, contain the light of the world and the salt of the earth.

Yet, as the Bible faithfully records the sins and errors of God's children, so I believe that great and radical faults, if they exist in the churches, should be pointed out, in love to Christ and fidelity to his children, though to do it aright, I am aware, requires a spirit wiser and holier than mine. I shall attempt to discharge the duty, relying upon the Spirit of God.

AMERICAS MISSIONARY ASSOCIATION,

Christ was sent to turn men from their sinful practices, by correcting their principles and changing their hearts. The beginning of his preaching was, "Repent." Both his harbinger and himself required repentance as prerequisite to entering the "kingdom of heaven then at hand;" and with both of them repentance included renunciation of the sins repented of.

The mission of Christ's disciples in this world is to continue and complete that of himself. It is to "save his people from their sins." For this was the errand of Christ, and as the Father sent him into the world, even so hath he sent us.

At this day, at least before this audience. I need not stop to argue that a slaveholding church, continuing such, can never fulfil this mission of Christ; in other words. that slaveholding is not of the kingdom of God. For the property-holding of men and women includes in the principle of it, and tends to generate in practice, all the elements of vice, and crime, and sin. So far as the man-owner cherishes the spirit of this system, so far most men see and say that he is vicious. So far forth as he enforces his property-power over his innocent fellow-man, he sets aside justice, and practices crime. And the very claim of complete, exclusive property jurisdiction and control over a human being is direct infringement upon and sin against God, who hath said, in a meaning which is certainly invaded by slaveholding, "All souls are mine." A slaveholding church, therefore, inviting worldly men to join it to be saved from their sins, while it cherishes and permits a practice which, as Dr. Beecher has shown," violates every precept of the Decalogue, is like inviting men into the sea that they may escape being drowned! A slaveholding church, therefore, does not accomplish the mission of Christ. It is not and cannot be part of his kingdom, which is "righteousness."

The American Missionary Association does not differ from the people of the city which now entertains it, nor indeed from sober and enlightened men every where, in its condemnation of slavery. Multitudes, even of those who regard abolitionists as fanatics, nor as inctured with fanaticism, yet hope that slavery will melt away before the gospel, and by this hope confess their opinion that a slaveholding church must cease to be such, before it can accompilish the mission of Christ.

For what purpose then has the American Missionary Association been formed? Upon what necessity is it founded, and what is its peculiar end and use? Can it justify the attention it has attracted? Will it retain the large and hourly increasing confidence it has received? Or is it like the cone of the summer whirlwind, a thing of heat, and air, and dust; a shape thrown up by the gusts of anti-slavery excitement, and which must vanish when the breeze that raised it ceases to blow?

To answer these questions, (and they must be answered, for they will be asked,) we must know not only the principle of its formation, but the necessity out of which it grew; not only what it is, but why? True, the duty of this Association is not to assail the existence of other societies, but to vindicate its own; but this work in itself includes a statement of its principles, pretensions and promises, compared with other similar organizations. Let us not then be deemed the enemies of those other organizations, some of which are justly venerated for the time they have stood, the ability with which they have been conducted, and the good of which God has made them the instruments. My object in respect to them is not to get away their funds, but their sins. Surely I am not acting as an enemy to other missionary or church organizations, if humbly and in a proper spirit I seek to show upon what principles they must be conducted if they would accomplish the mission of Christ. It is in such a spirit I hope to allude to other organizations. And surely it should be permitted us to examine with freedom, since it is only by so doing that we can hope to learn how to act aright.

Let us glames hastily at the history of slavery in the American churches, that we may learn wisdom from experience and study principles in the light of facts.

Slaveholding has existed in the Christian churches of this country some two hundred and fifty years, yet many would have us hope that the gospel as heretofore administered will undermine and expel it. For almost this entire period of two centuries and a half the slavery question has been more or less agitated in the churches; yet many oppose the adoption of a rule excluding it, upon a plea of ignorance and that the subject is not yet understood! The first slaves brought to New-England were ordered to be sent back by the General Court. In 1791, President Edwards taught that "While you hold negroes in slavery you do exceeding wrong, and that in a higher degree than if you committed common robbery or theft." In 1794, John Wesley denounced slaveholding as covering the slaveholder and all his possessions "with blood;" and made ordinary slaveholding from the ordinary motives a disciplinable offense. In 1818, the Presbyterian General Assembly declared "the voluntary enslayement of one part of mankind by another an atrocious violation of the most precious rights of human nature, utterly inconsistent with the gospel of Christ." In 1831, the Synod of Cincinnati, then the leading and most learned body of Protestants in the whole western country, declared slaveholding to be "a heinous sin and scandal; calling, like other sins, for the discipline of the Church;" and appointed a day of fasting and prayer for the removal of slavery from the Church and country. This was a full year before the New-England Anti-slavery Society was formed in Boston by Garrison, Buffum, and others. In 1835, the same Synod of Cincinnati, of which Drs. Beecher, Wilson, Stowe, Baxter, Dickinson, Rev. Mr. Brainerd, of Philadelphia,

and others, were then members, refused a Rev. Mr. Harrison leave to labor in one of their churches, "because he is known to be guilty of holding human beings in slavery." And in 1845 the New School branch of the same Synod suspended William Graham from the ministry for teaching that Jesus Christ has "authorized" slaveholding " in the charter of the Church and in all the laws He ever made for its regulation." There is not an orthodox Presbytery or Congregational Association, out of the dave States and west of the Alleghany mountains, which has not, within the last fifteen years, passed resolutions more or less stringent against slaveholding; and east of the mountains, most of the State Congregational Associations have been deeply agitated by their corresponding connection with those ecclesiastical bodies which tolerate slaveholding; and multitudes of individual churches, and some of the lesser ecclesiastical organizations, have spontaneously and without any concerted general movement declared against receiving slaveholders to their pulpits or communion tables; while many of the lesser sects and denominations, as the Covenanters, Seceders, Associate Reformed, United Brethren, Albrights, Friend Quakers, and more recently Freewill Baptists, Wesleyans and others, have excluded slaveholders from fellowship, habitually and by rule.

All these are but a small portion of the declarations of opinion and means of enlightenment enjoyed by the American churches on the subject of slavery. If ignorance of the subject is still a good reason for delaying the adoption of a rule excluding slaveholding from church fellowship, it is difficult to foresee when it will cease to be so. Every thing has been said and done but the one thing needful, which is to exclude slaveholding from the church and mission organizations in this country, and thus strip slavery of its religious respectability. Deprive it of its shelter in the Church of Christ, and, in the words of Albert Barnes, "There is no power out of the Church which could sustain slavery an hour..."

Yet by a singular and melancholy delusion, while many are pleading "imperfect knowledge" and "practical difficulties" against excluding slaveholding from the Church; and while the Secretaries of our older Mission Boards, Home and Foreign, are still asking that "the churches" may take further action against slaveholding, before they and their Committees are called upon to exclude it from their operations, thousands of sincere souls, who are to-day in ecclesiastical fellowship with the sin, are hugging the error that the slavery agitations have already put the evil in a process of removal, and that it will soon perish from their churches and boards!

Let us see how this matter stands. Let us see whether slavery is increasing or diminishing upon the hands of the American churches. For if it be true that we are gradually getting rid of slavery, we certainly ought to be patient; for though nothing but an immediate abandonment of sin satisfies the theory of morals, there is gradualism in their application and enforcement. Are the churches freeing themselves from slavery or not?

While Romanists and some nominally Protestant churches, which are like the Papists in their government and forms, having no discipline, but systematically and on principle omitting from their gospel "the weightier matters of the law," are agitated by nothing but their own trifling sectarian concerns, those churches which concern themselves about the morals of the people are agitated by all moral questions.

It is estimated that members and ministers of Protestant churches own six hundred thousand American slaves. In the slavery agitations of the last fifteen years, the three leading Protestant denominations have split asunder: to wit, the Prebyterians, Methodists and Baptists. In each case, though other questions mingled in the discussions, yet slavery caused the division. And it is remarkable that in each

of these three cases, the slaveholders excinded or withdrew from the abolitionists, and not the abolitionists from the slaveholders! Yet there are pious souls who sigh over the church-rending propensities of abolitionists, who have no reproofs for their Southern brethren upon the same head.

It is also remarkable that the spirit which presides over and guards the fortunes of American slavery has so managed these rendings of the three great American Protestant denominations, as to keep slaveholding in fellowship in all the fragments! Singular enough; three denominations split upon the subject of slavery, yet keep in each half of their riven churches the very thing which divided them! So that slavery has now six large church organizations instead of three!! The wounded bear is said to hug closer the spear which enters her heart; but here are churches hugging the curse that consumes them!

It is true that in the division of the Baptist General Missionary Convention the support of the slaveholding missions was assigned to the Southern section, but the leaders and officers of both the Northern and Southern divisions of the Baptists fraternize as before, and no rule is adopted by the Northern body excluding slaveholders from fellowship!

Thus, while thousands of sincere Christians are blinded by these divisions into the belief that somehow slavery is to suffer by them, in each of the three instances slavery stimulated and slaveholders effected the division, and the result is six large organizations in which slaveholding is fellowshipped, instead of three! And as one half of these have a northern location and some anti-slavery reputation, they wield an influence in favor of slavery ten thousand times stronger and more disastrous than the united bodies did before the divisions took place!

The Presbyterian schism took place in 1837–8. The Old School branch has now fifty slaveholding Presbyteries, more than one third of its whole number. This large body since 1836 has not swerved from its protection and support of slave-holding, but rests on its report adopted at Cincinnati, in 1845, "That it cannot condemn slaveholding as sin, without condemning the course of Christ and the apostles"

The New School Assembly, at its first separate meeting in 1838, was followed by but three slaveholding commissioners, and there was fervent prayer and strong hope that this might become an anti-slavery body. But once separate from the Old School and seized by the natural desire for denominational success, it has steadily increased its slaveholding wing, till it has now twenty slaveholding Presbyteries, between one and two bundred ministers, and from fifteen to twenty thousand members in the slave States, all walking in Christian fellowship with slaveholders! This Assembly meets next year in Washington city.

Until 1845 the great mass of Methodists in this country belonged to one denomination, the Methodist Episcopal Church; and preachers and members of that order now own some more than two hundred thousand slaves. In the year 1846, a secession movement was made by Southern Methodists, who met at Louisville, and formed the Methodist Episcopal Church South. And thousands of pious Northern Methodists suppose that since the division their Church is getting free from slavery. So far is this from true, that on the contrary, the Methodist Church North has already about one fifth part as many slaveholding societies as the entire Church South! It reports in the slave States three Annual Conferences, 857 preachers, and 86.627 members, all in actual and full fellowship with slaveholding.

In the Baptist division, which was completed the same year, (1845,) more deference was paid to the wishes of those who desired a Christianity which was free from slavery. As their general organization was a missionary organization, in the partition which took place, the slaveholding-missions were assigned, or fell rather to the Southern organization, while the two bodies fraternize as before, and neither have any rule against slaveholding fellowship.

Thus, through the craft of the slave-power and the compliance of prominent men in the churches, the spirit which guards American slavery has severed each of the three great American Protestant denominations in twain, and yet in every instance has so managed the schism that not one body of them all is secured to a free Christianity, but the result of the whole is that slavery has the moral and religious protection of six large bodies instead of three; and one half of the six Northern bodies, with more or less of anti-slavery reputation, to blind their own members and reconcile them to a slaveholding fellowship!

In the department of missions proper, the case stands as bad or worse for freedom as in the denominational organizations.

The A. B. C. F. M., which is the leading Mission Board of this country, after more than thirteen years' agitation of the subject, has settled down (so far as organizations can be settled upon error) upon the principle of allowing slaveholders free access to and unmolested fellowship in its mission churches in the Cherokee and Choctaw nations; and the Board endorses the character and course of its missionaries while so doing.

The American Home Missionary Society in 1842 aided nineteen churches, and in 1850 the same Society aided sixty churches, in slave States. This year, 1851, the number aided there is fifty-six. During the intervening period the whole preaching force of this Society has increased about one fifth. And this Home Society, like the Foreign Board, has no rule or custom against slavery, but allows slaveholders to unite with its churches wherever it has churches in States which permit slavery by their laws. So far as my information extends, all its churches in the slave States have slaveholding members. And so far as the Society is concerned, all its churches may receive slaveholders, whether in slave States or free.

Thus the American Home Missionary Society, in these years of anti-slavery church agitation, has increased its slaveholding dependencies faster than its free, in the proportion of ten to one!! This surely does not look like diminishing or getting rid of slavery!

The missions of our Methodist and Old School Presbyterian brethren are ecclesiastical missions, and are of course all conducted upon the principle of slaveholding fellowship; while the Romish and Protestant Episcopal churches are not agitated by such questions as that of human freedom and bondage, their members doing, in these respects, like the rest of the world.

This extensive prevalence of slaveholding, and its vast increase even, in American churches and missions, grievous as it is, is less alarming than the doctrines by which it is sought to be justified. An abuse may be cured, but a false principle is a perpetual fountain of abuses.

The American Board is understood to rest on the doctrines of its report made by a large and influential committee, and adopted at Brooklyn in 1845. The language of said report bearing on the present subject is this:—

"May not the master and slave, the ruler and the subject, giving such evidence of spiritual renovation, be all gathered into the same fold of Christ?" (the Church;)

"Under such influences may not the master be prepared to break the bonds of the slave, and the oppressive ruler to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste?" etc., etc.

The same report declares that the missionaries among the Choctaws and Cherokees, in receiving slaveholders to their churches, make no objection to slaveholding. and the Board repeatedly endorse the missionaries' character and course,

The doctrine of this leading Mission Board then is, to receive slaveholding and caste to fellowship in their mission churches, trusting to the ameliorating influences of the gospel to do them away. And the American Home Missionary Society's practice is based upon the same principle. For this Society-requiring its missionaries to report their progress against the evil of dram-drinking, while it cheerfully aids an increasing number of churches which are known to receive and retain in fellowship the evil of slaveholding, by many deemed worse-proclaims that it deems slaveholding not a sin to be abandoned, but an evil to be mitigated · and corrected by the general influence of Christianity.

Such are the relations of our leading church and mission organizations to slavery. And long and earnest prayer, argument, and remonstrance having failed to change them, and as discussion has revealed to the world that slavery lodges securely in them, it is plain as any moral fact can be made, that till these organizations cast out slavery, every shilling given to their funds is given to a body which supports and propagates a slaveholding religion, and gives religious respectability to slavery as truly as if every such shilling was paid to purchase certificates of church-standing for slaveholders, signed by the secretaries of the mission boards, and countersigned

by the pastors whose churches support them!

It is plain, therefore, that no way remained for those who believe slaveholding, caste, and kindred corruptions ought to be and must be excluded from the churches of Christ, but either to acquiesce in a course which, it seemed to them, would entail these evils upon the Church for ever, or to form an association to plant the gospel in this and foreign lands free from slavery, caste, and kindred abominations. They therefore formed such a Society in the AMERICAN MISSIONARY ASSOCIATION, which, as shown by its Reports, has received, during the few years of its existence, large and yearly increasing evidence that it is regarded with favor by God and by multitudes of his people. I believe that its founders will yet rank among the special benefactors of mankind.

But the views of the men who originated the American Missionary Association were by no means limited to the founding and administering a single missionary organization. Their object is to divorce Christ's religion from despotism-American Christianity from American slavery. What they wish is, to see the property-holding of the human species placed among disallowed practices, cast out of Christian fellowship, and stripped of that moral and religious respectability which it derives from sitting at the communion table with the followers of Christ. And they wish this, not merely to carry a point in controversy, but because they sincerely believe that God never intended one man to be the property of another, but that owning men, women, and children as property is as clearly against the constitution of society ordained by God as polygamy or incest.

The Association therefore holds no hostile or menacing attitude toward other mission boards or church organizations, but only against their practice of sheltering and protecting sin. Fully believing in the truth of its own principles, it hopes soon to see them adopted and acted upon, not only by other mission boards, but by all evangelical churches in this country; the number of those churches which exclude slaveholding being already great and rapidly increasing.

Let us therefore consider, briefly, this slavery-excluding principle, noticing some of the objections made to it, and some considerations in its favor.

I. It is said God tolerated sin, especially the sin of polygamy, in the ancient church, on account of men's blindness and hardness of heart; that "the Mosaic institutions, received directly from God, had this principle incorporated in them."

The answer is: The principle of the Mosaic code is obviously and mischievously perverted to the protection of a slaveholding church fellowship. But whatever Moses did or did not teach, we know that Christ taught morals, especially the morality of human relations, as they were from the beginning, and we are to follow Christ. And surely it must be said of the property-holding of men, as Christ said of divorce at the husband's will, and taking another wife while the first lives: "From the beginning it was not so." Slaveholding should therefore be cast out of Christ's Church, along with divorce at will.

II. It is said again, "that while the facts of the Scriptures were being enacted, idolatry and slavery were universally practised, and that idolatry is and by name denounced, while slavery is not. From this it is argued that we should condemn idolatry and tolerate slavery."

To this there are several answers, and either answer is sufficient.

1. Idolatry is a generic sin, of which there were and are many species, as the worship of Baal, Ashtaroth, and the worship of the groves. But slaveholding is a species whose genus is oppression; merely one of many forms of despotism. Oppression is denounced as idolatry is, (Ex. xxii. 21, etc.,) and slaveholding is denounced fully as much as some specific forms of idolatry, (Neh. v. 5, and Jer. xxxiv. 17; 1 Tim. i. 10, etc., etc.) A despotic prince is a civil ruler as well as despot. Slaveholding is unmixed despotism. The slaveholder's title to his slave is a thief's title to a stolen man. His authority is mere usurpation of power, without warrant in nature, or reason, or Scripture. The civil despot might cease to oppress and still be a ruler; but the man-owner cannot lay down his property-claim to his man and still be a slaveholder. A civil despot should therefore be reformed; a slaveholder

2. Again: The Bible does not denounce slavery so much as it denounces idolatry, because slavery did not need so much denouncing as idolatry did to make men hate it and see its sinfulness. And it is a principle in God's administration not to do for men what men will do for themselves.

The Bible does not denounce things in simple proportion to their wickedness. Whoever will count the words may see that the commandment which forbids idolatry takes just twenty-five times the space in the Decalogue of the precept against murder; and the like proportions run through the Bible. Is therefore murder twenty-five times less criminal than idolatry? So the command forbidding Sabbathbreaking takes twenty-four times the space of that which forbids theft. Is Sabbathbreaking then twenty-four times more criminal than stealing !

No. God denounces practices in proportion as denunciation is needed to show the candid that the practice is a sin; and he denounces slavery less than idolatry, because men will always denounce it more. For wherever a slave is held, there are two men at least who have the means of knowing it is wrong, viz., the owner and the owned. Slaveholding therefore always has been hated and denounced, as murder and theft have. But idolatry, invading directly no one but God, required for that reason a more ample and specific denunciation.

III. Further, it is said: "God by Moses permitted his chosen people to own slaves; therefore slave-owning is not sin, and ought not, as sin, to be cast out of the Church."

The answer is: God did not permit the Hebrews to own slaves. The Hebrew bondmen and bondmaids were not property. When bought of the heathen, and brought over the lines into Judea, they became Hebrews by circumcision, (Gen. xvii. 13,) and thus entitled to the privileges of God's covenant. They had access to the courts, could plead and be impleaded. The law bore alike on their masters and themselves. They had, by law, exemption from servile labor during the Sabbaths and solemn festivals which constituted nearly one fourth of each year. And during this ample leisure they had by law instructions in the oracles of God. To call these Hebrew bondmen slaves, therefore, is to speak in simple contradiction of the facts. For the slave is property. He has no legal existence, no rights, no remedy for his wrongs, no access to courts,* no country, no legal kindred, no wife, husband, brother, sister, son, daughter, land, goods, body, soul even; nothing is his in the sense of being at his dwn disposal legally, and regarded his as in the case of other men.

Moses found human society a despotism the world a prison, and mankind situated like convicts under keepers. His own tribe were forced to make brick without straw, not because inferior as persons, but weaker as a clan. The weak were everywhere victims. The father or master had power of life and death over the son or servant, and the social condition of woman was that of a squaw in an American forest; she was a beast of burden.

In this world-prison Moses set up a community, the freest and most equal the world ever saw. The importial and unsalaried Ruler was God. The taxes, strictly for governmental and educational uses, were a fixed proportion of each man's gains. "One manner of law" ruled foreigner and native. A regularly recurring bankrupt law brought at fixed intervals a release of debts. While this law equalized property, it operated fairly, as all business transactions were made in view of it. The law courts were held in the city gates where the poor went out to labor. All had access to the judges. The proceedings were summary, and the remedy immediate. There was at first no standing army, no military, naval, or pension list. And when, afterward, a king was permitted, he was forbidden to accumulate chariots and horses, by which he might intimidate and enslave his people, or vast sums of money to corrupt them, or to multiply wives to deprave himself and his court. His office was elective; his subjects called "his brethren;" and he was to rule according to the laws, (Deut., chap, xvii.) And, to crown the whole, this singular, sacred community and type of the kingdom of God was made, by a divine commandment, a safe harbor for the fugitive slaves of the surrounding nations, (Deut. xxiii. 15.)

In this wonderful community the Hebrew bondman was a sort of manual-labor student in the school of God; and the bond-service itself soon expired by its own legal limitation, leaving the laborers of Palestine all free in a world whose laborers are states as the laborers in our Southern States are slaves in a Christendom whose laborers are free! The Mosaic system was light in a world of darkness, while our slavery is a spot of darkness in a world of light! To call the Hebrew bondmen slaves, therefore, and quote Moses' system as a precedent and cover for slavery in American churches, is a most astonishing complication of errors. It denies history, perverts Scripture, quotes an ancient system of legal bond-service with gradual emancipation, to cover a modern, perpetual, property despotism; in short, it falsifies and belies God to degrade and enslave men!

IV. "But Christ and the apostles," it is said, "received slaveholders to fellowship, communed with them, did not denounce them, but prescribed their duties as church

members; and we, under their example, have no right to cast them out of the Church."

The answer to this, as to the former objection, is, that its alleged facts are not true.

Christ saw no slavery. There was none in Judea, where he lived and labored. He said nothing of it, as he said nothing of the harems then existing in Persia. He also founded no churches.

The question is, Did his apostles set up slaveholding churches? Were the New Testament churches, like those in our slave States, made up of slaveholders, nonslaveholders, and slaves?

It is certainly difficult to believe that they were. It is difficult to believe that Christ's apostles, who were Jews, abolitionists by nation, and harborers of fugitive slaves by a divine mandate, when converted to Christianity, a freer system still, set up churches upon a "perfect law of liberty," in which the elders and descons were alayeholders! It is difficult to believe that the apostles, who had obtained a special decision from Christ himself, that the marriage tie was indissoluble except for adultery, immediately set up churches in his name and upon his word, and allowed slavery in them, which denies marriage to slaves and damages it to masters! It is difficult to believe that they founded "the kingdom of God" upon "righteousness," vet allowed slavery in it, which confounds and reverses all the common obvious. fundamental principles of "righteousness" between man and man. It is difficult to believe that such slaveholding churches, even amid Greek and Roman despotism, could have been long attractive to the poor as the first churches were; or that churches, with slavery in them, which in this country and the nineteenth century allow the mass of society where they are planted to relapse toward paganism, could have brought men from Paganism to Christianity in the first century, and in Asia Minor. No: I never can believe that the Christian Church, which even in this backslidden age makes slavery uneasy by the Holy Spirit in its members, could have introduced and allowed slavery in its communion, when its assembled membership by the same Spirit was blazing all over with tongues of fire!

Yet, however difficult to believe, if true, we must believe it. Let us therefore see how the argument stands,

The argument relied on to prove that the New Testament churches were slaveholding churches, is succinctly this:—

"That the churches planted by the apostles outside Judea were in slaveholding countries; that the Greek terms translated 'master' and 'servant,' mean 'slaveholder' and 'slave,' that the apostles speak of and to these as members of their churches; enjoin duties upon them as members to be done in the Church; exhort servants under the yoke' to 'count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed; and that 'they that have believing masters should not despise them because they are brethren, but rather do them service, because they are faithful and beloved," etc., etc. This, so far as I am informed, is all the proof relied on that the New Testament churches were slaveholding bodies, unless it be the authority of writers whose opinions are founded upon the evidence given above.

Upon this argument I observe:

1. It is all inferential. No early Christian appears in the New Testament fecord claiming, buying, selling, or owning a slave or slaves, or exercising any act or right of ownership. The only approach to any thing of the kind is where Paul sends

^{*} Except when suing for freedom, and then by proxy.

back Onesimus to Philemon with his apostolic injunction "not now to receive him as a servant, but as a brother beloved;" and it is held by writers that Onesimus was received as a brother, and soon became Bishop of Ephesus. There is certainly no slaveholding in this transaction. Nor is there any direct proof that any one member of any one of the New Testament churches ever claimed or exercised the rights of a slaveholder in a single instance. The supposed proof that there were slaveholders in those churches is purely inferential.

2. And the answer to this inferential proof is this: It may be that in the act of joining the Christians, the heathen slaveholder and his slave ceased to be such, and became a Christian master and servant, and equal brethren in the Church. It may be, therefore, that our English translators were right in calling them 'masters' and servants, while they call the persons who were articles of traffic in mystic Babylon 'slaves,' (see Rev. xviii. 13.) It may be that the 'servants under the yoke' whom the apostle exharts to obey and serve their masters, 'that the name of God and his gospel be not blasphemed, were converted slaves, whose owners were still heathen, and they must still obey them or rebel against Rome and die; and if they refused to serve their heathen owners because they were Christians, those owners would think their religion a trick to get their liberty, and blaspheme the gospel in consequence. It may be that those who had believing masters, (that is, when owners and slaves both joined the Church.) actually ceased to be slaves, and became men when they crossed the lines into the kingdom of God, as a slave becomes free when his master voluntarily comes with him into a free State; and that the apostles exhorted such not to 'despise' their former masters because they were now brethren, but to continue to work for them, as the masters would now 'give 'them what was 'just and equal' (Col. iv. 1,) and because they were equal brethren, partakers of the common benefit' as God's children. It may be that when the apostle says to a converted slave, Art thou called, being a servant I care not for it; but if thou mayest be made free, use it rather,' he meant to teach what his words plainly mean, that slavery was to be endured as a grievance, and got rid of if possible; and if he did teach that, no brother could "give his servant what was just and equal" while he held him in that grievous state. In short, it may be that the New Testament churches were not slaveholding churches, and that learned men have fallen into the error of supposing they were so, by attaching modern ideas to ancient texts. But surely, before men make Christ and his apostles the propagators of a slaveholding Christianity, they ought to prove that there were slaveholders in their churches claiming the rights and exercising the power of owners of men!

Now let us see what argument there is to prove that the New Testament churches were not slaveholding churches. And,

1. It is inferentially evident they were not slaveholding churches, because if they had been, as slave increase outruns free, the churches, like the petty States and communities of antiquity, would have soon been full, running over, and finally run down by their slaves. But as the slaves who joined the first churches soon disappear from history, and no convulsions are recorded capable of emancipating them, the inference is that they became free on entering the churches, and by degrees were elevated and melted into the mass of members.

2. But the Christian Constitution expressly abolishes slavery, in terms more explicit than the "Bill of Rights" in the Constitution of Massachusetts, by which the judges held that slavery was abolished in that State.

The constitution of Christianity is the Jewish constitution as amended by Christ.
Under that constitution, that is, in Christ Jesus, "there is neither bond nor free."

I know that it is said these words have only a spiritual meaning, and that they

I know that it is said these words have only a spiritual meaning, and that they drew no practical consequences after them. And it is true that the meaning was primarily spiritual, and meant that God made no distinctions of nation, tribe, condition, or sex, in bestowing salvation. But I know also that the outward distinctions which Jews and Pagans had before made among men perished and fell off when they entered the Christian Church; so that literally and socially, as well as spiritually, there was among the Christians no Greek nor Jew, circumcision or uncircumcision, "Barbarian, Scythian, bond nor free." Even the Jewish distinction of male and female was dropped by the Christians, so that the wife became the equal companion of the husband, who was yet her "head." The pious females, like the males had their names enrolled in the churches, and one at least, viz., Phebe of Cenchrea, became a messenger and deaconess of the church. In every instance of the above list an outward change actually took place in the Christian's condition, unless the "bond and free" were an exception. But they were not an exception. Neither the Mosaic bond-service nor the slavery of the heathens was introduced and allowed in the Christian churches. The constitution of Christianity expressly forbids it, and there is not in the whole New Testament one instance of a Christian claiming or exercising the power of an owner of slaves!

Here the whole argument might rest; but there is other and abundant proof that the New Testament churches were not slaveholding churches.

Their rules of discipline, as well as their constitution, forbid the supposition.

Their rules of discipline were the principles taught by Christ. They seceded from the world upon Christ's word, and built their communities upon it. And one of these principles, on which they came out from other Jews, was Christ's law of marriage and divorce. They went to him with this particular case, and got his decision: "What God hath joined let not man put asunder." Of course slaves, when they became converted, and joined the churches, came under this law of the inviolability of marriage. Could their slaveholding brethren then own them as property? sell a man here, and a woman there? 'Or, as the parental depends on the marriage relation, and is equally sacred, could the Christian master take as property the children who were the fruit of marriages among their servants; and that too in the Church, and under the law of Christ, and while the churches had newly seceded under those laws, and especially under this particular law of marriage, on which they had obtained his special decision? The supposition that such slaveholding acts and relations were allowed in the New Testament churches seems to me to be a very shallow and stupid assumption, not only without proof, but against all such proof as governs such cases.

But the moment you admit that the marriage and parental relations were inviciable among the first Christians, that moment you admit that their churches were not slaveholding churches. A law making the domestic relations inviolable to the 600,000 slaves owned by American Christians would affect their property value and condition, as a like law would affect the property value of horses or cattle which should allow them to clan together in herds of from two to a dozen, and make it impossible to sell or work them apart. And churches in Charleston, Savannah, Mobile, or New-Orleans, which should practise and teach that it is against the law of God for slaveholders to separate families, when convenience or necessity required them to dispose of slaves, would be instantly branded as churches of abolitionists; and slaves under their laws would not be chattels,

but men. And such were the New Testament churches which were planted in alave states.

I conclude therefore that the New Testament churches were not slaveholding churches; and that all churches in this country, or elsewhere, which are so, being constructed upon the admission of the property-holding of men, and practically denying the ground principles of morality, and the domestic relations which God has established, are not churches of Christ, but a sort of mongrel organizations, resulting from an attempt to base the "kingdom of God" upon the principles of the kingdom of Satan; and surely, of such organizations the foundation is not apostles and prophets, nor is Christ the chief corner stone.

If the present views and reasonings are correct, they furnish a ready answer to all the apologies, excuses and palliations, which are used to keep us quiet, and leave slavery in the Church.

"God blesses the Mission Boards, and therefore they cannot be so very wrong," says one. "God works in the missions of the Boards, and where God works is good enough place for me to work," reasons another. Says a third: "God converts slaveholders in their slaveholding, and if the Holy Ghost communes with them, I can."

It is a sufficient ceply to all such reasonings to say, that we must not attempt to follow God's example in contempt of his precepts; and his precepts require us to put away our own sins and not to suffer sin upon our neighbors; to keep our garments and the garments of our churches pure.

"God blesses slaveholders and slavery-supporting Mission Boards." True; he blesses sinners of all sorts. His blessings, like his rain and sunshine, fall on the evil and on the good, the just and the unjust. Nay, he blesses serpents, cockatrices, murderers and idolaters, and tolerates devils even in the universe which he rules. He knows his own responsibilities, and will doubtless vindicate the wisdom and propriety of his course. Let us not stupidly intrude into his prerogatives, but seek rather to obey his commandments. And us to the Holy Spirit's converting and communing with slaveholders, God communed with Abraham while he was a polygamist; and if this pretense of copying God's example justifies our keeping slaveholding in the Church, it must justify our taking in concubinage also!

"But the slaveholders are ignorant, and know no better." I answer, It is time they did. Two centuries' discussion ought to have enlightened them.

But conceding their ignorance in church discipline, we are not to proceed by the offender's ignorance, but by God's truth. Though in the application of discipline to individuals we may charitably consider even inexcusable blimdness and error, yet in settling principles of discipline, which is what we are now doing, we must not base the rule upon the slaveholder's darkness, but upon our light; otherwise we must have a geographical religion, and a church discipline graduated to every degree of latitude and longitude of human ignorance and sin.

The duty then of the secretaries and appropriating committees is, when churches in slave States apply for aid from their funds, to ascertain whether their communion is open to slaveholding, and if so, to withhold aid till the evil is corrected; and it is the duty of every pastor and of every Christian to see that the funds given are not misapplied and perverted to propagating a slaveholding religion.

And now I am aware that this present argument may be unsuccessful, and fail to convince some. Perhaps it ought to fail. But I am persuaded that every humane and right-minded person wishes it were successful. I am persuaded that you are not anxious to believe that Christ's apostles welcomed slaveholders such as ours

to the communion table of their Lord. And though you may believe that the pagen slaveholders who joined the first Christian churches, amid the darkness of the age and the weakness and ignorance of the disciples, were allowed by apostles even to retain enough marks of the old relation to enable those who wish to do so to call them slaveholders still, I do not believe that you rejoice in this ancient darkness, or wish to copy it in this age of light. I believe that you hate the presence in the Church of Jesus of a system which is divorcing philanthropy from religion, and by making Christianity odious, turning the heart of humanity from humanity's friend. And if, in spite of these arguments, you still believe that this foul and inhuman system of human bondage did, in the twilight of a dark age, actually find a temporary shelter in communion with Christ's first disciples, I think you look on the fact with mingled pity and abhorrence, as upon concubinage or polygamy in Abraham or Jacob, attributing it to the age and not to the men.

Let us treat these two old crimes alike. If some believe that the first churches were slaveholding churches, all agree that the Christian Church afterward abolished slavery out of its fellowship. Let us not go back and try the horrible experiment over. Let us improve by their experience, and proceed from their beginnings, and keep the Church of Christ, which has once abolished slavery, barred and bolted against it by the Word and Spirit, in the name and by the authority of God.

Let our home mission societies cease to send our young ministers from the Northern schools into slave States, telling them they are at "liberty to open their mouths against slavery," and their communion to slaveholders; thus sending them to preach an anti-slavery gospel, and administer a pro-slavery discipline. It puts our young ministers who go South into the absurd position of maintaining liberty in principle and slavery in practice, and thus confounds their ideas of moral subjects, breaks down their consistency, debauches their integrity, and makes their consciences the material between the upper and nether mill-stone.

Let us drop this wasteful process, and join together to plant the South with slavery-excluding churches. Let us begin with the upper counties of Kentucky, where two such churches already exist. Let us set one of these moral light-houses upon every mountain in East Tennessee. The hundreds gathered into such churches in North Carolina and Georgia by the Wesleyans prove that the thing is possible there. The Scotch Presbyterians who have slavery-excluding churches in Tennessee, Alabama, South Carolina, Maryland and Kentucky, prove that such churches are at least possible in those States. The existence of Christianity in the world which crucified Christ, proves that true churches can exist wherever there are men. Let our great church organizations turn out slaveholding from the temple of God. Let our Mission Boards, which annually gather up the hearts with the treasure of our churches, cease to lay those treasures at the feet of the slave-power. Let their anniversaries remember that one half the population in one half of our country are slaves, debarred by law from the Word of God and the privileges of the gospel, except as distilled through slaveholding hands. In short, let our religion become a free religion, and our country will soon become a free country; the principles of liberty which Christ taught and our fathers bled for will be wreathed into a bright halo of glory around the eagle upon our national flag, and we may then set up our banners in the name of our God.

I have but a single word more. If haply one still believes the New Testament churches were slaveholding churches; if unconvinced as Christians, I appeal to you as men. "Why, even of your own selves, judge ye not what is right?" Why not begin with this subject where the Bible begins revelation, with the assumption that

God is God and man is man, and reject from religion that which dishonors God and destroys man! Why not excommunicate slavery by nature, without waiting for revelation! If "nature herself doth teach that it is shame for a man to wear long hair," doth it not much more cry "shame" upon the guilty folly of putting man into a brute's condition—into a state in which, to conceal the crime of the transaction, he ought to be covered all over with long hair? Oh, if there be a "woe for the man that striveth with his Maker," that woe must sit heavy upon him who, by enslaving men into brutes, boldly resists God's efforts to elevate them; and heaviest of all upon that monster priest whose mercenary soul finds Scripture for the deed!

Let us rejoice then that the AMERICAN MISSIONARY ASSOCIATION rests on no doubtful interpretations of Scripture, or reasonings in which there is any dispute. There is certainly no Scripture against abstaining from slavery. Unless slavery is a Christian grace, we are surely safe in propagating Christianity without it. And if God is not an oppressor, we are right in spreading his kingdom without oppression. And if any persist in believing that slaveholding in the first Christian churches was a crime which was "winked at," God now commands all men every where to repent. Amen and Amen.

SIXTH ANNUAL REPORT

OF THE

AMERICAN MISSIONARY ASSOCIATION,

PRESENTED AT

BANGOR, MAINE,

SEPTEMBER 29TH, 1852;

AND THE

PROCEEDINGS AT THE ANNUAL MEETING.

TOGETHER WITH A

LIST OF LIFE MEMBERS.

Hew-Hork:

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IFE MEMBERS

Hooks, See J. or J. or others.

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aters, Tyler, Milibury, Mass.

aterman, Mrs. Almeda, Annsville, N. Y. shburn, Dea Ichabod, Worcester, Mass aterbury, Lewis, Maltaville, N. Y.

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Wert, Rev. David, Croton, O.

| RECEIPTS. | EXPENDITURES. | FI |
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| For Mendi Mission, collected by Geo. Thompson \$3,963 91 "M. Officer | For the Mendi Mission. Jamaica " (drafts for \$700 included,). Siam " Jinual Canada " (drafts for \$700 included,). Siam " Canada " (drafts | \$3,951 8' 3,779 5' 2,516 8- 3,311 1' 1,441 1- 1,001 6: 675 2: 2,995 2: 5,296 3: 5,296 3: 1,01 2: 1,684 5' 1,088 6' 460 8' 238 2' 1,705 96 |
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We hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending August, 1852, with the vouchers, and find the same to be correct, leaving a balance in the hands of the Treasurer (after paying all liabilities to date) of nine hundred and one dollars and six cents.

ANTHONY LANE, Additing JAS. O. BENNETT, Committee.

MINUTES

OF THE

SIXTH ANNUAL MEETING.

THE Association met in the First Church, Bangor, Maine, the 29th of September, at two o'clock P. M., Hon. Wm. Jackson, President, in the chair. Prayer was offered by Rev. David Thurston. The Recording Secretary, Rev. S. S. Jocelyn, read the Minutes of the last Annual Meeting, which were approved; and Messrs. C. B. Smith and A. Willey were appointed Assistant Secretaries.

The Treasurer, Lewis Tappan, Esq., read his Report of the receipts and expenditures of the Society, together with the certificate of the Auditors, which was approximately

The Annual Report was read by the Treasurer, in the absence of the Corresponding Secretary on account of severe illness. The Report was accepted, and laid on the table, to be made the subject of discussion Thursday morning.

After the reading of the Annual Report, the following committees were appointed Committee of Arrangements—Messrs, Allen, Thatcher, Ingalls, and Tappan. Committee on Business, Resolutions, &c.—Messrs, Jocelyn, Walker, Tappan, Brown,

Smith, Willey, and Carpenter-

Committee on Nominations—Mesars. Brown, Page, Jocelyn, Todd, and Wiswell.

On motion, it was resolved that a meeting for devotional exercises be held tomorrow morning at 8 o'clock, to continue one hour.

WEDNESDAY EVENING.

The annual discourse was preached in the First Parish Church, by Rev. Joseph R. Walker, of Mansfield, Ohio, from 1st John iv. 20: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

THURSDAY, Sept. 30.

A prayer-meeting was held in the Vestry, at 8 o'clock A. M., Rev. David Thurston presiding. At 9 o'clock the Association came to order, Hon. William Jackson President, in the chair. Prayer by Rev. Stephen Thurston.

The thanks of the Association were presented to Mr, Walker for his able discourse, and a copy requested for publication. Letters were read from Rev. Josiah Brewer, Rev. John Boynton, Rev. Kiah Bayley, Rev. Bancroft Fowler, Hon. Amasa Walker, and Hon. William Jay; which, on motion, were ordered to be published. The Committee on Business reported resolutions, which were very fully discussed, and the following adopted:

RESOLUTIONS.

Resolved, That mission churches which receive any sin into the Christian communon, by so doing sanctify that sin in the eyes of the heathen, and strengthen its power in the churches at home.

Resolved, That whenever a church, or a religious organization, is induced to tolerate and patronize sin, in order to gain an influence by which ultimately to destroy it, she has fallen into the most fatal snare of the adversary; and in the end, instead of removing the sin, is sure herself to be brought into sympathy with it, and to labor in its defense.

Resolved. That to oppose sin in one set of relations while we do not in another for example, to oppose intemperance while we do not oppose slavery, or to pray against oppression while we vote for it—is to strike down Christian principle, to deaden conscience, and, in the end, to undermine and destroy Christian character.

Resolved, That Christians should labor and pray earnestly, and give liberally, not only for the cause of free missions in heathen lands, but also to build up and sustain evangelical churches in the destitute portions of our own country that will exclude slaveholders from their fellowship, and in all other ways practically honor the gospel.

Resolved, That as the "American Reform Tract and Book Society" covers a large and important field upon which other societies have refused to enter, we view it as an instrumentality well adapted to the propagation of a pure Christianity to the abolition of all the strongholds of vice and wrong, and to the elevation of all classes of human beings; and that we welcome this institution as a valuable aid to free missions, cordially recommending it to the liberal patronage of all who desire the conversion and salvation of the world.

Resolved, That the grateful thanks of the Association are due to God for his care of the missionaries under its direction, in preserving their lives, and granting them so much success, and for the bestowment of so many mercies upon all departments of the Society.

Resolved, That we deeply sympathize with the missionaries and teachers of the Association in their arduous labors, and that we will remember them continually at the throne of grace.

Resolved, That on the prevalence of sound anti-slavery sentiment in the nation depends, under God, the success of the Christian enterprise in which we are engaged.

Resolved, That in view of the desire of so many well-qualified persons to engage in the service of the Association as missionaries and teachers, and the many new and interesting fields that are opening and calling for aid, we will use increased efforts to sustain and increase our missions, if the requisite means be furnished; and that strenuous exertions be used to raise for the service of the Association, the present year, the sum of fifty thousand dollars.

Resolved, That anti-slavery Christians throughout the country, especially ministers of the gospel, be earnestly requested to extend a knowledge of the history and claims of the Association, establish auxiliary societies, male and female, increase the circulation of the monthly paper, and in all other suitable ways exert themselves to increase the funds and usefulness of the Association.

Resolved, That the Home Missionary department deserves increased attention, particularly with regard to the great number of foreigners, especially Germans, who are flocking to this country; and that efforts be made to enlighten and interest them in the principles of our Government and of this Association.

Resolved, That the Executive Committee be authorized and encouraged to establish a mission in California, to labor among the Chinese, Japanese, and other immigrants who are rapidly swelling the population of that new and important State.

Resolved, That the thanks of the Association be given to the Committee of Arrangements; to the First Religious Society, for the use of its Church and Vestry; to the Choir for their services; and to those inhabitants of Bangor who extended their hospitality to the members of the Association.

Resolved, That the Association duly appreciates the arduous labors of the Corresponding Secretary, which have been highly acceptable; that we lament the illness that occasioned his absence from the Annual Meeting, and earnestly desire his speedy restoration to health.

The above resolutions were discussed by Messrs. Jocelyn, Rankin, Thurston Walker, Parker, Marshall, Brewer, Wiswell, Tappan, and Brown, and finally passed with great unanimity.

Rev. Mr. Blakeslee, missionary to the foreign population in California, made an interesting statement relative to his field of labor.

On motion, resolved, that the Report of the Corresponding Secretary be published under the direction of the Executive Committee.

The Committee on the relations between Auxiliaries and the Parent Society made a report, by Mr. Walker, Chairman, as follows:

The Committee appointed at the last Annual Meeting "to consider and report upon the proper relations to be sustained between the Parent Society and the Aux-

After many personal interviews between members of the Committee and the officers of the Parent Board, at New-York, and after correspondence and interchange of views with each other, five of the six members of the Committee agree in the following particulars concerning the subject submitted to their consideration:

1. That the work of Foreign and that of Home Missions should be vigorously

prosecuted as two distinct departments of effort by the Parent Society.

2. That a Secretary for Home Missions should be appointed, who should act coördinately with the Secretary for Foreign Missions, each occupying himself with the appropriate business of his own particular department. Navertheless, in all cases where cooperation in counsel or labor would subserve the interests of econogy, facilitate the accomplishment of business, or give efficiency to any work in which they could jointly engage, the Secretaries may interchange labors and counsel, and cooperate with each other.

3. It should be the endeavor of the Association, as far as possible, to have the work on the foreign and home fields presented to the churches separately, and by separate sets of agents, at least once a year. The direction of the whole work to be under the supervision of one Board, which shall, through their Secretaries, make a

joint report to the Annual Meeting of the Society.

4. It shall be the duty of the Parent Society to encourage the formation of Aux-

4. It shall be the duty of the Parent Society to encourage the formation of Auxiliary Societies in different States, or in regions of the Union comprising several States. All auxiliaries shall, if they request it, have the direction of missionaries laboring on their own field; shall appoint and locate their own missionaries; collect and disburse their own finds, and transmit any surplus to the Parent Society.

5. When an auxiliary cannot, by diligent effort, collect upon their own field funds sufficient to sustain the missionary work within their limits, they shall give due notice of their wants to the Parent Board, which shall use diligent effort to aid them, and when they have the necessary funds, shall apprise the auxiliary of their readiness to aid them to the extent required; and on the receipt of such information, the auxiliary shall have the privilege of drawing upon the Parent Treasury for an amount sufficient to cover the deficit accruing in the work prosecuted under their care.

care.

6. In cases where it shall be deemed wise by Auxiliary Societies to send out of their respective fields to collect funds, the Parent Society may, if they think the effort a desirable one, certify the credentials of such agents; but the Parent Society shall have no further direction of the labors of such agents, excepting that it shall have power to guard against the multiplication of agencies upon the same field.

7. It shall be the duty of the Parent Society to prosecute Home Missionary effort, especially at the South, and in new States or Territories where there is danger that slavery and slaveholding churches may be extended; and so far as the churches are accessible, to have the cause of free missions, the necessity of our organization, and the impress importance of an efficient support of our operations, researched though. the immense importance of an efficient support of our operations, presented throughout the whole land.

8. The Auxiliary Societies shall report to the Parent Society annually, in season to have the statistics and important features of their operations embodied in the Annual Report of the Parent Board.

Mr. Walker read also a letter from Rev. J. Cable, a member of the Committee dissenting from the report of the majority.

The report read by Mr. Walker was then adopted. The Committee on Nominations made a report, which was adopted, as follows:

> President. Hon. WILLIAM JACKSON, Mass.

> > Vice Presidents

G. W. PERKINS, Conn., DAVID THURSTON, Maine, C. D. CLEVELAND, Penn.

F. D. PARISH, Ohio. SAMUEL E. CORNISH. New-York.

Corresponding Secretary for the Foreign Department. GEORGE WHIPPLE, New-York.

Corresponding Secretary for the Home Department. JAMES B. WALKER, Ohio,

> Recording Secretary. SIMEON S. JOCELYN, New-York.

> > Treasurer.

LEWIS TAPPAN, New-York.

Executive Committee.

| ARTHUR TAPPAN, | NEW-YORK, | SAMUEL E. CORNISH, | New-York |
|----------------|-----------|---------------------|----------|
| S. S. JOCELYN, | u | WM. E. WHITING, | " |
| C. B. RAY, | 4 | J. O. BENNETT, | " |
| WM. HARNED, | 44 | J. A. PAINE, | " |
| ANTHONY LANE, | • | JOSIAH BREWER, CONT | |
| THOMAS RITTER, | . " | C. B. DANA, Mass. | |

At the conclusion of the business, late in the afternoon, a season was spent in devotional exercises, when, after singing the Doxology, the Association was adjourned to such time and place as the Executive Committee may appoint.

THURSDAY EVENING.

A public meeting was held in the church. Prayer by Rev. Mr. Frost, of Ohio. Mr. L. Tappan made a brief statement of the contents of the Annual Report, and addresses were made by Messrs, Brown, Blakeslee, Jocelyn and Walker,

SIXTH ANNUAL REPORT.

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THE Executive Committee, in presenting their Sixth Annual Report, regret that the illness of the Corresponding Secretary prevents his attendance at the annual meeting. The Report, commenced by him, has been completed by the Treasurer, who will present it on behalf of the Committee.

The labors of the Committee, the agents and missionaries of the Association, have been greatly blessed; and although some of the missionaries have suffered severely from disease, no death has, so far as the Committee have learned, occurred among them, and the aggregate number has been largely increased. The Committee believe that entire harmony has prevailed in all departments of the Association and in the missions; and that the officers, missionaries, teachers, and agents feel, more than ever, their weighty responsibilities, and a solemn determination to prosecute the work committed to them with unabated zeal, relying on the continued guidance of the Holy Spirit.

The Auditor's Report on the Annual Account of the Treasurer, just read, shows that the total amount of receipts for the fiscal year ending August 31, 1852, was \$30,826.29, while the disbursements amounted to \$30,233.54.

The funds, though falling short of last year's receipts, have, in consequence of their more economical application, resulting from increased experience on the part of both missionaries and Committee, been productive of greater results.

The following summary embraces the statistics of our

FOREIGN MISSIONARY OPERATIONS.

| The | e whole | number | of missions is | | | | | | 5 |
|------|-----------|-----------|--|---------|---------|--------------|------------|----------|-----------|
| | 44 | " | stations, . | | p. | | | | 13 |
| | 44 | " | ordained mission | naries, | | | | | 16 |
| | 4 | 44 | male assistants, | (of wl | nom 2 | are phy | sicians, | | 16 |
| | * | " | female assistant | 8, | 11. | | | | 34 |
| | * | " | laborers, includi | ng the | se und | ler app | ointmen | t and | Staron |
| | | 7 76 | ready to sail, | 1 | 1001 | high | | Wir. | 66 |
| | . 4 | " | churches, . | | - 1/94 | - Hou | | A. Je | 11 |
| | | | HOME MISSIONA | RY O | PERAT | TONS, | 1 11 1 | 004 | |
| The | numbe | r aided | directly from the So | ciety, | | over title | | A COLUMN | 31 |
| Thr | ough th | e treasur | y of the Western H | ome a | nd For | eign Mi | ssionary | A880. | 31 |
| | | | dained missionaries | | | | | | 1 192 |
| | ssistants | | Comments of the Comments of th | | • | al alternate | 1 300 6 30 | A 21/2/ | 10 |
| Col | porteur | in Kentı | icky and ditto in N | ew-Yo | rk, . | Fue real | | | 2 |
| The | wholer | number o | f missionary laborer | s unde | r the c | are of th | е Аввос | iation, | 140 |
| eing | an incre | ase of 4 | 5 over the number | report | ed last | year. | a a lake | 20100 | TO WITHIN |

MENDI MISSION.

KAW-MENDI, WEST AFRICA.

Missionaries.—Rev. George Thompson, Rev. J. C. Teppt, Rev. F. L. Arnold, J. S. Brooks, Sawuel Gray, Miss Harnan Morr, Mrs. Arnold, and Miss Sarak Kingor.

"Under oppositement and aboutle sell.—Rev." Morris Opposite, Doctor T. C. Cole, D. W. Burton, Mrs. Thompson, Mrs. Oppositement and aboutle as Manala McGuire, Miss Louisa Saxton, Mrs. Burton, Mrs. Thompson, Mrs. Oppositement and Miss Many B. Addrich.

"Only Jane Winvers, and Miss Many B. Addrich."

This mission has labored under serious embarrassment, and its operations have been retarded through a great portion of the year, by the severe illness of many of its members. Mr. and Mrs. Arnold and Mr. Brooks, by the advice of the mission, and acting under the direction of physicians, returned to the United States in May last; since which, Mr. Tefft and Mr. Gray have both been seriously ill. It has, therefore, been found impossible to commence the new stations that had been authorized by the Executive Committee, as the brethren and sisters often found themselves unable to perform the work needed to be done at Kaw-Mendi. This hindrance seemed to be peculiarly discouraging, as they confidently hoped that the opening of those new stations would not only increase the influence of the mission, and multiply their facilities for reaching the hearts of the heathen, but also tend to improve the health and increase the strength of the missionary company. They were comforted, however, in the remembrance that they were in the hands of Him who had made to them so many rich and precious promises in his holy Word, with the assurance "that all things work together for good to them that love God."

Schools.—No material change has taken place in the schools since our last report. The girls' school is under the charge of Sarah Kinson, (Mar-gru.) the scholars of which are reported as making very encouraging progress. A portion of the year Mr. Brooks devoted himself to the care of the schools, teaching in them himself. To the more advanced scholars, such as they wished to prepare for teachers, he gave two hours' extra instruction every day, with special reference to qualifying them for that work. He was very sinxious to try the effect of taking four or six of the most advanced of them, and commencing a new station at Tecongo, that he might there have time to train them more thoroughly, accustom them to teaching and interpreting, and educate them to more systematic habits of usefulness. If a suitable teacher could have been found for Kaw-Mendi, and his own health had remained sufficient, this plan would have been carried into effect. One of these scholars had secured his confidence to so great an extent, that Mr. Brooks would have been willing to undertake the duties of a new station with him alone.

The brethren of the mission are very anxious that the schools should be well sustained, with an abundant supply of thoroughly competent teachers. They regard the education of the youth, under evangelical influences, as under God the only hope of Africa; and think that Christian teachers can do more for the salvation of that people than ministers who should neglect this instrumentality. The power of God we know can reach the hearts of the middle aged and aged of that people; but it is more in accordance with the economy of His grace to convert those who have not long been "accustomed to do evil."

New Stations.—The places in which our missionaries had been invited to establish schools are yet unoccupied, and Tecongo and Mobungo remain as inviting as ever. There is some doubt about the expediency of occupying Tissana, although Braw, its chief, is anxious to have them do so, and will give up the town to the misionaries and the Sierra Leone people. But he is emphatically a war chief, and has built and fortified a new town for war purposes. The Boompehs, his people, are a

wild, warlike race, who are represented as delighting more in war than in peace.

Of the Chief of Mobungo, Mr. Tefft, after visiting him, thus speaks;

"Bea-Bungo treated me with much friendship, and cheerfully showed me all that was to be seen around Mobungo. I spoke to the people there, and he sat on his mat and turned the word' (translated) for me. I cannot but hope that he loves God. It was an affecting sight to see this king humbly hearing the gospel himself, and in turn telling the people of its glories. He said to me: 'I have begged for a teacher and prayed for a missionary. When your missionary teacher was here, my children (the people or children of his town) were learning book and God palayer. All trade was stopped upon the Sabbath, and the day was quietly spent by the traders and my people in listening to the gospel. But now my boys no learn, the traders again carry on their business on the Sabbath, and all I can do is to every day beg God to keep me, and send missionaries to tell me more about Him.'"

Mobungo and Tecongo are regarded as peculiarly healthful locations.

Toomohoo.—This place is about six days' walk from the Mendi Mission, and four from Gallinas. It is the residence of Kindi, (an uncle of Kinna,) one of the most wealthy and powerful chiefs in all that part of Africa, who will welcome the establishment of a mission among his people. While on a visit there, Mr. Brooks thus wrote to the mission:

"My mind has been more and more drawn to this place, and I have indulged a desire to remain, that I may test the healthfulness of the region, and the practicability of establishing missions here. The only objection to this step now before me is its difficulty of access; but this is weakened by the thought of the Gallinas or the Kittam. By either of these routes the overland passage will be much lessened. I have just been informed by one well acquainted with the route to Gallinas, that the journey can be performed in four days. The Kittam route is one half day shorter than this. Allow me here to state some of the reasons which move me to ask your approval of my tarrying here through the next rains. Besides those mentioned above, they are: The effect of the suppression of the slave-trade at Gallinas is such, that the gospel never can be more easily introduced than at the present time. The inhabitants are forced to look for support to other means than the slavetrade. Some are watching the changes going on to see what the future will develop favorable to their situation. Others are inquiring, What shall we do? The very circumstances in which they are situated seem to send forth to every Christian the cry more loud and clear than that from any other place now in my mind, 'Come over and help us.' I feel that with these changes the gospel and schools should be introduced. The approbation of my brethren is all that is wanting to make me fully feel it my duty to stay."

Mr. Tefft describes another town on the Big Boom, one half larger than Kaw-Mendi. It is entirely removed from the influence of high water, with no swamps or low lands near, and has six or eight towns within three miles of it. This he regards as one of the most promising locations in Western Africa. The Sierra Leone travellers consider it the pleasantest place on the Boom. They regard it so favorably that they have talked of uniting, to erect there large permanent buildings for the general use of the Boom traders, and make it a place of resort for health. The people are believed to be all favorable to the opening of schools.

An influential chief of Gallinas wrote to Mr. Tefft a pressing letter, urging the mission to establish a school there at once; saying that all war was done, and they wanted white men to come and teach their children.

Encouragements.—Although there have been so many discouragements, arising chiefly from the inability of the missionaries to labor, yet they say they have frequent occasion to thank God and take courage. In an early part of the year, Mr. Arnold wrote:

"We have every reason to believe that some among our children and colonists have been brought into the fold of God. Since we have been here I have baptized four adults and one infant. Several others wished baptism, but we thought it best to postpone it for a short time. There are many signs of good. I think there are some members of the church that are really seeking for holiness of heart, and there seems to be a general interest manifested among the school children. Oh! I wish I was able to devote my whole time to the spiritual interests of this dear people; but I trust I shall be enabled to say, 'The will of the Lord be done,' for we know He does all things wisely."

Mr. Tefft wrote, in December last:

"We cannot but hope that there is a silent but steady work going on in the hearts of our people and school children. One boy, the son of a king, sa'd, with deep emotion, a few days since in prayer-meeting, that when he called to mind what the Lord had done for the people of Mendi, in sending teachers and missionaries to tell them of the Saviour, and raising us up when we had seemed to be so near death, he felt that they could not be sufficiently thankful; and for one, he had no desire to be a trader, and use his education to make money; but if it was the will of God, he wished to be a minister, that he too might tell his countrymen of the sinner's friend, even Jesus Christ! He has good talents, and is among the first of all our

Again, after preaching on the Sabbath, he wrote:

"I felt that the Lord was with us. There were more of the Mendi people from the interior present than have ever been present on any former occasion. After I got home, my heart was cheered by one of our church members coming to me, and on my asking what she wished she said: 'Me come to thank you for your word to-day; it do me plenty good. Me want to love God all the time. My heart felt good. Pray for me, that I may always be good.'"

At a later date he says:

"The people all around us are beginning to wish to adopt 'white man's fashions' in houses, clothes, furniture, &c. This we look upon as a favorable omen. To supply these desires they will become more industrious, and industry will surely make an opening for the gospel. The desire to educate their children seems also to be increasing in all directions. If we had the teachers who could be depended upon, I have no doubt that we could open six or eight schools at once to good advantage."

War .- At the commencement of the year there were rumors of war, that threatened to overrun the whole country. The latest letters received represent the country as comparatively quiet. There had been some slight skirmishes, but there was nothing feared as likely to prevent the missionaries from establishing themselves any where they chose.

Reinforcement .- It has been stated that a large company are nearly ready to embark for this field of labor. They will go instructed to establish new stations immediately after their arrival, in the most promising locations as to health that present themselves. The Executive Committee consider it a special cause of gratitude to God, that one of this number is a thoroughly read physician, and has had some years' successful practice in a country subject to malarious diseases. A great want of our mission, and one from which it has always suffered, will thus be supplied.

Buildings.—The iron house sent out at the commencement of this year has been erected on substantial pillars of stone, six feet high, and surrounded with a verandah, which contributes both to its strength and comfort. The missionary company going out this fall will take with them the prepared materials for at least two wooden houses, adapted in their structure to that climate, and all ready for erection in a few days after their arrival.

The Executive Committee, after making the amplest arrangement in their power for the health of their missionaries in the selection of locations, the preparation of buildings, providing medical and other supplies, would commend them to God, in whose service they go forth, and urgently ask for them the prayers of God's people that His blessing may accompany them.

JAMAICA MISSION.

ISLAND OF JAMAICA, W. L.

One Mission, Six Stations, One Out-station.

BRAINERD Misionaries, REV. A. M. RICHARDSON, MRS. RICHARDSON. Teacher, ADDISH MOFFAT. Missionaries, Rev. L. THOMPSON, MRS. THOMPSON. Teacher, MISS SARAW BLAKELY

GOLDEN VALE. Missionaries, Rev. A. D. Olds, Mus. Olds. Under appointment, yet in this country, Mus. Mary Hows. Total, 19.

This Mission has been enlarged and strengthened during the present year, by the opening of the new station at Golden Vale, and the addition of the following Missionaries and Assistant Missionaries: Rev. P. M. Way and his wife, Mr. Addison Moffat, Miss Sarah Blakely, Miss Maria Hicks, and the return of Miss Mary Dean to the mission.

During the year under review, the people of Jamaica have suffered greatly from the general prevalence of the small-pox all over the island. The missionaries have been called from their ordinary labors to attend upon the sick, and to use preventive measures against the spread of the disease. There was one case in the family of Mr. Richardson, at Brainerd, and one in Mr. Thomson's family, at Eliot, neither of which proved fatal. At some of the stations it became necessary to suspend the schools. Another evil, under which Jamaica has suffered, has been a great scarcity of provisions. Many parents could not send their children to school because they could not give them the food necessary to strengthen them for a walk of from two to four miles. This scarcity has resulted in part from the neglect of the people to plant at the proper time, consequent upon the prevalence of the cholera during the previous year. The people were panic-stricken, and gave up in despair, until their supply of provisions was nearly exhausted. A severe storm that passed over the island last winter increased the evil.

Some of the missionaries report an alarming increase of intemperance, resulting from the bad advice given by physicians in prescribing the use of alcoholic drinks as a preventive of cholera. These evils have retarded somewhat the progress of religion, and increased the labor of our missionaries; yet many of them make very encouraging reports.

Brainerd.—This is the largest and oldest of the stations connected with the Jamaica Mission. It was commenced in 1839, and a church was organized there in 1841. At the close of the missionary year last reported, the station had just been placed under the care of Mr. Richardson, the present pastor of the church, and was beginning to recover itself from the terrible moral evils that had swept over it like a desolating storm, during the whole of the preceding year. The congregations on the Sabbath were becoming large, the Sabbath-school was filling up, some backslidden professors were confessing their sins and giving promise of amendment, and the general aspects of the station gave pleasing indication that the Spirit of the Lord was again graciously at work among the people. These favorable indications have been continued, and the promises of good held out for the encouragement of faithful labor have been, like all God's promises, more than abundantly fulfilled. The church has received a large increase during the year, and at the close of it exhibits evidence of true spiritual prosperity. In January, of this year, Mr. R. wrote, that for some time past there had been manifest tokens of the presence of the Spirit of God among the people:

"His influences have distilled, softly and silently, like evening dew, upon the hearts of numbers. Although it has been but a still, small voice, yet we trust it has been heard and heeded by some who were ready to perish. Our Subhath-congregations have been large, and the people have been solemn and attentive listeners to the preaching of the Word. A church meeting for conference and prayer, and a meeting of inquirers for conversation and instruction, have constituted our weekly religious exercises. The average attendance upon the inquiry-class has been about fifty, several of whom give good evidence of having truly submitted their hearts to God; others are evidently in an interested, anxious state of mind.

"Within the last four or five months, twenty-three individuals have been admitted to this church, mostly on profession of their faith. A large proportion of them are heads of families. Three or four of the most intelligent, promising young men in

the congregation, are among the number."

A very encouraging feature in the work of grace, then going on, was the increase of feeling during the illness of the pastor, and his consequent absence of seven weeks from the pulpit. Of this he thus speaks:

"I learn from the deacons that there has been some increase of interest in the church of late. Since I have been laid aside, they are waking up to a clearer sense of their individual responsibility. They begin to feel that they have a work to do, and that they cannot depend upon 'minister' to do all. The meetings have been well attended on the Sabbath since they have been without preaching. Indeed, they have been much better sustained than they are in most churches at home, at such times, so far as I have been acquainted. Brother Beardslee, who supplied the pulpit one Sabbath, remarked that he had never seen a larger congregation gathered here on any ordinary occasion, and that there was a larger proportion of young people in it than in any other congregation with which he was acquainted on the island.

"Our Sabbath-school and Bible-class are quite interesting, and number about one hundred and forty members."

At that time, for want of a suitable teacher, there was no school at Brainerd. The people had voluntarily raised a subscription of nearly \$100 to sustain one, and were anxiously, almost impatiently, looking to the Executive Committee for a properly qualified person to commence it. By the accession of Mr. Moffat to the mission, this want has since been supplied. At the time of making the annual statement of the mission, the school had been in operation six weeks. Every Monday morning there had been an increase of its numbers, and there were then more than one hundred names on the list. An assistant teacher was greatly needed.

In his review of the year, Mr. Richardson says:

"If we should say that the past year has been one of arduous, exhausting toil that the trials, anxieties and discouragements connected with our work have been many and great, we should only affirm what is doubtless true of every year's experience in the life of every faithful missionary. And yet we feel that 'it is good to be kere;' for we believe that God has placed us here, and that He has a work for us to do, in laboring for the elevation and salvation of this long-abused, degraded people. The circumstances under which we entered on our work were peculiarly

painful and trying. The people here had lost all confidence in those who had been for some years their spiritual teachers and guides. They had proved themselves, if not blind guides, even worse—false teachers, inculcating the most pernicious errors in doctrine, and encouraging, by precept and example, the worst practices. As might have been expected, division and alienation of feeling among the members of the church had followed, and numbers were led away from God and duty, while the blighting, soul-destroying influence of such an unhappy state of things upon the minds of the unconverted may be better imagined than described. As a legitimate result, licentiousness has greatly increased, and several of the church have fallen into the snare, and have been excommunicated. The work of purging the church from these abominations has been a sad and trying one; but the great majority of the members have stood by their minister, and acted with promptness and decision, and the happy influence of faithful discipline impartially administered is already apparent. All have confessed their sin, and some show signs of true penitence. The position of the church on this subject is clearly defined, and, to some extent, a healthful public sentiment has been created. But those who have never lived where slavery has given a loose rein to the demon of lust, can form no adequate conception of the awful prevalence of impurity, in all its Protean forms, among the people of this island. The leprosy of moral pollution has blighted almost all that should be virtuous, lovely, and of good report in society. The marriage of a truly virtuous couple is an event of very rare occurrence. To stay the progress of this giant evil, and apply the principles of the gospel as the only effectual remedy, must be a prominent object of every faithful missionary's labors here.

"But while there has been much in the experience of the past year to try our

faith, tokens for good have not been wholly denied us. On the contrary, there have been many developments of such a character as to inspire hope and cheer us on in our work. Our Sabbath congregations have been uniformly large, and the preaching of the Word has been listened to with marked attention and interest. A large number who had gone off and attached themselves to a native chapel in this vicinity, during the confusion here, have since returned. The Sabbath-school, which had been almost entirely broken up, is now numerously attended, and in a highly prosperous state, and there have been several hopeful conversions among the young people connected with it. During the year the division and dissension engendered in the church have been mostly healed, and general harmony and good feeling now prevail among the members. On the subject of temperauce there has been manifest progress during the past few months. All who stand connected with the church were once pledged teetotallers; but during the prevalence of the cholers, they were advised by physicians to make use of brandy and other alcoholic stimuli as a protection (?) against that terrible disease. The result was just what might have been anticipated. In many instances their former drinking habits regained the ascendency. Recently, however, the cause has received a fresh, and, we trust, permanent impulse. Several who had relapsed into their former habits have confessed their sin and promised

reformation, and the church as a body have renewed their pledge.

"But it is the hope and belief that these external indications of progress are the ground fruit of an internal section." Spring the start of the records that

genuine fruit of an internal work of God's Spirit upon the hearts of the people that affords us the strongest encouragement. Although we cannot report any remarkable awakening among our people during the past year, yet we have good reason to believe that the Holy Spirit's influences have been silently operating upon many hearts. There has been no time for several months when there were not a goodly number in the congregation who seemed truly anxious to be taught the way of life

and salvation, and almost every week has furnished some new cases of awakening. No communion season has passed without several additions to the church by profession. Our plan has been to have the candidates under weekly instruction for several months previous to their public examination before the church, which usually takes place three or four weeks before the time for their admission. In this way an opportunity is afforded for testing their religious knowledge and experience, as well as their daily life. Nor will it be thought strange that rigid and repeated

as well as their daily life. Nor will it be thought strange that rigid and repeated examinations should often reveal such a state of heart or life as renders it necessary to refuse the application.

"One young man, of more than ordinary intelligence and promise, who was hopefully converted last fall, is now engaged as an assistant in the school at Mount

Patience, and is also prosecuting his studies with the intention of preparing himself for more extensive usefulness. I must not omit to mention that we feel greatly encouraged by the recent opening (or reopening) of so large a school at this station, and the general interest manifested by all classes in its success and prosecutive.

perity.

"Aided (in part) by funds from the Society at home, the buildings on the station have all been painted and repaired. A new iron roof has been put upon the Mt. Patience house, and the chapel has been partially ceiled overhead in order to render it more comfortable, as the radiation of heat from the iron roofing, on a clear day, was very oppressive. The following statistics will help you to form a correct idea of our situation and prospects:

| Average congregation on the Sabbath400 | | |
|--|----------|----|
| Number connected with Sabbath-school and Bible-class 190 | | |
| " church when we came | | |
| excommunicated during the year | | |
| " dismissed to other churches 3 | | |
| " deceased. | 7 | |
| received by profession during the year 42 | | |
| would made 4 am letter 3 | | |
| Present number of church members | | |
| Number of adults baptized 29 | | |
| " " children " | | |
| Present number of inquirers | | |
| Amount contributed for preaching \$45 00 | | |
| " chapel and station purposes 138 56 | | |
| " subscribed " Mt. Patience school | | |
| Labor performed on Station, (300 days at 25 cts.) 75 00- | -\$366 4 | 13 |

"Only about one fourth of the amount subscribed for the school has been actually paid, as the year did not commence until June, and the whole was not due until the expiration of six months. Sickness and the great scarcity of food have very much lessened the amount of the church's contributions the past year; but they have done better than many churches at home, I believe. I will not say they have done what they could."

Eliot.—This station, which suffered so severely from the ravages of the cholera during the preceding year, has been most mercifully spared from that fatal disease, the small pox, that has made such dreadful havoc in most parts of the island of Jamaica during the present year. With the single exception of a little girl in Mr. Thompson's family, no member of his church or congregation has been attacked with it.

Concerning the spiritual state of the station, Mr. Thompson says:

"Our Sabbath congregations continue about the same in number as last year. There is a growing interest among our people on the subject of vital godliness, and an increasing feeling that God requires a right state of the heart, and not merely an outside show. There is a decided improvement in their social, intellectual and moral condition, and the better informed among them are becoming much more enterprising.

"We have every reason to believe that God has been, and still is, favoring us with the precious influences of his Spirit, without which all other blessings would be of little value, and all our labors fruitless. It is God who has given the increase, and to Him be all the praise. During the year there have been fifteen persons received into church fellowship—all except one by profession.

"Six have been excommunicated from the church, and one suspended, for

"Six have been excommunicated from the church, and one suspended, for offenses connected with licentiousness, which is yet the crying sin of the land. I am happy, however, in being able to say that most of those who were received into the church during the previous year are still holding on their way. Most earnestly do we desire a return of the renewing influences of the Holy Spirit.

"The pecuniary distress of the country continues, aggravated by the failure to

| prepare and plant the grounds during the provalence of the cholera. To raised here for the support of religious institutions has been conseque We have received for the Minister's support. | he amount |
|---|-------------|
| raised here for the support of religious institutions has been conseque | ntly small. |
| We have received for the Minister's support | 86 46 |

" " Building and Church purposes 67 75
" " School purposes 57 60

\$211 81.

Soon after the commencement of the year the school at Eliot was suspended, consequent upon the death of Mr. Campbell, its former teacher. Mrs. Thompson commenced teaching about the middle of October, and continued to do so until the arrival of Miss Blakely, who taught five weeks previous to the August vacation. After this short experience Miss B. writes:

"I have not the least cause for discouragement in relation to their advancement in science; indeed I entertain high hopes in relation to their intellectual culture. Would that I had reason to be as sanguine in respect to their moral culture! My hope is in God, that He will turn their hearts to Him, and give them a tender conscience."

Union.—The missionary in charge of this station sustains the office of a pastor to the churches and congregations at Hermitage, Chesterfield and Devon-Pen. The people comprising the congregation have nearly all removed their residences from the first named place, in consequence of their inability to procure land. Mr. Wolcott continues, however, to preach there every alternate Sabbath, to a congregation not much diminished in number, although most of the people have to walk from two to five miles. Chesterfield is regarded as the proper centre of labor and of influence at this station. Devon-Pen is an out-station of Union.

Soon after the commencement of the present year, Mr. Rennie, the teacher at Devon-Pen, was dismissed from the service of the mission, for reasons seriously affecting his moral character. In January, Mr. Charles B. Venning, formerly a teacher at Brainerd, was appointed to the same office at Devon-Pen, since which the school has been more prosperous than ever before. The severe sickness of Mr. Venning, from which he is just recovering, has prevented him from making the usual statistical report of the school. The prevalence of the measles, the small-pox, and the kine-pox, had, for a short time, considerably interfered with the regular attendance of the children. Mr. Venning officiates at Devon-Pen the Sabbath that Mr. W. spends at Hermitage.

The school at Chesterfield is now under the charge of Miss Dean, formerly the teacher at Oberlin. At the time of making our last Annual Report Miss Dean was in this country, having been compelled to leave the mission on account of ill-health. She has recently returned to Jamaica, much invigorated, and with strong hope of being able to continue there.

In his annual statement Mr. Wolcott says:

"The desire of our heart seems to linger, but there is some prospect of better things. I think we have gained a decided advantage, and hope we shall be able to retain it. The completion of our new house, the presence, labor and influence of our excellent teacher, give us some ground to hope. Only three persons have been received into church membership at Hermitage during the year. One woman has been excommunicated for theft and other improprieties, and two persons have been under discipline, but they now manifest penitence and reformation.

"The influences at Devon-Pen at the commencement of the year were very unfavorable, but the appointment of Mr. Venning restored confidence, and there now seems to be a better state of things than at any previous time since I joined the mission. Several persons have lately presented themselves as subjects of religious interest, and may soon be received into church fellowship.

"To the people of my charge the year past has been one of mingled afflictions and mercies. Sickness has been uncommonly prevalent, especially in the forms already mentioned, and the small-pox is still among us. Many have died. Three sisters of the church have been called away within about five weeks. Our spiritual health, too, has come far short of "perfect soundness." But, on the other hand, the earth has brought forth its accustomed increase, and still promises to yield an abundant recompense to the laborer; and we too are yet permitted to enjoy and to do. The way is preparing for a more bountiful harvest in spiritual things. Our people seem to take new courage, and we are evidently gaining the confidence of these second as

"But after all, I am often disposed to inquire: What good am I doing! What good is any body doing! Of what use the expenditure of so much money, talent, life, to so little purpose! Must not our friends get discouraged in the same labors continually repeated, and increasingly demanded! But, then, remove us; cause our labors, insignificant as they are, to cease; and the whole catalogue of gross abominations, whose fruit is present wretchedness and eternal despair, rolls its dark night over this otherwise comparatively redeemed and happy people. For after all the poverty, the ignorance, the vileness, the degradation that exists, there is much of good, much that is worth laboring for. There are souls to be born and nourished to everlasting life, and why regard the cost! How much does it cost to sustain the body, yet the cost must be constantly repeated. How much is done to support hospitals for the unfortunate poor, and shall we grudge doing for those whom Satan has robbed of all spiritual good!

"The receipts of the station have been: For support of minister, \$38.91; church and station purposes, \$28.36; school do., \$16.50; school house, \$53.94; total, \$137.71; besides much that has been done in the shape of day's work."

Oberlin.—The removal of Mr. Olds from this station, to commence a new one at Golden Vale, and the absence of Miss Dean, left it nearly destitute of regular missionary labor for the first eight months of the year. In November last, Rev. P. M. Way, then pastor of a church at Albany, N. Y., received his appointment as a missionary for Jamaica. With the consent of the Executive Committee he remained at Albany during the whiter, for the purpose of completing a regular course of studies at the Medical College there, from which he has since graduated. He sailed from this country the last of March, and arrived at Kingston, Jamaica, April 24. In June, Mr. Way wrote:

"I find the people much in advance of what I anticipated. The seed sown has taken root. There are some well-instructed and well established Christians. The youth also give evidence of moral and intellectual training. But, on the other hand, there are some who act as though they believed it were a virtue to deceive God and man. We have also a terrible rum influence against us. There are twelve rum shops within three miles of this station! We were obliged, soon after my arrival, to expel one member for engaging in the rum traffic. Many churches, both ministers and members, sustain its use. These are dreadful influences to contend against... The influence of this church is working good, and I believe will ultimately correct the evil which has crept into some churches around us. Our congregations and Sabbath-schools are increasing, and every thing looks encouraging. Our trust is in God."

At that time several of the schools connected with the mission were closed, for want of teachers. Mr. Way was greatly affected at seeing so many children neglected, and, contrary to the advice of the mission, resolved to commence a school himself at Oberlin. He makes the following earnest appeal for help:

"Where are the pious young men and women who are ardently praying that some door of usefulness may be open to them! Where are the churches to which these pious, devout Christians belong? Will they not raise a few handred dollars each for teachers, and send them to Jamaica? The amount of good which might be accomplished by their devoting only a few years to teaching, eternity alone can disclose."

Miss Hicks commenced teaching there, in June, a school of thirty-two scholars.

Her first impressions only have been communicated. She finds teaching there much more difficult and laborious than at home, but not more so than she had anticipated.

Providence.—This station, formerly attached to Oberlin, is now under the special care of Mr. Hall. In August, 1851, Mr. Olds and Mr. Hall formed a church at Brandon Hill, a short distance from Providence, of which the people requested Mr. Hall to become the pastor. He preaches there each alternate Sabbath, at so early an hour that he returns to Providence to preach at the regular hour for service. Mrs. Hall taught the school at Providence during a part of the year, and was succeeded by Charles Sims, a native of the island, who had been for some time previous in the family of Mr. Olds. The scarcity of provisions, resulting from causes already referred to, was so great that he closed the school in May, expecting to recommence in September.

"During the past year," the report says, "we have enjoyed no special outpouring of the Holy Spirit; yet on the part of some there has been a constant freshness of soul, and growth in grace. Our prayer and general conference meetings have usually been well attended. We can see a general progress among the people. Some reforms are slowly doing their work. As the people become enlightened on important subjects, we see some of them taking correct and decided ground. But I cannot say so of all, for some hold back. Either they do not see the truth, or they will not obey it. I fear they love darkness because their deeds are evil."

The church at this station now numbers forty-two members. Six have been received during the year. One has been removed by death, and one has been cut off.

The people attached to these congregations pledged about \$100 for the support of the institutions of the gospel among them. Owing to providential circumstances, explained elsewhere, this has not all been paid.

Mr. Hall points out some of the hindrances to the progress of the gospel in Jamaica. Among those that are peculiar is the fact that almost every one is religious after his sort, whatever may be his character. Few can be met with who do not profess to be serving God, yet multitudes of such are living in gross violation of every Divine command. The multitude of little chapels to which such persons may be attached increases this evil, and subjects those who would go out into the highway, and compel men to come in, to the charge of proselyting. Mr. Hall says:

"A gospel that promises men eternal life, while it leaves them in drunkenness and fornication, is surely 'another gospel.' Ministers dying of delirium tremens, and ministers baptizing and receiving to the communion of the church those whom they know to be drunkards and fornicators, are occurrences with which one may become acquainted in Jamaica."

Mr. H. gives full credit to the fact that in some of the chapels by which he is surrounded God'is worshipped in sincerity and truth, and the people truly benefited.

In view of the judgments that are abroad in the land, Mr. Hall says:

"I suppose the masses were never more hardened than at the present time. If they are ever brought to understand and embrace the gospel, it must be by protracted and persevering labor." . . .

"The night grows darker. The waves of drunkenness, and licentiousness, and death roll higher and higher, and are sweeping off multitudes on all sides, and it sometimes seems as though they would carry all before them. Yet the reasons for becoming discouraged and retiring from the field are also reasons for toiling on. If the gospel can save the world, it can redeem Jamaica. We need faith. We need the outpouring of the Holy Spirit. Satan seems to triumph now; but 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him?"

Golden Vale,-This is a new station, opened by Mr. Olds in September, 1851. Copious extracts from Mr. Olds' letters have been published in the American Missionary during the year. His annual statement bears date July 19, 1852. In it he

SIXTH ANNUAL REPORT.

"We have first (we hope with joyful and grateful hearts) to acknowledge the good hand of God upon us in our persons and family, and upon the people with whom we have labored. Although for months we have been surrounded by the pestilence that walketh in darkness, and the destruction that wasteth at noonday, yet it has not entered our dwelling. It has indeed come nigh to us, but God has thus far thrown around us the 'everlasting arms,' and shielded us from the ravages of the destroyer. The report of my labors with this people commences with about the middle of September, 1851. As I have informed you in previous communications, we found them in great darkness respecting the way of salvation through Christ. Their imperfect knowledge of Christianity is so commingled with gross superstition, that one almost feels that it were better for them not to know any thing of it. And yet I hope some of them, through the glimmerings of light that reach their eyes, discern savingly gospel truth.

"Our congregations, during some of the first months we were here, were not large, but varied from one hundred to two hundred; but were on the whole, gradually increasing, until our place of worship was too strait for us, when we commenced fitting up the house which the proprietor of the property kindly gives us the use of, It is a substantial stone building well roofed with slate. Our chapel-room will comfortably seat three hundred, and in good weather it is generally well filled. Our seats hitherto have been but temporary ones, but we are now well advanced in supplying permanent seats. The pulpit also is nearly completed. All this is done with the trifling expense to the Society of about \$40.

"There now appears to be every prospect of there being a large and permanent

congregation at this place."

Mr. Olds' congregations, like those at the other stations, have been greatly affected by the prevailing disease. It is estimated that not less than a thousand cases have occurred within five or six miles of his station. The report continues:

"It would seem as though the people, while groaning under their chastisements, would bethink themselves, and turn to God; but, alas! many of them, I fear, are becoming hardened in their sins. Divers of them, when they get well, seem to flatter themselves that, now they have passed all danger, they may return to their pleasures and live for this world. Pray for us, that these afflictions may be same-

tified to the spiritual and eternal good of this people.

"Although we meet with many discouragements, there are yet many interesting features in this field of labor. I have already, in other communications, spoken of the interest I felt in my out-stations, eight in number, where I preach on week days to little congregations, varying from thirty to sixty. That interest still continues. For the present, however, our meetings are suspended at several of the outposts, on account of the prevalence of the small-pox. Often in these little assemblies, when Christ and his claims are held up before the mind, the silent tear may be seen stealing down the cheek, giving rise to the hope that the Word is not preached in vain; although, alas I the people are governed so much by mere feeling, that a present good impression is liable to pass away. I often think that many of them do really purpose to lead different, if not new, lives. But they are so excitable, and have so few fixed principles to guide them, that as soon as they go out from under the sound that the sound when the first extraction tribus them that the sound is the sound when the first extraction tribus them. of the gospel, when the first gust of temptation strikes them, they fall. Those that have really embraced the gospel (I hope there are a few such) are but babes in Christ. They need constant care and nourishment; and it must be the 'simple milk.'

"At present I see no flattering encouragements to hold out before you, except this: We are in the midst of an ignorant, needy, and degraded people, for whom Christ died, and in behalf of whom we have the promise of God that we 'shall reap if we faint not.' And we believe the Word of God standeth sure, and that that Word, spoken in faith and love, will not be in vain, and that ere long we shall see the fruit of our labors. Our Sunday-school is, we think, an interesting one. The

attendance is from one hundred to one hundred and fifty. But we much need more teachers. We have no teacher, except from our own family. We also have a catechetical exercise after sermon in the afternoon, which is attended by almost the entire congregation. This exercise I rank among our most profitable ones. Its chief design is to get the great doctrines of Christianity before the minds of the people in as plain and simple a manner as possible; and hence the best opportunities are given to come in contact with some of their superstitions, which I hope are beginning to yield under the repeated impressions of gospel truth.

"I have as yet made no effort to collect from the people, except for the chapel,

for which small contributions have been made.

"A school was opened here in October last, and has been continued up to last week, with the exception of the Christmas vacation. For the last few months the attendance has been from twenty-five to thirty per day."

There are some things connected with the history of Jamaica and its missions, for the last two years, that remind us of the providential dealings of God with the Hebrew nation, when he brought them out from their slavery to the Egyptians. With a high hand and a strong arm he led them forth by the hands of his own divinely selected agents. For a time-a short time-they walked according to his commandments, and with gratitude of heart thanked him for his favors. But they rebelled against him, and many of their teachers corrupted his Word, and by precept and example taught the people to err. God visited them with afflictions, judgment followed judgment, and they were led through the wilderness forty years, until all the men that came out of Egypt had died, without entering the promised land. We will not attempt to trace the parallel. It would be presumption in us to say that God, after having broken the yoke of the oppressor, required a whole generation in which to relieve a race from the abominations and impurities engendered by slavery, and prepare them for the enjoyment of a rational liberty. There is, however, enough of similarity in the case to justify the attention given by our missionaries to the youth of Jamaica, that they may be trained to avoid the evil examples of their oppressors and those who have suffered under them.

The brethren of this mission indulge the hope that their labors there may enure to the benefit of poor plundered Africa. They suggest that Jamaica may be the most favorable door through which to enter that continent; that missionaries first acclimated to the climate of the island would be better prepared to labor in Africa than any that could be sent out from this country. They also hope to raise up in their mission-schools well-educated and pious men, natives of that tropical climatewhom the Lord will make use of in regenerating the land of their ancestors. Thus far our missionaries find too much to do in Jamaica, and become too much attached to their work, to consent to a transfer, without a more manifest indication of God's will than any they have yet seen; but we do hope, with ardent longings and many prayers, that some under their training may yet be found prepared of God to go to Africa, and plant the standard of the cross in that region and shadow of death.

More missionary help, especially that of teachers, is needed at this mission, and our brethren send to us their imploring cry. English Friends have made a donation of five pounds to each of the schools, but more teachers and larger donations are still wanted, and the brethren look to the Executive Committee for a supply. We present their appeal to the members of the Association:

"And now, dear brethren, allow us to ask briefly, What shall we do! Shall we go forward, half doing what we undertake, or do but a small work when we might as well do a large one? Shall we lengthen our cords and strengthen our stakes, and move onward and upward as Providence opens the way, or shall we stand still? We say, God willing, we will not stand still. We have greatly desired of all not square

to be as little burdensome to the Association as possible. We have purposed to make our mission an economical one, but the time appears to have come when the way is fully open for us greatly to increase our labors, especially in providing schools. This will involve a larger expenditure for the mission. . . . What say you! We will not be individually extravagant; we will observe the strictest economy; but may we not say,—and that, too, with your approbation and support,—'We will enlarge our borders' 1"?

OLIBUE MISSION-MINNESOTA TERRITORY.

CASS LAKE ... Missionaries, Rev. Aloneo Barnard, Francis Spees, John Smith, Mrs. Barnard.

RED LAKE......Missionaries, Rev. S. G. WRIGHT, O. A. COR, D. B. SPENGER, J. S. FIRHER,
ROBERT LAFPERTY, E. W. CARVER, MRS. WRIGHT, MRS. COR, MRS. SPENGER, MRS.
FISHER, MRS. LAFPERTY, MRS. CARVER, and MRS. LEONARD.

DR. WILLIAM LEWIS and MRS. Lewis, in consequence of the feeble health of the latter, have not yet been able to return to their sintion, but remain at Belle Prairie.

Mr. and Mrs. Kinney are on their way to join the station at Cass Lake. Total, 21.

Mr. SMITH, Mr. and Mrs. Carvine, Mrs. Leonard, and Mrs. Lappeary have joined the missionaries since the commencement of the year.

Red Lake Station.—This is the oldest station connected with this mission, and the state of things there is highly encouraging. The band among whom it is located have made more improvement than any other in that region of country. Mr. Spencer, who lately visited this station, says: "It is gratifying to behold the continued and increasing attention of the people to agricultural pursuits. The crops look remarkably well."

The church established here has now in it seven native members, all of whom are reported as giving good evidence of piety. It has, during the year, lost one of its members, who died March 1st. For some weeks her mind was in great darkness and thus she apparently died. She revived, however, for a season, and expressed the utmost confidence that the Lord had forgiven and prepared her for His holy dwelling place. After this she remarked frequently that she was ready and-willing for her summons. Her last end was peace. One Indian, who was excommunicated from the church about six years since, has been, with another backslider, hopefully reclaimed, and they now give good evidence of piety.

Mr. Bardwell gives the following interesting account of an aged member of the

"The old grandmother, whom I baptized two years ago, is still living. She is nearly blind, but, so far as I can learn, is 'walking in all the ordinances of the Lord blameless.' She is the most faithful and constant attendant on the means of grace in the whole band. She often comes without any one to lead her, feeling her way with her staff, and crawling upon her hands and knees on a log across the river to get to meeting. Such is her love for the Saviour, and her anxiety to hear the truths of the gospel, that she is invariably here on the Sabbath. Last spring, her daughter, with whom she lives, went away several miles to make sugar. The old woman was obliged to go with her; but it was a great grief to her to be so far away from the mission that she could not attend meeting. A desperate effort was made to get her to join her heathen relatives in the medicine dance while she was away. They thought that if she was only away from the watch-care of the missionaries a little while, they might succeed; but she stood firm, and resisted all their temptations. They finally gave it up, and concluded that she was truly converted. She was overjoyed to get back again under the wing of the mission."

A late letter from the mission says of her: "Old Dorcas is yet alive, but so feeble and blind that she cannot come to meeting any more; but she tries to keep the Sabbath, and to unite with her fellow Christians in worship, by kneeling down in the lodge for prayer, whenever she hears the bell ring for religious meeting."

There was a manual labor boarding-school commenced at Red Lake last fall, which now numbers twelve, and more are to be received this fall. For \$25, with a little aid from Government, a child can be supported in it for a year. Mr. Bardwell has obtained pledges for the support of eleven children for five years or more. He says:

"I think this a very important movement, and should be glad to carry it into operation at each station. If children can be taken under the entire control of the mission, and subjected to a healthful discipline, it will be much easier to mould their characters aright than when they remain with their parents. If they depend upon them for food, they are very irregular in their attendance. When their food is exhausted, they are obliged to remove for a time to some other place where they can fish and hunt, and will be absent from one to six months, and by the time the children can enter school again they have forgotten nearly all they had learned. By this process they become discouraged, and much of the labor of the missionary is lost."

The mission regard it as much wiser to educate the children in the Indian country, where the teachers can be elevating the mass of the people at the same time, than to bring them out among the whites to be educated. They say:

"Where the latter course is pursued, the mass of the people remain in iguorance and degradation; and when their children are educated and return to their homes, they have no companionship with their former friends, nor their friends with them. Every influence is calculated to drag them down. I have never known an unconverted white man, however well educated, to withstand that influence for any considerable length of time, and we cannot reasonably expect nativeste do so. If they are educated among their own people, and in the mean time properly trained to labor, the school will naturally have an influence upon the mass, and any improvement made will be more likely to be permanent."

Great suffering from hunger is anticipated in the Indian country during the coming winter. It is said that the water has not been so high within the recollection of the oldest Indian as in the present season, and that probably no rice will be gathered this year. From this scarcity it is hoped the Red Lake band will be exempt. The mission letter says:

"The Indians are cultivating more land than any other band in this part of the country. Their crops look well. It is quite cheering to see how much improvement they have made this spring. Some have enlarged their gardens to twice their former size, and the band generally have done twice the usual amount of labor. We trust there are better days at hand. There is a steady increase of interest manifested, and they begin to see the necessity of cultivating the soil for a living."

Lucy, a converted Chippewa young woman, is an assistant at this station. She has been six years in the mission, and is sister to Hannah, who died at Oberlin. She is now in her twentieth year, and is a good interpreter, a valuable helper, and decided Christian.

Cass Lake.—Mr. Barnard and wife have been almost alone at this station during the greater part of the year. Mr. and Mrs. Fisher removed from here to aid in opening a new station contemplated on Red Lake, and Mr. Spees came into the States for the improvement of his health. Mr. Barnard has got his printing press in operation, purchased by funds contributed mostly by Sunday-schools, and has printed in Ojibue a little book of one hundred and four pages, which he thinks will be of great advantage to missionaries learning the language. The many demands on his time have prevented him doing much in this way.

No statistical report of the mission has been received. The school was suspended for the want of a teacher. February 5th, Mr. Barnard reported the hopeful conversion of a young Indian who had been a short time a member of his family.

The station at Lake Winnepeg has been relinquished. Soon after its establishment, in 1850, it was found that there were in the band settled there some who were willing to annoy the mission all in their power, by pilfering from them, and in one or two instances by killing their cattle.

The chiefs promised to restrain these evil-minded ones, but they were either unable or unwilling to do so. When Mr. Bardwell was there, in 1851, he met the Indians in council, and it was hoped that the measures then adopted would prevent farther depredation; but instead of this, things waxed worse and worse, until nothing was safe. The Indians freely confessed that all were united in the thing, and their only plea was, that inasmuch as some among them would steal at any rate, the odium of which all must share alike, they concluded that all also might as well partake of the benefit.

In communicating the decision of the mission to relinquish their efforts at Lake Winnepeg, Mr. Spencer writes:

"Do you ask, in view of these apparently disastrous results, if we regret having gone thither? By no means. Why should we! We felt, and still believe, that the Lord first put it into our hearts, and that he has been with us even to the end. Having done what we could, our mission is closed. They have had the gospel faithfully preached to them, and at the great day of final account our skirts will be clear of their blood. But who can tell what will then appear as the result! Who can tell but that the seed may yet spring up and bear fruit to the glory of God! That much good has been accomplished in various ways, we are well assured."

Wabashing.—At the recommendation of Mr. Bardwell, the mission were authorized to open a new station among a band of Indians at Wabashing, on the opposite side of Red Lake, and about fifteen miles from our mission. The Indians in council agreed to give to the mission as much land as was wanted for cultivation, a place to get timber for building and firewood, and a place to cut hay, get water, and catch fish, and to secure to the missionaries all the rights that any of the Indians had. They promised also to restrain their children, and not allow them to steal; and to assist the missionaries in putting up their buildings.

In consequence of the sickness of Mr. Fisher and his wife, the establishment of this station has been delayed, and it is doubtful whether the brethren will be able to complete their buildings so as to commence operations there this fall Mr. Coe and Mr. Carver had been over to assist the Indians in ploughing their lands.

Mr. and Mrs. Tanner, who were connected with the station at Lake Winnepeg at the time of its relinquishment, have since been laboring at Pembina, a settlement on the extreme northern boundary of the United States territories. Mr. Barnard has been strongly urged to establish himself there, and is inclined to do so, so soon as his present place can be supplied. He says:

"There is a large field opening west of us in the region of Lord Selkirk's settlement, where brother Tanner is now laboring among the halt-breeds and Indians. According to his testimony and that of Rev. Mr. Black, Presbyterian minister of the settlement, much good might be done there, could this field be taken soon. The accounts from these brethren are very similar to those given by the brethren in Africa. Roman Catholics are anxious to hear the pure gospel, and want their children to be trained in a Protestant school. They literally follow brother Tanner around from house to house, and gather in crowds to hear the words of life, notwithstanding the anathemas of their priest. From all we can learn we are strongly of opinion that something ought to be done, and that speedily. . . . In speaking of this field, I do not wish to be understood to say or think that there are no obstacles in the way of the gospel. Satan will dispute every inch of his territory."

He adds, that the brethren at Red Lake agree with him in his estimate of the

importance of this field, and of the expediency of immediately occupying it. He will probably remove there.

Post-offices have been established at Red Lake and Cass Lake, and Messrs.
Wright and Barnard are appointed postmasters.

One of our missionaries has often been asked whether the Indians ever ate human flesh. He relates the following facts:

"There is an old Indian woman and one of her daughters here now on a visit, who, with her husband, son-in-law, and daughter, killed and ate fifteen persons last winter, not many days' march from this place. What makes the act more horrible is the fact that most of the persons eaten were her own children and grandchildren, and that it was done when they could get fish to eat, and therefore were not in a state of starvation. The report is that the old man and one of the sons, who were engaged in this cannibalism, have been recently killed by other Indians, to prevent their going still farther in this work. The surviving daughter, who helped to eat a sister and her children, and all her own children, has threatened to eat some of those who killed her father. That daughter is here. She and her mother have been to our house to-day."

CANADA MISSIONS.

The amount received for these missions during the past year is \$605.58, and the expenditure \$1,441.14.

Since the date of our last report, Rev. E. E. Kirkland has received an appointment as missionary at New-Canaan, C. W., and Miss Lyon as teacher at the same place. Miss Shadd has received an appointment as a teacher at Windsor, C. W.; and Rev. D. Hotchkiss was dismissed, at his own request, last June.

Mr. Wilson reports that a large part of his time, and much of the time of his wife and her sister, has been devoted to administering to the temporal and spiritual necessities of fugitives from the United States. He agrees in part with the intelligent and philanthropic ministers and agents who have strongly recommended a discontinuance of the practice of sending clothing from the States for the supply of fugitives and others, but states that so far as his district is concerned, the "winter calls for aid are numerous, and some of them very affecting," and he has frequent opportunities of aiding the poor and suffering by distributing among them wood, breadment, flour, bedding, and articles of clothing. He says:

"Occasion for the bestowal of charity upon them in any form has greatly diminished. We think it best that fugitives should be well clothed and cared for during their transition state from slavery to freedom, and then, with but few exceptions, be left to rely on their own energies and take care of themselves.

"I succeeded, a few months ago, in organizing 'the Refugee Slaves' Friend Society of St. Catharine's,' which embraces many of the most respectable citizens of the place. Though of but recent organization, it promises much good. For the relief of suffering we think it right to depend more on local charity, and less on aid from abroad, as the giver and receiver are mutually blessed.

"During the month of July twelve colored persons, of both sexes and all ages, formerly slaves, were brought here by a slaveholder from North Carolina, and committed to my care till they could be permanently settled. Their master died about a year ago, and set them free by will, and left considerable property for their benefit. Their prospects are encouraging. Some twelve or fourteen colored people arrived here a few days ago."

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He has labored as an assistant preacher at St. Catharine's, where there has been a revival of religion the past winter, and a number of souls, chiefly in the African Methodist Society-forty, as is thought-have been hopefully converted to God. Mrs Wilson and her sister, the latter giving her services gratuitously, have taught a school during the past year with encouraging success.

Mr. Hotchkiss, instead of confining his labor to Amherstburg and vicinity, as in previous years, was instructed to visit several places where he could gather congregations to listen to his instructions, to which he preached frequently, in turn. During a portion of the year his daughter taught a small school in the neighborhood of Amherstburg. His health becoming impaired in consequence of his arduous labors and many discouragements, he solicited a dismission, which the Executive Committee granted.

Mr. Kirkland was appointed at the commencement of the year. He had already spent several years in Canada, at Dawn Mills, Queen's Bush, and New-Canaanlaboring with Mr. and Mrs. Brooks, and nearly all the missionaries in Canada, after leaving the Mission Institute in Illinois, where he had been a fellow-student with Mr. George Thompson, of the Mendi Mission. In describing his field of labor, Mr. Kirkland says:

"In three or four townships in this vicinity there are as many thousand colored people. This is, without doubt, the best part of Canada for the fugitive. There are many of them scattered among the white people, renting or leasing farms, and working as hired men. In several places in these townships so many are in one neighborhood that a school of from twenty to fifty could be gathered; and in two or three places as many as seventy scholars can be obtained within a convenient distance. There are four or five schools, in two of which there are colored teachers sustained by the people. I think that more than one half, and perhaps three fourths of the children of these townships do not attend school. There is certainly a call for schools, and I am in hopes some plan may be devised to get a larger number in op-

In a short letter he writes as follows:

"There has not been as bright a prospect of usefulness for years past as at present. Some of the prejudices that existed appear to be giving way, and new doors are opening for the preaching of the gospel. Our settlement is rapidly enlarging, some

of the settlers fresh from the land of bondage. A large number have come from slavery recently; I think as large as during the same time any previous year.

"The Fugitive Slave Law appears to be a dead letter in its operation, judging from the number who get safe to Canada. The abolitionists, by their kindness during their flight, have secured to a great extent their confidence. This prepares them to receive the gospel from the missionaries, when they get to this asylum of the oppressed; and were it not for the counteracting influence of aspiring leaders who prejudice their minds, much good might be done.

"The fugitives are evidently progressing in intelligence and in means of acquiring The lugitives are evidently progressing in intelligence and in means of acquiring a livelihood. There is comparatively little suffering among them. The demand for schools is increasing. I think there is no way that so permanent a good can be accomplished among this people as to pour light and knowledge into the minds of the rising generation. There is a call for several efficient teachers, the coming winter, in this region. Our school in this place is prospering, and we expect an increase in numbers the coming winter. numbers the coming winter. The Lord sparing my life and health, I hope to accomplish more the year to come than in any year since I came into this part of the field. We know of teachers who are willing to come to Canada, if they can be sus-

During the past year Miss Mary A. Teall has derived her support principally from this Association, and has labored with her sister. Miss Susan Teall, in its service. They teach a school that was commenced by Miss Coburn, afterwards Mrs. BrooksThis school is composed of white and colored scholars. Up to the summer of 1850 they were all colored children, with two or three exceptions. As the colored people began to move away, in order to obtain lands at a cheaper rate, the number of colored scholars diminished, and their places were supplied by the children of white settlers, most of whom are as needy as the colored. It is obviously for the advantage of both white and colored that they should be taught in the same schools, and Miss Teall says, "I feel just as much in the path of duty in laboring for the children of the destitute white settlers as for the children of the colored." She adds: "During the winter of 1850-51, our school numbered eighty scholars, thirty of whom were colored children; and during the summer of 1851 there were forty-two scholars. of whom only eleven were colored. The last winter we have had forty-three, of whom seventeen were colored."

Miss Teall, writing for her sister and herself, gives a very gratifying report of their labors and their success, and we take pleasure in extracting the following par-

"In connection with the school, I commenced a Sabbath school in February, 1849, and have continued it ever since, both summer and winter. Sometimes it has numbered between one and two hundred; in the winters generally about sixty, some-times more. In it much good has been done, we humbly trust. Much seriousness has been manifested, and between twenty and thirty of the scholars have professed a change of heart. Some parents, and in some cases whole families, have entered the kingdom of our Lord and Saviour; in all, more than forty have joined the church. There are others who we have reason to believe have passed from death unto life, who have not made a public profession of their faith.

"We have also a female prayer-meeting every week, in which we trust much

good has been done.

Since I came here, more than two hundred have learned to read; many have learned some of the common branches, and some, all of those usually studied in common schools. Some children, whose parents have removed to a great distance in the interior, have travelled a hundred miles back to me, through the forest, to get books and clothes. In some cases I have been under the painful necessity of send-

ing them empty away, having nothing to give.

"Besides the care and responsibility of the schools, meetings, visiting the sick, &c., I have taken in little girls to board (who could not otherwise get in school) more or less for two years. Last winter our family numbered ten. The parents pay as far as they are able, some in part and some the whole; but most of them we have boarded gratuitously, trusting in the Lord. The timely assistance rendered by my sister, since her appointment, has kept me from sinking under the work which I had undertaken to do. Perhaps I erred in undertaking so much, for our Master requires no more of us than we are able to bear. But when I read the words of our blessed Saviour, 'Go ye into all the world, and preach the gospel to every creature,' I feel to wish that this body was made of iron, and these nerves of steel, and that I could have the privilege of wearing them out in the vineyard of the Lord.

"Some of my friends have asked why I wished to remain in Canada. My answer has been, 'There I have suffered most, and there I have enjoyed most;' and I have said, 'There let me die.' Yet I trust that I am prepared to say, 'Not my will, but thine be done,' O God. If my work is done here, and the Lord calls elsewhere, I can now say, 'Here, Lord, am I; send me.' When I first entered this field I said I was willing to be any thing, to do any thing, or to go any where for Christ's sake.

Though I understand more fully than ever the meaning of those important words,

yet I can still adopt them as the language of my heart.

"It is my wish now to secure my place, enlarge the house, repair the schoolhouse, and make the station a permanent one. To do this will require funds. If our friends will lend us a helping hand this year and next, I think after that the Mt. Pleasant Mission School will become self-sustaining, and be an honor to society, and a blessing to the world."

Miss Shadd is a colored teacher. She had taught in New-York and elsewhere

and was recommended by intelligent colored ministers in that city as an experienced and successful teacher. Her reports have been full and satisfactory. She says:

"The children make encouraging progress in the every-day school, and in the Sabbath-school there is a large attendance. In both schools we labor disadvantageously, from a want of books. Bibles and other suitable books are needed. The parents have purchased a few. I am not really in favor of begging any thing for the people, for I think they might procure a sufficient supply of books for both schools. Though poor, they are by no means utterly destitute, as some interested persons untruly represent. But, like the parents of Sunday-school scholars in other places, they do not appreciate the necessity of an adequate supply of books, or keep up with the progress of the age. Books are sent here for schools by benevolent persons, but I have not been able to obtain any of them.

"My engagement with the Association is for one year. My desire is to labor here many years, if it be God's will, provided the opposition of malicious persons does not drive me away. There is prejudice and misrepresentation even among those who should sympathize with and aid me.

"At this time (July 20th) the number belonging to the school is thirty. The average attendance for some time past has been twenty-two. The children love the school, yet they are often detained from it by their parents, who are absent at work, &c. So far as I can learn, there is no abatement of interest on the part of parents or children. In addition to the usual routine of grammar, geography, &c., I have instructed a few of the first class in history and botany.

"The school has been open to all needy children, without regard to complexion, from its commencement. We have scholars of all complexions, from pure African

to true Caucasian.

"Our Sabbath-school and Bible-class are flourishing. Recent misrepresentations in relation to the school have called forth an expression of gratitude to your Association, and of confidence in me, from the people here, both hearty and general, in the form of resolutions, calculated, it is thought, to promote the cause of missions and education in this quarter."

There has been a large increase of the colored population of Canada during the last year, and its importance as a field of missionary labor is manifested. New applications for appointments will be laid before the Executive Committee at its next

The missionary in Canada, finds many whom he labors to bless who regard his efforts with great disfavor. There is a class of ignorant preachers, and self-constituted collecting agents, who, to retain their own influence, are laboring, some of them avowedly, to drive every white missionary from the colony. The influence of this class of men is very extensive, and that their efforts to obtain the entire possession of the field have not been successful is not owing to their want of energy. Although these things are discouraging, they should not abate our warm interest in behalf of the people. The follower of Christ should graduate his labors by the wants of a people, rather than the rewards they render. It is gratifying to know that there are many men of piety and intelligence in Canada who fully appreciate the labors of our missionaries, and cooperate heartily with them.

SANDWICH ISLANDS.

MAKAWAO, EAST MAUL-Missionaries, Rev. J. S. GREEN and MRS. GREEN.

WE have not received any statistical report of Mr. Green's labors, and the condition of his charge, but his letters during the year have been numerous, and the following facts have been gleaned from them:

It will be twenty-five years on the 3d of November next, since Mr. Green embarked at Boston for the Sandwich Islands as a missionary, under the care of the American Board. For the last six years he has been connected with our Association, having, previously to the formation of our Society, withdrawn from the patronage of the Board under which he was sent out, hoping, with the blessing of God, to derive his support from the people to whom he ministered. His relation to his church and congregation remained unchanged by his connection with us.

For some years past, the native population of these islands has been diminishing in numbers; this diminution is still, to some extent, going on. In October last Mr. Green gave an account of the examination of schools at Makawao, by the Superintendent of schools, who reported with other statistics fourteen deaths during the quarter, and only six births. We have no means of determining whether this proportion is maintained throughout the year, and in all the islands, but we hope not. Fears are entertained that in process of time the native population may become nearly extinct, and the islands come into the possession of foreigners. Already the American element in that population is becoming so large; that annexation to the United States is freely talked of, and members of our National Senate already pledge themselves to vote against the exclusion of slavery from it. The importance of the islands would not be diminished by such an event, nor would it be less desirable than it now is to sustain men there, who, like our missionary, would faithfully proclaim the whole counsel of God, and warn the people and the rulers against incurring Divine displeasure, by consenting to make merchandise of His people. The apprehension of such an event as possible gives additional strength to the argument in favor of increasing the number of faithful missionaries who "have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

Mr. Green says:

"This group must and will be one of great importance, not merely on account of its climate and soil, but on account of its locality. From being at the ends of the earth, this little group is now well nigh in the middle, and must become a stopping-place, an inn for the multitudes of vessels which will hereafter traverse these waters from Asia to the western shores of North America. There can be little doubt that these islands will teem with a busy and thriving population ere many years shall have passed away, provided the right sort of men settle among us, and a good moral tone pervade the nation. Shall we have the right sort of men! We have but few such yet, depend upon it."

At different times through the year, he has requested that additional help be sent him. He says:

"I ought to have a helper or two. . . I have three places where we need preaching every Lord's day. We want men who will be willing to stay, and keep their children here till they die, or till the people become extinct."

In another letter he repeats his desire, and points out a field which a neighboring missionary wanted to place under his care. He proposes to accept the field offered, attach a part of his present field to it, and look to the Executive Committee of the American Missionary Association for a pastor for it.

The native population of the island is now estimated at 75,000, and Mr. Green thinks they would already be supplied with a ministry from among the educated children of missionaries there, but for two mistakes into which most of the early missionaries fell. One was sending their children home to the United States for an education, instead of keeping them with a people among whom they should labor, where they could become acquainted with their manners and customs, their degradation and their wants; and where they could enjoy that affectionate intercourse, and the benefit of the godly example of their missionary parents, that would qualify them to be laborers in that part of the Lord's vineyard. The other was in not allewing their children to learn the native language, thus excluding them from all the instrumentalities employed for the conversion and sanctification of the native community. To such an extent has this mistake been carried, that a missionary there assigns as a reason for the removal of his children to this country, "that the children might have the benefit of the regular preaching of the gospel on the Sabbath." There remains yet the necessity of sending missionaries from this country to the Sandwich Ialands.

Mr. Green receives assistance, in some portions of his field, from the labors of David Malo and Daniel II, two native preachers, of whom he speaks very highly.

In relation to the general prosperity of his mission, Mr. Green at one time writes:

"Things with us are in as prosperous a state as could be expected. We have on the one hand evidence of the gracious assistance of Him who is with his people even to the end of the world. Many are coming forward desirous of uniting with the church, and among these are many who have been entangled in the snares of the Papacy. One Mormon came forward at the last meeting of the church. On the other hand, the adherents of the Pope are very busy, and the Mormons I fear will do much hurt. True, they have not done much in my field as yet, as they seem to have plenty of work elsewhere. They will do all in their power to ensuare our people; and will it be wonderful, when so many in England and the United States are duped by such a deceiver as Smith and his disciples, that many of our simple people should be taken by their craft and ruined?"

At another time Mr. Green speaks of having received seven members to his church at Makawao, and afterwards of having propounded many on that Sabbath for communion with the church.

The people of Mr. G.'s charge have been engaged in building a house of worship. During the year previous they had contributed \$800 for this purpose, and were expecting to do as much this year, but on account of the great scarcity of money, it was given in the form of building materials, stone, lime, sand, lumber, &c.

The influx of foreigners, and the speculating mania which had exerted so deleterious an influence on the people through the preceding year, have decreased. Many foreigners have already left the islands. The possession of the lands, by purchase, is again within the reach of the people, and Mr. Green is using his influence to have them secure for themselves small homesteads, and cultivate the soil. This he deems of great importance to the welfare of the islands.

The monthly concert of prayer for the downfall of slavery throughout the world is regularly observed by these churches.

As an exhibition of the feeling which a godly missionary, in foreign lands, indulges in view of this great evil of his own nation, we copy his record of one of these occasions:

"Prayer-meeting at an early hour for the enslaved of the United States and other lands. The sympathy of my people in behalf of the oppressed is strong, and I cannot but hope and believe that this Christian sympathy, and the prayers offered by the poor of Hawaii, and the aid afforded in the cause of emancipation, will be graciously acknowledged by the Lord Jesus, as contributing to break the oppressor's cruel yoke from off the neck of the down-trodden in Christian lands.

"" Down-trodden in Christian lands!" How exceedingly grieved and ashamed am I to use this expression in speaking to my people, the lately degraded and oppressed Hawaians; and yet how affectingly true, particularly as applied to the United States, my own dear native land; a land so boastful of its civil and religious freedom; a land of light, of Bibles, and schools, and churches, and revivals, and benevolent institutions of almost every name. And yet, oh! the unparalleled inconsistency, and the unutterable meanness, with well high every sixth man and woman a slaye! a chattel!

the whole nation, so to speak, on the neck of prostrate slaves! A nation of freemen, escaped themselves from a yoke of bondage, at the price of blood and treasure yet riveting a yoke a thousand times more heavy upon some millions of imbecile men and women, and framing laws to prevent these unhappy creatures from escaping, which involve in shame and peril every man in the community. And this state of things regarded approvingly by multitudes who call themselves the ministers of the Lord Jesus Christ, a part of whose mission was to proclaim 'liberty to the captive.' Well may we cry, 'O Lord, how long, how long!' "I am deeply alarmed when I think of this state of things, and I cannot refrain

"I am deeply alarmed when I think of this state of things, and I cannot refrain from entreating the friends of the Lord Jesus to arouse themselves from their stupor, and cry mightily to God in behalf of the nation. Plead with Him to open the eyes of all, both at the South and North, both rulers and ruled, to the meanness and wickedness of the whole system of domestic slavery, and to affect the hearts of all in such a manner as shall produce speedy repentance and thorough reformation. Who can tell but God may yet turn from His fierce anger and save the land i"

The church at Makawao have manifested their interest in this cause, by sending a donation of about a hundred dollars to the American and Foreign Anti-Slavery Society. Other churches on the islands have also sent liberal donations to the same cause.

That it may not be thought that the missionary, in his zeal for his native country, is unmindful of the evils by which he is surrounded, we copy from the same letter the following resolutions passed at a temperance celebration in his field of labor:

"Resolved, That we tender to our King, Kamehameha III., the sympathies of an affectionate people, congratulating him on his deliverance from a foreign yoke, on the continuance of peace and prosperity in his dominions, and for all that is pleasant in his circumstances and prospects, while we beseech God to save him from sin, and make him a holy and happy ruler.

"3d. As every man must give account of himself to God, rulers and ruled

answer, each for himself: therefore,

"Resolved, That we will not follow the evil example of any ruler, but will stand fast by the Word of God, which is given us for our directory, and imitate the holy example of men of every age.

example of men of every age.

"4th. Aware of the distressing fact that our islands are fast depopulating, and that unless the Lord shall graciously interpose, our island home will soon be transferred to other hands, and we, and our children, become "hewers of wood and drawers of water" to lordly hand-holders; therefore,

"Resolved, That we will awaken without delay to a sense of our danger; that we will cry to God for help; that we will purchase lands and cultivate them; that we will build us better houses and procuse more comforts; that we will seek knowledge from the Word of God and other sources; in a word, that we will do all in our power to become an intelligent, industrious and happy community."

SIAM MISSION.

BANGKOK, SIAM.—Missionaries, REV. D. B. BRADLEY, M.D.; REV. L. B. LANE, M.D. REV. J. SILSBY; MRS. BRADLEY, MRS. LANE, MRS. SILSBY. Total, 6.

During the last year, all the providences of God relative to this mission, and his disposal of their temporal affairs, have been very encouraging. Apparently, all that was hoped at the commencement of the year, from the accession to the throne of a sovereign more enlightened and more liberal in his policy than his predecessor, has been realized. His promises of toleration and encouragement have been fulfilled, and our missionaries have found no obstacle, other than those that are commended to the depraved human heart when fortified by blind superstition, in bringing the gospel of the Son of God to bear upon the minds and consciences of the people of Siam.

It is now more than a year since the King of Siam sent a messenger to Dr. Bradley. inquiring whether it would be practicable for one or more of the ladies connected with the Protestant missions to instruct a class of young princesses of the palace in the English language. The question being brought before a meeting of the three missions, the following resolution was passed:

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"Resolved, That we think it advisable, so far as is consistent with our other duties as missionaries, to comply with the King's request for a female teacher to instruct the ladies of the royal palace in the English language, and that the subject be now referred to the ladies to make such arrangements as they think proper.

An arrangement was subsequently made to have one lady from each of the three missions go in rotation to the palace, to perform this service. The time spent daily in teaching is about three hours. This duty, though arduous is not regarded as being aside from their appropriate calling. In entering the palace, they do not lay aside their character as Christian missionaries. By precept and example they endeavor to impart spiritual instruction to those with whom they are thus providentially brought into contact; and they hope for the blessing of God upon their labors. An incidental advantage resulting from the opening of that class is the assurance given to the people, that the King is favorably disposed toward the missionaries. The public mind is thus in a manner prepared to inquire after and receive the instruction they communicate.

Change of Location.—The brethren of the mission have long been desirous of changing their location to some other part of the city. Their reasons were briefly these: 1. The rent they were paying for their land was extravagant. They thought they might save one half of it. 2. The river was gradually encroaching upon them, and would soon render some of their buildings unsafe. 3. The place was inconveniently small for the buildings they needed. 4. Their children were then exposed to influences likely to operate very unfavorably upon them. And lastly, comparing the expenses of remaining with those of a removal and the erection of new buildings, they found there would be a considerable pecuniary saving in taking the latter step. All their negotiations for the purpose of obtaining the place they had selected failed, and feeling they had done what they could they quietly awaited the developments of Divine Providence. At this juncture of affairs, one of our missionaries was called into the palace, and he took that occasion to petition the King's interference, to secure for them a new and more desirable location. The next day an officer of the government sent for the brethren to hear the answer of the King. More was given them than they had asked. Instead of securing for them the rental of the place for which they had petitioned, the King had given orders to purchase for them that which they had first sought for, and secured it to them for less than half the rent they had previously been paying. A subsequent mission letter says:

"We obtained possession of the place on the 23d ult., (Feb.,) when we gave and received all the usual writings of agreement and promise, engaging on our part to pay an annual rent of 320 ticals, (\$192.) and the Prime Minister, in behalf of his Majesty the King of Siam, promising that the missionaries of the American Missionary Association shall be allowed to use the premises described in the agreement as they please, and have the undisturbed occupancy of it 'as long as the afore-mentioned'rent shall be paid, and the mission shall conduct itself in accordance with the laws of the country, as it has therefore done."

Since the commencement of the year, the brethren of the mission have largely increased their direct labors for the religious instruction and conversion of the peo-

ple. Dr. Lane and Professor Silsby have both commenced preaching in the Siamese language. Religious services have been maintained in the mission chapel on the Sabbath, and occasionally during the week; a part of the time by Rev. Mr. Mattoon of the Presbyterian mission, and latterly by Messrs, Lane and Silsby, alternately Dr. Bradley's practice has been to preach twice, and often three times, on the Sabbath, to such audiences as he could collect in the courts, or in the priests' rooms in one of three temples within eight or ten minutes' walk of the mission premises; one of which contains five hundred priests of Buddh. He has also preached to several large assemblies within the palace walls. These occasions were important, chiefly from the fact that his audiences were composed of persons collected there from many parts of the kingdom.

Dr. Lane has engaged largely in itinerant labors, in which he spends a portion of each day, leaving home early in the morning, in his cance, traversing some of the innumerable canals leading out of the river, and stopping for conversation and the distribution of books, at the wats or temples and the bans (small villages) scattered all along their banks. Amidst much that was discouraging, he found many things to cheer him in his labors and inspire him with hope. The tendency of the gospel to purify the heart seemed sometimes to be understood. Said one man to him. "I suppose this new religion is true. I have long thought that the religion that should make the heart clean is the true religion." Often, however, very often, was he driven to his closet almost in despair, there with strong crying and prayers, to petition God for his help, and thus to gain strength for another day's labor. Professor Silsby has also engaged in somewhat similar labor.

Present indications are that Siam is emphatically open to the preaching of the gospel, as open as any nation can be until there begins to be a turning to the Lord on the part of its rulers. The encouraging aspects are thus presented:

"1st. The reigning sovereigns of Siam have within the last year publicly declared, at home and abroad, that their subjects shall have freedom to follow the dictates of their own consciences in all religious matters. 2d. They have granted much more freedom to missionaries than they formerly had, allowing them larger places of abode, and the privilege of travelling and preaching with perfect freedom wherever they please within their realm. 3d. They have done much to break down the barriers that have heretofore kept the numerous families of the princes, nobles and lords aloof from missionary influence. This they have done by inviting our wives to teach within the sacred inclosures of the royal palace, and by doing away with the old custom of requiring Europeans and Americans, when they approach them, to crouch and sit down afar off on a lower platform than themselves. 4th. They have caused much more respect to be manifested and felt towards missionaries than has before been known in Siam. 5th. All in authority, as well as the common people, feel themselves to be perfectly free in their intercourse with us, and are to an encouraging extent disposed to avail themselves of the advantages of this freedom, and hence visit us very much more than they did a year ago. 6th. It is to me, and I think I may say to all the missionaries now on the field, very evident that the preaching of the gospel in Siam is doing a great work in preparing the way of the Lord."

A reform is going on among the Buddhists themselves. The new school, of which His Majesty is the leader, are breaking away from the profound atheism of their system, and contending for the reality of the existence of a living, intelligent, almighty, and all-wise Creator and Preserver of all things, to whom alone supreme devotion is due. Whether this is, as the missionaries believe, a doctrine foreign to Buddhism and introduced by the gospel light which has for twenty years been shining in that land; or whether, as the priests contend, it is an original doctrine of that superstition, now anew brought forward after the sleep of ages; it must be regarded as a favorable preparation for the promulgation of that clearer light developed in the gospel. The school holding and teaching this doctrine is now in the ascendant, and the doctrine is so generally received that the denial of it is regarded among the Siamese themselves as an evidence of the grossest ignorance.

Applications for Christian tracts at the mission premises have been increasing throughout the year, and the mission have used the sum appropriated for that purpose in printing portions of the New Testament and histories drawn from the Old. They have felt themselves straitened for want of more means to be used in this way, being often compelled to deny applicants when they had the utmost confidence that the books sought for would be carefully and candidly read. In view of these circumstances one of our missionaries writes:

"At this moment the fountain of my feelings is all broken up. I have been sitting for an hour in silent contemplation. The thought that most distresses me is, why is this great people permitted to go to death with none to tell them of the way of life! Why is it! The Church have long been praying, 'O Lord, prepare thy way among the heathen.' God has prepared the way here. The harvest truly is plenteous, but the laborers are few, and these are not well equipped. As I go about from place to place putting forth efforts, as best I can, for the salvation of this people, I am forced to deny many an one a book, who might profitably receive one. A Gospel can be prepared here for distribution for the sum of four cents, yes, for less than that, and now I have not fifty copies of any Gospel at hand. It is about an hour since I wrote the last sentence, and within that time more than fifty persons (an uncommon thing) have come upon my verandah and begged for a single book. Many of them asked for the secred Word, but I could not spare any for them. Twenty-five dollars will print and bind more than six hundred copies of either of the Gospels, and how many, how many thousands of professed Christians could add \$25 to their present contribution, and yet not exercise the self-denial and exertion they demand of their missionaries. And how many churches could add to their monthly contributions fifty per cent, and yet live better than they do now."

Siam is open for the proclamation of the gospel. Our missionaries go up and down through the land, every where preaching Christ, without let or hindrance; but they are few and feeble, and the work is great before them. One of them says:

"There are many populous towns in this kingdom, at which, we think, missionaries ought to be located. As, for example, the old city, some sixty miles north of this place; Pétchabúri, one huddred miles southwest; Mékl'long, some seventy miles west; Ratpri, some distance up the Mékl'long river; and Bangpasoï, some fifty miles east, upon the gulf; and other places might be mentioned, at each of which two or more missionaries could find abundant opportunities to expend all the labor they could put forth. And in this city, with a population variously estimated from 250,000 to 500 000, how inadequate would be our force, if we numbered ten times as many as we do."

Another adda:

"Oh that we had many more laborers in this field! It is open on all sides, and almost every department of usefulness is lifting up its cry for help from Christian lands. If there were now on the ground two men, with their wives, impressed with the conviction that God calls them to the educational department of missionary labor, I see no reason to doubt that they would find their way opened to lay the foundation of an academy that would ere long exert a powerful and happy influence in this kingdom. For aught that I can see, preachers of the gospel may now go and form stations any where within it and its tributaries. But a few months since, this would not have been permitted. Oh, how important it is that the Church of Christ should now promptly enter the doors the Lord has opened! But the fact is, we have now in the field only seven male and six female missionaries for the two millions of the Simmese; only one man and, his wife for the million of the Chinese; and no one for the two hundred thousand Laos in Siam Proper, and the mil-

lions who have become tributary to Siam. We have no one for the great people of the Cambodians; no one for the many thousands of peculiarly accessible Peguans; and no one for the many thousands of the Malays and Cochin-Chinese, Karens, &c., all of whom are either subjects or tributaries of this government. Oh, when will the people of God become as wise in their generations as the men of the world?"

Although our missionaries regard Siam as thus open to their labors, they are far from regarding the hindrances to the gospel as all removed. The government is a despotism, making many exactions from the people for the support of Buddhism, and constraining its subjects to a service inconsistent with Christian duty. The gospel could not, therefore, have extensive triumphs without coming into conflict with its claims, and exciting its opposition. One of our missionaries, in allusion to these things, sava:

"You, who know how tenaciously the slaveholder of America clings to his means of wealth, may readily conceive of some of the difficulties that may yet interpose in the way of a gospel that insists on the great law of reciprocity between men—that makes no compromise with oppressors, but demands that the oppressed be let go free."

The missionaries are not yet able to report results of their labors in the conversion of souls. They say:

"We are greatly tried and distressed by this fact, but not discouraged. Our hopes are laid up in God. Our confidence is that he will, ere long, reveal his great power and mercy in saving these miserable Buddhists. Our circumstances call loudly upon us to walk more closely with God, so that we may, in his infinite mercy and condescension, be allowed to take hold of his almighty arm, with the effectual, fervent prayer of the righteous man, which availeth much. Let not the hands of our friends hang down, in their efforts to sustains us by their prayers; for let them be assured by the promise of our common Lord and Master, that, in due time, they and we shall all reap, if we faint not. And what shall that harvest, be?"

But they are not discouraged. Though they feel that the gospel has a great work to do in Siam, they also feel that, under God, it is fully adequate to the task and that the time has fully come for its extensive application. Two of these mission families had, at the date of their latest letters, been less than two years in Siam, yet they say they can see that

"The gospel is working a gradual yet perceptible change upon the minds of many of this people; and although we would carefuly avoid statements that might excite hopes not warranted by facts, yet we do meet with numbers who seem convinced that the religion of Jesus is true. This fact seems to be an earnest of what will come, when the Church shall bring all her tithes into the store-house, and prove him therewith, if the Lord will not pour out a blessing."

The Executive Committee are strongly inclined to accede to the wishes of their missionaries, and strengthen their operations in Siam. The providence of God has gone before them; in answer to prayer he has removed many obstacles out of the way of our missionaries, and invites them onward in their work. If the Son of God is more powerful than Guadama, if the religion of Christ is better adapted to the wants of man than the superstitions of Buddh, and it would be blasphemy to doubt it, Christianity must triumph, and Siam will yield her quota to the blood-washed throng that shall swell the Redeemer's praise.

HOME MISSIONS.—SCHEDULE.

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATES OF COMMISSION | Months of labor
performed. | Additions by letter. | on examination. | Dollars of aid
pledged. | Av. attendance. | Pledged to total | Contributions to
benev. objects. | S to the Particulars. |
|---|---|---|-------------------------------|----------------------|-----------------------|----------------------------|-----------------|------------------|-------------------------------------|---|
| S. L. Adair, | Lafayette,Ohio, | Nov. 1, 1851, | 9 mos. | 12 | 3 | 8 50 O | 150 | - | 835 78 | |
| Henry Bates,
Wm. Beardsley. | Cong. ch., Middlebury, Ohio,
Bristol, Ill., | March 1, 1852,
Aug. 1, 1851, | 5 mos.
12 mos. | 4 | 8 78 | 1 | 196 | 15.3 | 3 0.16 | Mission. |
| Henry Belden,
Lewis Bridgman, | Washingtonville, N. Y.,
Westfield, Wis.,
Crooked Lake, Wis., | Dec. 12, 1851,
Nov. 1, 1851, | 2 mos.
9 mos.
9 mos. | S Trees | | 95 00
300 00 | | al | 7 | has become a temperance one. Mr. Belden has removed to New York City/ 25 Divides his time equally between Westfield, Adar |
| Daniel Chepman, | Plainfield, Ill., | Nov. 1, 1851, | 12 mos. | 10 | | - | 200 | an | 60 00 | Crooked Lake, and Packwaukie. He has organiz |
| | Baraboe, Wis.,
Cong. ch., Half-day, Ill.,
Ch. of Christ, Diamond Lake, Ill. | Aug. 1, 1851, | 12 mos.
12 mos.
12 mos. | 1 | 4 30 | 250 00
100 00 | 100 | all | | of the year. 35 Organized a church in vicinity. A meeting-house been erected. |
| | Sabula, Iowa, | Jan. 1, 1852,
July 15, 1851, | 12 mos.
12 mos.
12 mos. | 1 | 9 66
7 31
17 29 | 150 00
350 00 | | ali
ali | 40,00 | 60 |
| | Allen's Grove, Wis., | Jan. 1, 1852, | 12 mos. | 8 | 11 | 200 00 | 1 | Fil | 65 00 | 50 built |
| I. N. Gates, | Tivoli, Yankee Settlement and
Durango, Illa | Aug. 8, 1851, | 3 mos. | Ä | | 75 00 | | 1 | 13 | house is being erected. No report received. |
| F. W B. Hemming
J. Harlburt,
W. G. Kephart, | Washingtonville, N. Y.,
Litchfield, O., | Apr 14, 1882,
July 1, 1852,
Jan. 9, 1849, | 3½ mos. | 16.6 | 40 | 100 00 | | 1 | | Has three other preaching places, with congregation varying from one to two hundred. |
| A. Martin,
M. N. Miles, | Hat Grove, Ill.,
Metamora, " | Dec. 11, 1851,
Oct. 1, 1851, | 12 mos. | 7 | 7 55 | 200 00
145 00 | | ali | 50 00 | |
| N. Miler, | Black Creek, Wis.,
2d Free ch , Marquette co. Wis., | March 1, 1802, | 12 mos.
5 mos. | 2 | 12 | 75.00 | 40 | ali | 30 00 | 20 The population of this region is very scattering. A de |
| Lucius Parker, | Bloomingdale, Ill.,
Wayne Centre, " | Aug. 1, 1851, | 12 mos.
12 mos. | 1 | _ i. | 150 00 | | | | Completed a house of worship. |
| Giles Pease, | Sandwich, Mass., | Oct. 1, 1851,
July 1, 1852, | 12 mos. | 是 | 40 | 80 00
150 00 | | all | 67 00 | 40 |

| | E. H. Rice, | Howell, Mich., | July 1, 1851, | 12 mos. | | 33 | 100 0 | 0 100 | all | 12 | 00 | |
|---|-------------------------------|---|----------------------------------|-------------------|---|----------|----------------|-------|--------|----|----|--|
| | E. D. Seward,
L. E. Sikes, | Lake Mills, Wis.,
Virgil and Ellisville, Ill., | Oct. 1, 1851, | 12 mos.
9 mos. | 3 | 35 | 150 0
187 5 | | all | 21 | 00 | |
| | Lucius Smith, | Middlebury, Ohio, | Aug. 1, 1851, | 7 mos. | 3 | 1 35 | 100 0 | | .1 | 60 | 00 | |
| | 1 888 | Norton, "Copley, Ohio, | March 1, 1852, | 5 mos. | 3 | 33
41 | 100 0 | 50 | nearly | 12 | 81 | |
| ٠ | J. Steele, | Cong. ch., Knoxville, Ill., | Oct. 1, 1851. | 6 mos. | | 25 | 100 0 | 0 110 | all | | *" | |
| | Thomas Tenney, | Cong. ch , Pleasant Prairie, Wis. | Feb. 1, 1852, | E F.F. | | 1 19 | 150 0 | 90 | all | 18 | | |
| | J. Van Houten,
D. Wert, | Boonton, N. J.,
Mt. Liberty, O., | June 1, 1851,
Dec. 1, 1851, | 8 mos. | 2 | 1 29 | 75 0
300 0 | | 1 2 | - | ~ | |
| | W. D. Webb, | | March 1, 1852,
March 1, 1851, | ELL | - | 46 | 100 0
50 0 | | nearly | 9 | 76 | |

35 Building, without foreign aid, a house of worship to cost \$1,400.

Several conversions reported, but the exact number not 30 Mr. Smith resigned his charge at Middlebury to go to Copley.

20 Some conversions among the people while Mr. Steele labored there.

40 Preaches also to a congregation in Salem. Making efforts
30 to build a house of worship, 31 feet by 46.

The church was organized in March with twenty-nine members, ten of whom united on profession of faith. Some persons were propounded for admission.

the following international pro-

Mr. Fee, of Keutucky, has maintained his position with indomitable Christian courage, and with unusual prudence and sound judgment. From his letters we gather the following information and reflections;

"Oh that I had some brother in the ministry here with whom I could sympathize and who would help me! I am pressed beyond measure, yet not 'cast down." Satan, with his emissaries, is busy. Lies are reported and published against me.

Obstacles are placed in my way, and in that of all my friends. Even some of the slaves, like the Israelites of old, complain of me as making their condition worse They are made to believe this by their masters and their pro-slavery allies."

"An elder in the Presbyterian (O. S.) church sold one of his slaves last Saturday—a sprightly boy, with good habits, about eighteen years of age, born and brought up in his own house. The boy would ride his master's horses nights, which is a common practice among slaves, and was trying to make some money to buy, as he said, a new coat. His master attempted to conquer him by severe whipping, and finally sold him to a regular negro trader, who handcuffed and took him away. I

have had a talk with the elder since; he pleads the Bible in defense.

"Another elder in the same church took one of his slaves a few Sabbaths since, and lodged him in jail, some five or six miles distant, and after a few days sold him. Another elder in the same church has sold several slaves. No notice is taken of these things. Yet Old School Presbyterians of the South are represented in the North as not separating families, but as treating them quite patriarchally. The church of which these members and clders are a part, have a minister who has or recently had a slave. This minister, of course, says nothing officially about this traffic in the bodies and souls of men, nor in private, as I have heard. I know also of Methodists, in both the Northern and Southern divisions of the Church, who buy, hold and sell slaves. I know an instance of a member of the Methodist Episcopal Church selling a slave, not long since; also a preacher in the same Church, who is a rich man, selling another preacher in the same Church, who was a slave, both being in good standing.
"The slaveholding spirit is rising against us at this time, but public sentiment keeps

it in check.

"I am thinking strongly of removing from Lewis county to Bracken county. The church there is young, and needs the constant presence of a minister to comfort nurse and defend them. The field is an important one; it has some good material

and must be occupied.

"No denomination has better order, and more respectful attention at their meetings, than is witnessed at ours. I go with engagedness from one appointment to the other. At a recent communion season here in Lewis county, seven persons were added, six of them on profession of faith. Dear brother, with the blessing of God, and by great meekness, patience and forbearance, a whole gospel can be preached in the South.

"There is a Sabbath-school in our Free Church in Bracken county, at which thirtysix scholars attended the first day, and there has been an increase ever since. Two of the classes are of colored persons. We have four young men in that church and

school of fair promise. In the church in Lewis county are two brothers of deep and tender piety; one expects to devote himself to the ministry.

"We have the frame up for our new house of worship in Lewis county, to supply the place of the one burnt. One young man made a subscription of \$25, and is working it out at fifty cents a day. Some others are doing well. We are 'working it up,' and living upon daily food—going as far as we have means or help, and

then stop.

"Prayer and conference meetings are kept up every other Sabbath in both churches; a weekly prayer-meeting is held in the church in Lewis county. The congregations are regularly and slowly on the increase. The anti-slavery influence over the people is one striking evidence of the good effects of our efforts; this is noticed by all. We encounter no violence, and meet with no disturbance now. Our colporteur and all the members of our churches enter the houses even of slaveholders as freely as most other people, uttering their sentiments and circulating anti-slavery documents; these are of great utility. I went last Saturday and Sabbath into an adjoining county, Fleming, where I had two appointments, and preached twice to congregations I had never before visited. Through the labors of some friends, the book

entitled 'Anti-Slavery Manual.' and the pamphlet styled 'Non-fellowship with Slaveholders, had been distributed; several families had read them, were entirely convinced, and are now full abolitionists. They requested me to preach for them. The audiences were nearly a bundred persons; the attention was good, and there was perfect order. The people had been long deluded by false arguments, and only required the truth to open their eyes. The way is daily opening for extended usefulness; of this there is no question. There ought to be an anti-slavery minister in this, and also another in Bracken county. Each could have from three to five appointments.

"During the year the church in Bracken county, and the church in Lewis county, have each erected a good church edifice; neither is yet completed, however. The one in Bracken county is so far finished that it can be used. The one in Lewis county has had less help from abroad, now needs it, and if not furnished we shall not, I fear, have it in such a state that we can use it during winter. Sure I am that it is my duty and that of others to labor in Kentucky. Kind and persevering efforts, with the blessing of God, can and will succeed even in slave States; I am sure of this. The membership, without a dissenting voice, have requested me to continue to labor with them, saying that I can do more than one from abroad. The whole number added to these churches, during the year, has been twenty-six, two by letter and the

rest on profession."
"Oh! how much we need here self-sacrificing ministers, who will faithfully preach a pure and whole gospel! Eighteen hundred years of precious time have rolled away since the first promulgation of Christianity, and yet its first principles have now to be preached, enforced, and applied as really as in the days of Christ and the apostles. I said applied. We have these principles in our formularies of doctrine, confessions of faith, disciplines, &c., and our ministers often repeat them; but they do not say, as Nathan did to David, 'Thou art the man.' This is the sin, the specific sin, violating this general principle. Until we have such ministers as Mathan, the people will go on in darkness down to perdition in sin. I said in darkness. There is such a thing as blindness in a people, occasioned by false teaching and long familiarity with evil.

"In the South we need ministers who will not only preach principles, but who will point out the specific sin, and apply the principle. Silence on the part of a

minister or church in reference to any sin is construed into assent.

"The American Missionary Association is doing a great good, not merely to the slave, but also to the slaveholder and non-slaveholder, in calling out and sustaining a class of ministers and churches who will not, by sophism, plaster over any sin, nor by silence leave souls in the dark respecting it, but, by an outspoken and consistent fellowship, discover to the people their ain and danger. Such a policy saved the soul of David, and such a policy will yet save many an oppressor, slaveholder and non-slaveholder.

"God will bless such a policy, and the seed that has been sown will yet spring

forth, and bear fruit to the honor and glory of God."

COLPORTEUR.

During a part of the last year, Mr. James M. West has been employed as a colporteur in Kentucky, under the direction of Mr. Fee, with especial reference to circulating the Bible among slaves. From the reports of this faithful and discreet man we extract the following facts:

"In two months I distributed 27 Bibles and Testaments to slaves who could read. The owners of the slaves whom I have visited all manifest a willingness, and many appear anxious, to have their slaves read the Word of God. Persons not owning slaves are the first to raise their voice against giving them the Bible, and strongest in their opposition to general freedom. I interrogated but one during a whole month who was unwilling that slaves should have and read the Bible. In July I visited 183 families, distributed a large number of anti-slavery publications, which were generally well received.

"A member of the church said to me, 'If there ever was a man that ought to be hung, John G. Fee is the man.' Another remarked, 'he thought it no sin, and no violation of the law of God, to hold slaves.' Others talked very differently. One

brother said, 'Mr. Fee had a great many enemies, and a while ago he thought he would be assassinated, but he had killed them off by pure kindness.' Another, 'No person could believe the Bible, and obey its teachings, and remain a slaveholder. A sister in the church, wife of a minister, said 'that she did not dare to say much in the family on the subject of slavery, but she believed that the hand of God was in the anti-slavery movement, and that these persecuted few would be the agents, in the hands of God, of the speedy redemption of the oppressed of the land.'"

The Executive Committee have just commissioned a missionary laboring in North Carolina. He will minister to at least six feeble churches, whose covenants preclude the admission of slaveholders to their communion. In these churches there is an aggregate of about one hundred and fifty members, enough to support their minister without aid but for the fact that they are of the poorer class, and have been greatly disheartened by recent persecutions. One of these churches was formed by this brother five years since, and, through much tribulation, has endured to this time. Our new missionary is a native of North Carolina, and, though firm and resolute, has a kind spirit, and is unassuming and meek. There is not so much prejudice against him as there would be against a Northern man, and it is hoped he will be permitted to labor unmolested. A clergyman in Ohio, who knows him well, says: "There are hundreds of anti-slavery people in North Carolina to attend his preaching, and, of course, he not unfrequently preaches to pro-slavery men. He is the only man in all that region who has the courage to open his mouth for the dumb. A Northern man cannot labor there. Some false issue would be raised against him, and he would be killed, or driven off immediately." The missionary reports the existence of eleven churches, in four neighboring counties, having an aggregate membership of three hundred and fifty, to whose communion no slaveholder is admitted.

It will be seen, from the foregoing reports, that our missionaries and colporteurs in slave States are performing a highly useful work. In a judicious, kind, and Christian spirit, they are fearlessly disseminating truth, and especially anti-slavery religious truth, and their labors are evidently attended with the blessing of God, as we may expect such labors always will be, if conducted in a right spirit. If the funds of the Association permitted, the Committee believe that they could not be more usefully employed than in sustaining similar efforts in every county in each of the slave States where it is possible to pursue this work of benevolence. Especially should the States bordering upon free States be furnished with a free gospel. The attention of all who value the religious or political interests of the country is earnestly invited to this important subject. The demand for such efforts is increasing, as will be seen from the following extracts of a letter from Western Virginia to a member of the Executive Committee:

"Believing that you feel a sympathy for those who are destitute of the ordinary means of grace, and that you are willing to assist such, so far as it is in your power, I write to acquaint you with the moral desolation that exists in this region, and to solicit your aid in trying to effect a favorable change. There is a Methodist meeting, generally every fourth Sabath, about six miles from here; but lasting impressions can seldom be made where religious instruction is given but once a month."

The writer then speaks of another meeting, appointed at the same intervals, though less regularly held, the instruction at which he thus describes:

"Their whole aim in preaching seems to be to convince the people that God must convert sinners, and that the sinner has nothing to do but to wait till God converts him. They say nothing about the invitations of the geopel, or its warnings to flee from the wrath to come. It appears to me that the people would be about as well off without any preaching as to hear only that which they hear from these men.

"The object of my writing is to request you to use your influence with the American Missionary Association, to induce them to send a colporteur to reside among the inhabitants of this vicinity, and scatter tracts, converse and pray with the people at their homes, assist in Sabbath-school instruction, and conduct religious meetings on the Sabbath. If such a man can be sent and sustained here, I feel confident great good would result. A Congregationalist would be preferred."

Rev. Mr. Henseler is laboring among the Germans in Williamsburgh, N. Y.

NEW-MEXICO.

Our missionary, Mr. Kephart, has continued to reside at Santa Fé since the last Annual Report. His communications have been frequent. From them we glean the following facts:

Tracts in the Spanish language against Popery have been put in circulation. The priests destroy all they can get hold of, but the people will read the tracts, and they will accomplish their appropriate work. Spanish Protestant missionaries are much needed here, and will be wherever the political influence of this country is or may be extended. They could find much more ready access to the people than missionaries who speak only the English language.

"In December, the Governor transmitted to the Legislature a series of resolutions from the Legislature of New-Hampshire, commendatory and laudatory of the Compromise Measures' of the Congress of the United States. The Legislature here responded to those resolutions by a similar set, highly commending the 'Compromise,' declaring New-Mexico satisfied with it, and pledging the people to use all their endeavors to carry it out within her borders. These resolutions, be assured, do not express the voice of New-Mexico, and are, therefore, the base imposition of aspiring demagogues, for the purpose of ingratiating themselves with the General Government."

During the past winter Mr. Kephart was absent for a short time from New-Mexico. After his return he wrote as follows:

"Things look dark as midnight around us. We are next to a state of anarchy. Rumors of an insurrectionary spirit are rife. What will be the result it is impossible to tell. I have not time now to write at length of the state of the Territory, and the miserable—almost insane—policy of our officials. I need hardly say that these things have greatly increased the embarrassments of missionaries here."

Mr. Kephart wrote, April 29th, as follows:

"There are, and will be, as it appears to me, some very inviting fields of operation opened among the several tribes of Indians, which should be occupied at once by our Society, or some other. At Fort Atkinson, on the Arkansas river, there is a military post, where there should be also a missionary station. A missionary, or several missionaries, at this post, could find access to the Pawnees, the Kinwas, the Arrapahoes, the Chians, and perhaps even a portion of Camanches. Transportation to this point could be had at all seasons, by the numerous trains going to Santa Fé, and at perhaps one half the cost of transportation to this city, the post being the half-way point between Santa Fé and Independence, Mo. I talked with the commanding officer at Fort Atkinson upon this subject recently, as well as Lieut, H—, of that place. I think they would heartily welcome a missionary there. The tribes of Indians above siluded to are powerful and numerous, and the Kiawas and Arrapahoes, as well as the Chians, have always been very friendly with Americans.

pahoes, as well as the Chians, have always been very friendly with Americans.

"Fort Defiance, in the Navajo country, presents, in my estimation, a most important and promising field of missionary labor. I certainly know of no more interesting tribe of Indians than the Navajoes. In point of scientific skill, they are in advance of any of the native population of this Territory. They now profess a strong desire to cultivate peaceful relations with our nation, and have sent in to the agent for a

supply of agricultural implements. They are the best farmers in the Territory—Americans, of course, excepted. The paymaster of this military department leaves this city this morning for Fort Defiance. He has just left my room, and I took the opportunity, while he was with me, of broaching the subject of a missionary station at that post. He thinks, with me, that such a station should by all means be planted there, and that immediately. The commander of Fort Defiance, I am informed, is a Presbyterian, and would doubtless feel interested in the work. I may add, in relation to a station at this point, that it would necessarily be attended with considerable cost, arising from the distance to which transportations would have to be made from the States.

"At the Copper Mine, or Fort Webster, on the Gila, there should be another station to operate upon the southern Apaches.

"A new military post will be opened in the Utah country this summer, which will afford another most important stand-point for misssionary labor, and should be occupied at once. The agent for that region would give his hearty support and coöperation to any missionary who might take that field.

"These are all important fields of missionary labor, and should at once be taken up. If Protestants do not enter in and take possession immediately, there is no doubt but that they will be occupied by Catholic priests; and the facility with which Romanism always accommodates itself to the habits, feelings, and customs of a people, giving them the outward form instead of the inner new birth, will give them a great advantage, and throw many obstacles in the way of future operations.

"It is not essential in those fields, as here, that a missionary should understand the Spanish language, though that would be an advantage to him, as in almost all the tribes there are more or less who can talk that language. But if he did not understand it, his want of that facility would not be so serious a drawback upon him as to one laboring among the Mexicans and Puebloa. He could begin to work from the foundation upward, from the start. I hope our Association will give these matters a serious and careful consideration."

The whole number of home missionaries who have received aid directly from the treasury of the Association during any portion of the past year is thirty one. The expenditures for Home Missions by the Association and its auxiliary, the Western Home and Foreign Missionary Association, exclusive of those for New-Mexico, and including those for Canada, have been \$10,186.60. Included in this sum is an appropriation to the "Canada Missionary Society" of \$100; an appropriation to the "Northwestern Home Missionary Association" of \$500, beyond the receipts from that Society; and appropriations to the "Western Home and Foreign Missionary Association," beyond the receipts from that institution, of \$1000.

It is well to consider the claims our Western fellow-citizens have upon Eastern Christians. Much has been said, on other occasions, about the rapidly increasing population of that portion of our country; its moral and religious destitution; the importance of pre-occupying the ground by Christian teachers, seminaries of learning, and houses of worship. We have been told that it is in the moral world as it is in the physical: a small comparative setting in of seed-wheat may be the means of insuring a plentiful harvest; that in this connection the truth of the maxim is obvious, "Prevention is better than cure;" and that the salvation of the nation, so to speak, depends, under God, on very prompt, generous, and unsparing efforts, with men and money, to occupy the vast Western fields and prairies in the name of the Lord, before they are seized as conquests of Satan. The truth of these suggestions should be felt by the friends of the Association in all their importance. Let us send religious teachers of the right stamp to all the unoccupied places of the Far West, and sustain them in maintaining public worship, Sabbath and week-day schools, and in cultivating the moral territory for the Lord, agreeably to principles we have avowed, which we believe to be of priceless value, and agreeable to the mind of Christ. Let us aid our bretbren at the West in all judicious efforts to do good, remembering that we thus aid in promoting the true welfare of our common country and our common Christianity.

In the last Annual Report the subject of Home Missions was urgently presented for the deliberate and serious consideration of the Association. Fully persuaded of the truth of what was there stated, and more than ever impressed with the very high importance due to this subject, the Committee are constrained to urge upon the Association, and all who are friendly to the propagation of a free gospel, the necessity of strengthening and liberally sustaining this department of labor. In new settlements, where youthful congregations are forming continually, it is not only important that an evangelical gospel, with Sabbath-school instruction, should be promptly and adequately supported, under the pastoral care and instruction of pious, well-educated and energetic men, but that special care should be taken that the seed thus early sown should be unmixed with hurtful error, either in theology or in respect to practical godliness. Humanity should be cherished and inculcated as an essential part of Christianity; and the great claims of Christian benevolence, in all its varied departments, should find not only a welcome in the heart of him who is set over the new congregation, but likewise a consistent and strenuous advocacy. Far better is it to incorporate such principles and insure such practices in the foundation of a new religious society, than to endeaver to rectify or extirpate what is erroneous or evil after a church has obtained some growth; as sin once cherished strengthens itself, and the difficulty of removing it becomes greater; and it is well to consider that if our infant churches be trained to hold connection with the many slaveholding churches of our land until advanced to maturity, they will not then think the exclusion of slaveholders a duty, and will hardly believe it is then demanded of them to form separate, distinct organizations. It behooves anti-slavery Christians, therefore, to see to it that every new settlement is supplied with a minister who, in addition to vital godliness, shall be fixed in his anti-slavery principles and practices; a man who will have no fellowship with slaveholders or their abettors who will set his face like a flint against the sin of caste, and train up his people to vindicate the claims of humanity, in all suitable ways, without hesitation or fear.

When it is considered that some of the leading institutions of the land, so far from affording direct aid to the cause of freedom, virtually throw much of their influence into the opposite scale; that, notwithstanding the powerful agency they exert in extending the gospel, they sanction slaveholding by continuing to sustain missionaries who preside over churches where slaveholding, with its concomitant atrocities, such as buying and selling human beings, is not considered a disciplinary offense, and where slaveholders are fellowshipped as consistent Christians; surely it is required of every friend of missions, who has become enlightened with regard to the nature of slavery and the value of an anti-slavery gospel, to refuse aid to such missionary societies, while they extend a liberal aid to an Association whose missionaries do not, in any way, bow the knee to the Moloch of Slavery, and will not preach to any church that will not allow their minister to exhibit the sinfulness of slaveholding, and to exercise discipline with regard to persistent slaveholders.*

^{*} It should be understood by anti-slavery Christians, as well as all other persons, that in cases where the sin of slavery is not faithfully reproved by those who preach to slaveholders, be they Indian or white masters, that they will naturally consider slaveholding consistent with the Principles of Christianity. What a dread responsibility, then, devolves upon missionaries who preach such an emasculated gospel, which is "another gospel," and upon societies that commission and sustain them! Is it said, missionary societies ought not to interfere with the independent action of churches? We answer, they can and ought to refrain from sustaining missionaries who will

We are bound, by every motive of duty, to prosecute energetically, systematically and wisely, the great work of Home Missions. Our only hope, under God, for the successful propagation of a pure gospel, for the purification of the Church from slaveholding, for the emancipation of the slave, for the elevation of the emancipated, for the vindication of the gospel, and for future ability to labor for the conversion of the world, lies in a conscientious, faithful, persevering and prayerful devotedness to building up churches at home on the foundation of righteousness, the equality of man before the divine law and in the sight of the great Lawgiver; the disfellowshipping of sinners against God and criminals against man, "Jesus Christ himself being the chief corper-stone, in whom all the building fitly framed together groweth unto a hely temple in the Lord."

AUXILIARIES AND OTHER FRIENDLY BODIES.

[From our auxiliary, "The Western Home and Foreign Missionary Association," we have not received any report. They acknowledge to have received, the past year, \$5,296 39. After deducting expenses, the balance of funds received by them has been appropriated in the home field. It is expected that the Committee on Home Missions, appointed at the last annual meeting, to consider and report upon the proper relations to be sustained between the parent Society and its auxiliaries will make a report at this meeting, and that hereafter such relations, fixed by a vote of the Association, will be well understood, and be found, on experience, the best that could be devised for larmonious action and the most efficient usefulness of all concerned.]

The Annual Report of the "Penobscot County Missionary Association" (Maine) has not reached the Committee. This Society has been considered one of the most efficient, as it is one of the oldest, of our auxiliaries.

At a Convention held in Cincinnati, Ohio, December 17th and 18th, of brethren of different religious denominations, friendly to this Association, an organization was formed, with the title of the "American Reform Tract and Book Society," the object of which is to promulgate the doctrines of the Reformation, to point out the application of the principles of Christianity to every known sin, to show the sufficiency and adaptation of these principles to remove all the evils of the world, and bring in a form of society that will accord with the gospel of Christ. The known fruits of iniquity—the gains of the oppressor—are to be rejected from its treasury; and the use of the press is the means by which it will mainly seek to effect its praiseworthy purposes.

We make an extract or two from the address to the public accompanying the minutes of the Convention:

"Let us consider the actual condition of those who are striving to separate the churches from slavery, and all other known and tangible sin. What influences are agreed against them, and what means have they now for disseminating and defending their principles? There is the American Tract Society, sending forth monthly 200,000 copies of its paper, besides its countless pages of tracts, and volumes of books; there is the Presbyterian Board of Publication, doing a similar work; and there is the Methodist Book Concern showering the land with newspapers, tracts,

not inculcate a full gospel, and exercise gospel discipline; and if they refuse, the churches should withhold from them "the supplies," while they bestow them freely on missionary associations that appoint only such missionaries as do preach fully and faithfully the gospel—a whole gospel—and exercise proper discipline with regard to all offenders in the churches to which they minister.

books, and magazines; add to these the myriad issues of the American Sunday-school Union, filling the shelves of our Sabbath-school libraries, and in the hands of our children every where; and consider that these millions of teachers, pervading all society, are the defenders of slavery, either by direct teaching or by reising to place it on the catalogue of sins; and we behold an amount of influence arrayed in defense of the slave power, against which every effort will prove unavailing, unless supported by the counter power of the press. This, however, is not all. Christian reformers, while they seek eventually the overthrow of slavery, are also deeply interested in purifying the Church from a connection with any known sin, and are convinced that no movement can be successful which is not based upon a foundation broader and deeper than a specific attack upon the system of slavery alone. They are equally certain that no sin can be repudiated by a Christian people while the Christian Church shelters it in her bosom; for the plain reason, that the morality of the world will never rise higher than the standard of the Church.

"It becomes, then, essential to the overthrow of slavery, or the removal of any other sin, that it be cast out of the churches; and if the churches refuse to put the evil away, after due admonition and remonstrance, that Christian fellowship and communion should be withheld from them, as a means of reproof and discipline.

"Yet it is a well-known fact, that not only do all the powerful bodies which have been named, with their immense array of means for influencing the public thought, oppose this only possible method of reform, but the almost entire strength of the religious weekly press is thrown in the same scale, not even excepting some professedly anti-slavery.

"But if, in the exhibition of the practical bearings of Christianity, the principle of expediency becomes the controlling power; if, in teaching the world what this system of religion requires of man as an individual, and in his social and civil relations, things are omitted which are essential to holiness and justice, then the system of Jesus gives place to another gospel, and the world is led fatally astray.

"Now, inasmuch as we suppose it to be a well known and admitted fact, that some of the large organizations, which are most extensively influencing the public mind, do refuse all mention of sins which, like slaveholding, are strongly intrenched in the public favor; that passages have been stricken from books in obedience to the demands of the slave power; that other books have been altered so as to admit doctrines offensive to some, and history itself has been falsified to spare the feelings of a sect, it is believed by thousands that the interests of religion and liberty are unsafe in such hands, and that other instrumentalities ought at once to be provided, that the public mind may be brought under the influence of the untrammelled utterance of the gospel."

A new missionary society was formed by a Convention held at Chicago, Illinois July 7th and 8th, called the "Northwestern Home Missionary Association," the object of which is to sustain evangelical missionaries in the destitute portions of the West, and to aid feeble churches in supporting the institutions of the gospel. "Any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes annually to the funds of the Society may become a member."

Various religious conventions have been held in different States, composed of Christian ministers and laymen, of various denominations, to consider their duty in the present exigences of the country and the Church, and to take such measures as might be thought proper in the premises. In the resolutions passed by these bodies, the heinous guilt of American slaveholding, its contrariety to the Scriptures, to the principles of our government, the rights of man, and the prosperity of the Church and nation, have been set forth in strong, indignant, and appropriate language. Also, the importance of Christians treating slaveholders, whether church members or ministers, as persons not in good standing, of treating ecclesiastical bodies who tolerate slaveholding in their churches, and refuse to listen to the voice of remonstrance, as unworthy of fraternal correspondence. Likewise, the obligation resting upon the great religious societies of the land to do something for the

slaves, to refuse countenancing slaveholding in churches gathered or presided over by missionaries, or the admission of slaveholders into churches, and allowing them to remain undisciplined.

It is gratifying to know that this Association is not composed of Christians of one denomination merely, and that it embraces members of different religious sects, all united in feelings of abhorrence against slavery, and anxious to relieve the Church of Christ from its odious, inhuman, and unchristian contamination. It seems desirable that all Christians who agree in sentiment on the momentous subject of American slavery, and its direful effects upon the temporal and spiritual condition of both bond and free, should keep themselves separate from all alliance or fellowship with those who welcome to their communion the slaveholder, without rebuke or discipline, and be united in friendly, effective, and consistent cooperation in cleansing the Church frem all defiling participation in the great iniquity, and in bringing about the abolition of a system so destructive to the souls of men and so dishonoring to the religion of Christ. Most sincerely and heartily would the members of this Association unite in counsel, prayer and labors with evangelical Christians of every denomination, with reference to this great subject.

The Committee have had under consideration the subject of sending a missionary to labor among the Chinese, Japanese, and other foreigners, who are flooking to California. It is reported that since January 1st, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrapts, have been dispatched from Hong Kong, Macao, and Whampoa. On the 27th March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have also found their way to California. These people are in general active, intelligent and enterprising. Many-off them understand mechanical tradea. Recent accounts tate that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries, as heretofore, to be instrumental in the conversion of the natives, seems to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ.

Application has been made to the Committee by a pious, intelligent, well-educated and highly recommended minister of the gospel for an appointment as a missionary to California. The Committee have invited him to attend the annual meeting and only wait to know the views of the Association on the subject before taking definitive action in the premises. Shall not the Association have a part in the glorious work of evangelizing California? Will not the anti-slavery Christians who have heretofore patronized the Association, manifest, by still greater liberality, the value they place upon missionary efforts in general, and especially their sense of the importance of this new and inviting field?

The encroachments of the slave power have been signally manifested in the enactment of the Fugitive Slave Bill, and the debauched state of the public mind has been shown in the support it has received in the free States. It would have been sufficiently lamentable had this support been derived merely from unprincipled politicians; but when it is seen that ministers of the gospel, and also laymen of professed piety, vie with the notoriously wicked in attempts to enforce a most cruel, inhuman, and unchristian Act, the true followers of the Saviour must necessarily lament such evidences of corruption in the ministry and Church, while they perceive more than before the importance of sustaining an Association whose missionaries, amidst

such degeneracy, fearlessly advocate both tables of the Law. It is hoped that all who oppose this Bill, or refuse to obey its provisions, will feel it a pleasure and a duty to administer to the wants of panting fugitives in their laudable efforts to escape from bondage and taste the sweets of liberty.

During the past year several gentlemen of influence have published an Address to the Anti-Slavery Christians of the United States, recommending the AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY to their cordial and liberal support, as one important means of rescuing the Church and nation from disgrace, and averting the wrath of God from a guilty people. Engaged, as is that Society, in similar labors with this, in correcting a vicious public sentiment, and in inculcating just and Christian principles of conduct, the Committee rejoice in its efforts, and in the favor with which they have been received by men who set a just value upon all that is excellent in the political and religious institutions of the country. The friends of this Association are greatly indebted to the Society named for enlightening the public mind, and awakening the public conscience, and sowing the seed that has sprung up in the form of associations for the rectification of what is anti-christian in the ministry and the Church. The results of such labors show the importance of extending the influence of the Society, and supporting all judicious exertions to diffuse light on the anti-slavery question.

It is of great importance also that the friends of this Association have right views and corresponding action respecting their duty as church members, members of professedly religious and benevolent institutions, and members of political parties. In all these relations they should maintain involably Christian principles, and observe undeviatingly elevated and consistent Christian conduct. If they follow a multitude to do evil, if they adopt principles of worldly expediency, if they make a compromise with those who in principle or conduct act contrary to established rules of right, they pull down with one hand what they attempt to build up with the other, and are virtually enemies instead of friends of an uncorrupt gospel. The Commit tee believe that no countenance or support should be given by the members of this Association to ecclesiastical or political associations whose avowed principles or usual conduct are opposed to the principles they have avowed, and which they profess to regard and extend; and that all the means they have for the promotion of religious and benevolent purposes should be given to associations whose principles and conduct they confide in and approve.

The Committee believe that the members of the Association should attend and sustain monthly concerts of prayer where due attention is paid to anti-slavery, temperance, and other reformatory societies, and never countenance by their attendance or contribution concerts where these topics are denied a place. Concerts of prayer for the down-trodden and oppressed must be acceptable to Him who came "to proclaim liberty to the captives, and the opening of the prison to them that are bound." They keep alive right feeling in Christians, and prompt to right action; and the Committee hope they will be regularly sustained wherever the usual monthly concerts are so conducted that anti-slavery Christians are debarred from entire freedom in vindicating the claims of the oppressed, and praying for the overthrow of slavery.

It cannot be expected that either the anti-slavery cause or the cause of Free Missions will be prospered unless their friends and advocates rely upon Divine aid, and earnestly supplicate the smiles and guidance of the Redeemer, while they rain up their children with right views and feelings toward the wronged slave and abused free people of color. The importance of inculcating anti-slavery sentiments and corresponding action wherever Providence may place them, must be

seen and felt by every Christian who believes that the fashionable and prevailing sentiment on these subjects is at variance with the gospel, and consequently offensive to its Author.

In addition to the obligations which they owe to their own children and dependents to properly indoctrinate them with righteous principles, and encourage them to correct conduct, the friends of religion and of liberty have a duty to do in regard to the masses of foreigners who throng to these abores. Many of them, the German immigrants especially, come to this country with strong aspirations for liberty, and would, if properly enlightened with respect to the condition of things here, refuse all alliance with ecclesiastical or political bodies that betray the cause of holy freedom. It appears to develve upon this Association to take measures to communicate to them evangelical instruction, connected with consistent and just views of our Constitution and laws, and the situation and rights of our oppressed fellow citizens. By thus enlightening them we secure a mighty moral and political influence, and attach to us a large body of men who might otherwise become the enemies instead of the friends of pure Christianity and consistent republicanism. The German churches and the German presses in this country should, if possible, be gained to the cause of liberty, free missions, and primitive Christianity.

The Association would be derelict from duty if it overlooked the condition and wants of the free people of color throughout the country, inasmuch as the spirit of caste, that obstructs and almost overwhelms them, is countenanced by churches as well as by the world. Our Saviour, when on earth, directed his sympathics and labors toward those who were most needy; and were he now on earth, tabernacling in the flesh, it cannot be reasonably doubted that he would exhibit the same feelings on the subject of caste that he manifested respecting the contempt shown by the Jews toward the Samaritans; and that he would sympathize with, instruct and relieve, as equal before the law and the gospel, those who are now treated as an inferior race, not only in the walks of life, but in temples dedicated to the worship of God. If we believe that the Son of God would thus act, let us obey his divine command, and go and do likewise.

Allusion has already been made to the obligation resting upon the friends of free missions to contribute liberally, according to their means, to sustain the operations of the Association, and all kindred efforts to promote the welfare of our fellowmen, and build up the kingdom of our Lord and Saviour Jesus Christ. It is earnestly hoped that the friends of the principles adopted and advocated by the Association will view, as in the light of eternity, the solemn obligations resting upon them, and with an open hand and ready purse, inquire, "Lord, what wilt thou have me to do?" Among the supporters of free missions, there are not a few to whom God has intrusted property to be finally disposed of by them in their last will, During their lives they have devoted themselves largely to business and the accumulation of property, and have given to this, their favorite cause, less than they sometimes wished, under the plea that they were doing business for the Lord, and would thereby be enabled eventually to cast much more largely into his treasury. When making preparations for the close of life, this plea ceases to be of avail, and then most emphatically are they called upon to remember that they are but stewards for God of property accumulated for him, and for the avowed purpose of promoting the interest of his kingdom. The only way then left for them to aid in the fulfilment of the Saviour's last command, is by giving freely of their substance, thus constituting others their agents in its accomplishment. Upon all such the Executive Committee would urge with Christian earnestness, the claims of the Ass .-

ciation to be largely provided for. They are entreated to inquire how much it will please their Lord and Master that they should give to his cause, and to consider the paramount claims of this Association, which, while it preaches the gospel, salvation by faith in Christ, labors also for the breaking of every yoke, the delivery of the captive, the opening of the prison of them that are bound.

The Executive Committee would recommend special attention to this subject, as a means of promoting the best interests of Christ's kingdom. Much may be done if the agents and members of this Association will request their friends and neighbors to remember its interests when they sit down to distribute their property in view of the judgment.

LIFE MEMBERS.—By the payment of thirty dollars, any person of evangelical sentiments, who professes faith in our Lord Jesus Christ, and who is not a slave-holder, nor living in the practice of known immorality, may be made a Life Member of the Association. The whole number of Life Members is now six hundred and fifty-two. One hundred and eighty-three have been added during the year.

The Committee feel greatly encouraged in their labor, and if adequately sustained by the professed friends of the Association, will press forward towards its enlargement. In the providence of God new foreign fields are opening before them; persons of both sexes, who bring good recommendations, are offering themselves for missionaries and teachers in greater number than ever before, and the applications for aid from well-qualified ministers and feeble churches that should be sustained in the home field, are continually increasing.

If the pecuniary means shall be supplied, they can strengthen existing missions, establish new ones, enlist large numbers of devoted men and women for the foreign field, and sustain at home many devoted ministers and feeble churches now languishing for a support, who prefer the Association to any others. The Committee cannot but hope that the friends of the Association, by their increasing liberality, will enable them thus to enlarge their work, multiply the number of their missionaries, preach the gospel to many now destitute, and, with the Divine blessing, win many souls to Christ.

The Association owes its origin to the heart-rending emotions experienced by many friends of Christ and his Church, and of their country, in view of the existence and direful effects of American slavery. Our time-honored missionary institutions were affected by this great plague. The discussions that took place in consequence throughout the country gave conservative men reason to fear that ere long, if a reformation were not effected, these institutions would be shaken to their foundations. For a time their leading friends seemed so far affected by public sentiment as to justify the belief that a reformation was near at hand. Some preliminary steps of reform indeed were taken; but the combined influence of active politicians in Church and State soon produced so powerful a reaction, that slavery has apparently obtained a secure throne, both in legislative halls and in ecclesiastical assemblies.

The largest missionary organizations of our land may now meet, deliberate and disperse without an allusion being made to this question; nay, their friends exultingly estimate the spirituality of their anniversaries to be in proportion to the silence observed on this topic. Some of these organizations appear to have attained that bad elevation from which, in their efforts to give the gospel to the far-distant heathen, they can slide clear over the heads of three millions of their oppressed and perishing countrymen, without a word of sympathy in their behalf, or a single note of remonstrance and rebuke for the oppressor in their midst.

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In view of this alarming state of things, we feel called upon, more than ever, to reaffirm the principles of our Association, and to dedicate to their promulgation and defense our best energies and our largest means, with an unwavering trust and entire reliance on Him who will fulfil his gracious promises on behalf of the enslaved of his Church. Anti-slavery Christians have a special call to engage more heartily than ever in this labor of love and humanity. Surely it cannot be imputed to us as arrogance when we say, in simple recognition of Divine guidance, that a candid examination will draw from all enlightened Christians an acknowledgment that our principles are correct, even though they may have doubted the expediency of embodying them in a distinct organization. It is believed that a large majority of all the ministers who are sustained by the friends of Home Missionary Societies, and all who are worthy of being thus sustained, believe that slaveholding is a sin which ought to be repented of: that all missionary work should be so carried on as to discourage it: that persistent slaveholders give most fearful evidence that their hearts are not prepared for the communion of saints, and that the welfare of their souls and the purity of Christ's Church require that they should be excluded from membership until they manifest both repentance and restitution. We wish to be able to say to all such missionaries, Enlist in the cause you approve, and you shall be sustained. Do we not owe it to such men, to give them the opportunity of preaching a full gospel without being censured or cramped, and of adopting measures their consciences approve for the purification of the churches and the glory of God?

Let it be our constant prayer that the path of duty may be plain before us; that we may have wisdom that is profitable to direct; that our souls may be enlarged in view of the condition of our fellow-men; and that the momentous work to which we are called by the providence of God may be so conducted as to result in the salvation of many souls, and that our humble services may thus redound to the honor of our Lord and Saviour Jesus Christ.

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Letters addressed to the Corresponding Secretary.

BEDFORD, 15th September, 1852.

REV. AND DEAR SIR :- I have been favored with your letter inviting me to attend the annual meeting of the American Missionary Association at Bangor on the 29th inst. Did circumstances permit, it would give me great pleasure to accept the

The missionary spirit is the spirit of Christianity, and it is impossible that any faithful disciple of our Lord should be indifferent to the extension of his kingdom upon earth. We may differ as to the most expedient means to be used, but not as to the importance of the end to be attained. But your Society has at the present moment claims upon Christians, distinct from the ordinary obligation of publishing the glad tidings of salvation. In the reckless competition of unprincipled politicians for Southern votes, it has been deemed by common consent convenient to stifle, as for as possible, all Christian sympathy for the alave, and to represent the moral feelings of our nature which rise in indignant rebellion against the most execrable oppression, and against the requirements of an accursed law, which, in defiance and contempt of the precepts of the Divine Redeemer, aim at making us active agents in deeds of violence, cruelty, and injustice, as PARJUDICES TO RE CONQUEED. To the scandal of our holy religion, certain of our clergy, chiefly pastors of rich, fashionable city congregations, have become the auxiliaries of these politicians, and have labored to show the Divine sanction of slavery, and the duty of catching fugitives from bondage, thus virtually contending that the common Father of us all, infinite in mercy and justice as He is in wisdom and power, abrogates all his injunctions of brotherly kindness, and all his denunciations against oppression and injustice, so far as relates to the treatment of three millions of our countrymen, held as beasts of burthen, by no other title than force, by a few rich and powerful individuals. These reverend gentlemen, by the odious and revolting character with which they thus invest Christianity, are, in my opinion, the most efficient apostles of infidelity to be found in our country. Yet these men are actively engaged in our various missionary societies; and while looking with indifference, if not complacency, on the misery and degradation of vast multitudes in their own land not colored like themselves, are asking contributions to send the gospel to the ends of the earth, where, should it be preached by slaveholding and slave-catching missionaries, it will add but little to the virtue and happiness of their converts.

Your Society, on the contrary, hold the gospel to be, as it is indeed and in truth, a gospel of love, of justice, of mercy, to men of all conditions and of all complexions, and as such you promulgate it at home and abroad. I bid you God speed and ininjustice, so far as relates to the treatment of three millions of our countrymen,

and as such you promulgate it at home and abroad. I bid you God speed, and invoke His blessings on your labors. Yours, respectfully, WILLIAM JAY.

· Rev. George Whipple, Cor. Sec.

MIDDLETOWN, Conn., Sept. 28, 1852.

DEAR SIR :- Though in the midst of one of my terms, it was only yesterday that I decided duty would not permit me to be present at the annual meeting of the Society. This I regret the more, as it will be held in the place of my temporary residence, near the scene of a few months' missionary experience among the poor Indians at Old Town, above Bangor, and among those who, for several years, were helpers of my missionary operations in Smyrna. I have only time to express my continued interest in the objects of the American Missionary Association, and my prayer that the presence of God may be with you in all your deliberations, and that new zeal and wisdom and success may attend all your future doings.

Yours in the bonds of the gospel,

JOSIAH BREWER.

STOCKBRIDGE, Mass., Sept. 23, 1852.

DEAR SIA:—Your circular came to this office during my absence on a journey, from which I returned only the latter part of last week. It would give me great pleasure to attend the anticipated meeting, could I do it consistently with the duty which I owe to my family and to my fellow-men. But having been absent for nearly six weeks, on a long and somewhat expensive journey, I can hardly reconcile it with a sense of duty to enter upon another so soon, however gratifying it might be to my feelings. And still it requires a considerable degree of self-denial to make up my mind not to go. I wish very much to visit Bangor, where I spent seven years very pleasantly in connection with the Theological Seminary in that place, and where I should doubtless meet a considerable number of esteemed friends. And what in my mind is of paramount importance, I should rejoice in the opportunity to throw whatever of influence I may possess in favor of free missions and the anti-slavery cause, which I consider the cause of truth and righteousness, how much severe it may be opposed and derided by this pro-slavery community. I hope you will have a pleasant and profitable meeting, and that it will be the means of giving a new impulse to the great and good cause.

With cordial respects to your associates in office, I am your friend and brother,

B. FOWLER.

NORTH BROOKFIELD, Sept. 19, 1852.

DEAR Sin:—Your circular is at hand, inviting me to attend the meeting at Bangor. I would certainly do so, but that I have a public engagement for that very day in this State.

Hereafter, however, if informed of your annual meeting, I shall endeavor to attend as I feel a great interest in the Society, and think it ought to be well sustained.

Very truly yours,

AMASA WALKER.

EAST HARDWICK, V.t., September 18, 1852.

DEAR SIR:—In reply to your circular of the 1st inst., I would observe, that in days that have gone by, I have often met smiling faces and sparkling eyes at Bangor, when called there to attend missionary meetings, or to transact business respecting the beloved institution there located. The Lord bless the city and the school of the prophets!

With all my heart I sympathize with you in your meeting, and should meet you with pleasure; but I am a recluse, and all my physical and mental powers cry out with one voice, Stop; let us rest. God's will be done! Blessed be his name, there

remaineth a rest for his people.

How Christians, men or women, can hold their peace, and seem to give countenance to slavery, I know not. It is one of those unaccountables which I lay over for another day. With rum devils, or slaveholding devils, be they big or little, I wish to have no connection. If others will do so, they must do it on their own

Darkness looms up from the vasty deep, and is rolling over the Church and the nations; but there are bright spots above the horizon, that shoot out streams of light, sure index of approaching day. Faith, hold on and hold out! Lo! He who cometh from Edom with garments died in the blood of his enemies, has met them on the field of battle and gained the victory. Who then is on the Lord's side! If the powers of darkness are so dieposed, let them prepare and take the field as soon as they please. The sooner they wake up all their men of war and come down to battle, the better. They may make war with the Lamb, but the Lamb shall overcome

them, for He is Lord of lords and King of kings; and they that are with him are "called, and chosen, and faithful." No rummies or slaveholders with the Lamb! Who will follow the Lamb and share his triumphs? With such a leader, there is no ground to fear, and there "should be none faint-hearted in the camp of Israel. Come, Lord Jesus, and added to thy many crowns accept one more, the crown of all the earth."

I have labored with brethren who have fallen asleep in Jesus, in laying many of the foundations in Maine on which others are now building. May I request all such builders to take heed how they build, and see that they use not hay, wood and stubble, but gold, silver, and precious stones. Jesus Christ is the only sure foundation. May all the religious and benevolent institutions of Maine rest upon and be vitally connected with that foundation. And may the blessing of the God of heaven rest upon the State, and prosper all her efforts to establish good laws, and to direct others how to stay the old rum dragon. Good laws must be sustained; but let judges and rulers know that there is One higher than they. A puny worm in arms against Omnipotence!

From the plains of Moab I send my cordial salutations to all the brethren. I must soon pass over Jordan, and hope, through rich grace, to go in and possess the good land. I leave you on the battle-field, harnessed and prepared for action. Fear not the proud sons of Anak; but go forward in the name of the mighty God of Jacob. Our God will come, and he will not tarry. May He, who is wonderful in counsel as well as mighty in power, meet with you, give you one heart and one mind, guide your deliberations, and bless all your labors. Ethiopia shall stretch out her hands unto God, and a pure offering shall be brought unto the Lord of Hosts from beyond the rivers thereof. Even so! Amen.

Klar Baller.

Wiscasser, September 25, 1852.

-: DEAR SIR :- I received the circular of the Secretary of the American Missionary Association, and it would afford me much pleasure to meet with the friends of the Redeemer and of his oppressed people on that occasion; but as circumstances are, I have felt that it would be rendering the missionary cause more essential aid for me to send you, as Treasurer of the Association, the amount of my travelling expenses, and you will accordingly find inclosed five dollars. I wish it were in my power to make the sum many times greater. I had felt, for a considerable time previous to the existence of this Association, some organization of the kind to be a moral necessity; and I have watched with deep interest, and I hope with a degree of thankfulness, its steady and healthy growth to its present position in the sympathies and affections of so many Christians and philanthropists in our land. Well may it be regarded as a gem of God's own unfolding—as the matured fruit of his ripening providence. I had always been a patron, according to my narrow means, of the American Board, and do not now, uniformly, withhold my mite when occasional contributions are made in its behalf by the church with which I am connected; so that it is with no feeling of hostility to that body, that I hail the rise and progress of this new Missionary Society, But while I rejoice in all the good which the Board has accomplished, I mourn with thousands of its former patrons its present position in relation to slavery, for the countenance it is giving to this overshadowing sin of the nation, by withholding its testimony against it, and by sustaining slaveholding churches; and I have little expectation that its course will be changed until an outward pressure shall compel to it; and I should judge that many who have been looking and pleading for a favorable and speedy change, will feel, since the last meeting of the Board at Troy, that it is boping against hope, and will now come to the aid of this Association, and so increase its efficiency, that, while it is sending out a pure gospel to bless the world, it may exert a powerful remedial influence upon the American Board; and my prayer is, that between these two organizations there may be soon no other antagonism than that of provoking to love and good works.

May the God of the oppressed bless you, my dear sir, and all the officers and friends of the American Messionary Association, with health and long life, and with abundance of his own peace. Very respectfully yours,

JOHN BOTNTON.

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ANNUAL DISCOURSE

AMERICAN MISSIONARY ASSOCIATION,

PREACHED BEFORE THE

THE FIRST PARISH CHURCH BANGOR, ME., SEPTEMBER 29, 1852

The Proper land marks by London REV. JOSEPH R. WALKER,

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1 John iv. 20.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen!"

AFTER brief preliminary remarks, I shall endeavor to develop and illustrate the principles contained in this passage, and then apply them as tests of character and duty in the missionary work.

The utterances of love by the other disciples become almost manifestations of love in John. With him the sacrifice of Christ is the manifestation of Divine love for us, and the producing cause of Divine love in us. Truth is light, but Love is life with John—it is divine life—nay more, it is the only divine life: "for he that loveth not knoweth not God, for God is love." We may know of God in the precept, but we can know him in experience and in spirit only by that love which is produced by faith in Christ, and which purifies the heart.

John's faith, like Paul's, appropriates Christ, not only in his death, but likewise in his life. With them faith works by love, and love works by labor. Says the apostle to the Gentiles, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that HE died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." Says John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him; he that saith he abideth in him ought himself also to walk as he walked." So in the immediate contexts: "We love him because he first loved us;" and, "This commandment have we from him, that he who loveth God, love his brother also."

In the exposition and application of this passage, we will notice first the principle, with the reason annexed, as stated in the text: "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

2. Notice in several particulars the spirit and the practice which love to God and man, in Christ, will develop in the lives of believers.

3. We will apply the specific truth of the passage to missionary organizations, and to the duty of promoting free missions in particular.

1. Assent to the character of God and the obligation of the Divine law, in the abstract, is a different thing from faith in God and in his law revealed in their relations to us.

There are many who will assent to a correct statement of the character of God, and to a correct exhibition of his law. But there is a vital difference between knowing of God, in the abstract idea, and knowing him in his living developed character; between knowing him in speculation and in experience; between faith in God in a creed, and faith in God in Christ. The existence of a true knowledge of God in Christ does not imply the absence of a knowledge of God in the dogmatic or creed form. An intellectual apprehension of truth is a prerequisite to its impression upon our moral nature; but intellectual apprehension and assent alone produce neither love to God nor good will to men. The history of the Church in all ages furnishes manifold and mournful illustrations of the truth of this statement.

The Jews had, in most respects, an accurate conception of the character of God. They knew, in a speculative sense, "whom they worshipped." Their rabbis, or doctors of divinity, taught the fundamental principles of the law of God; and yet their conduct was not conformed to the law, and their hearts were opposed to the true character of that God in whom they professed to believe, and in whom, as an abstract idea, they did believe. We need not to inquire now concerning the constructions and traditions by which they made void the law, while at the same time they professed to reverence and obey it. Jesus constantly affirmed of them, what their conduct exhibited, (although few men in that age would recognize the fact,) that they were those who, professing to love and obey God whom they had not seen, yet hated their fellow-men whom they had seen.

The incarnation of God in Christ proved that men may know the abstract idea of the true God, while they are absolutely hostile to that same God acting upon them and enjoining the duties which his character and his law requires. The Godhead was embodied in Christ, and through him the holy attributes of the Divine nature came into actual contact with the minds of the Jews. Christ was God acting, and requiring men to act in their proper relations, and discharge their proper duties. The same character revealed in their Scriptures—the same conduct which the Divine law requires, was exhibited in the life-action of Jesus Christ. The unseen God, in whose Word they professed to believe, became concrete, as the WORD among the Jews. He stood in their midst. His holy attributes

acted upon them. His Divine nature spoke to them. He required nothing more of them than what they taught the law required all men to do-to worship God with a true heart, and obey, in life, the Divine law, which required that they should do unto others as they would have others do unto them.

But mark the result when God in Christ approached, and required them to do what reason and the law of God taught them they ought to do. He took their own words as to the character of God. He took their own definition as to the requirements of the Divine law. All he did in this respect was to require that they should, without regard to human opinions and prejudices, worship God in faith and humility, and do, not in word, but in spirit and in life, the things which the Divine law required.

Now, in whatever sense the Jews knew God, it is certain that they did not love him living and acting in relation to them. If they had loved the true character of the unseen God, they would have rejoiced in spirit when the conception which they loved was embodied, and approached them in Christ. If they had loved the true law, they would have rejoiced and obeyed when it was illustrated and enforced. In the person of Jesus, God and the law lived and acted in relation to them, and required them to live and act for truth and against sin. But these men, professing to know and obey God, met Jesus with contradiction-with contempt-with persecution unto death. So the Redeemer said they would requite his followers, and so they did requite them. "If," said the Saviour, "they have called the master of the house Beelzebub, much more them of his household." As it was in the days of Christ, so it is now, and so it will be until truth triumphs over all the evils in the Church and in the world : men will perceive the truth and assent to it, while they, at the same time, will reject its applications, and resist those who enjoin obedience to its spirit and its precepts.

The Jews, in the days of Christ's manifestation, reverenced the prophets, and built sepulchres over the ashes of the faithful men whom their fathers had slain. The truth uttered in past ages, and uttered to other men, they recognized as sacred and obligatory. But the men of their own age, who manifested the spirit of the prophets, and rebuked the same sins in themselves which had been denounced in their fathers-those men who embodied the principles of the old prophets, they persecuted to death. Well did Jesus say of those tomb-builders, that they in spirit allowed the deeds of their fathers, and that when he should send them prophets and apostles to reprove them for their sins, they would slay them as their fathers had slain the older prophets.

So it is in every age. There are those who will assent to truth in the

abstract, while they reject it in life and action. They worship it in the past, but repudiate it in the present. I am no politician, and I make the reference only for conscience' sake, and to illustrate my subject : Suppose Gen. Washington could live again under some other name; suppose Thomas Jefferson were manifested in this age of the Republic in the person of some other man; and suppose they should utter the sentiments now that they uttered while they lived. Washington said, in a letter to Thomas Morris: "There is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery: this can be accomplished only by legislative authority; and this, as far as my suffrage will go, shall not be wanting." Washington desired the abolition of slavery, and proposed to vote for its accomplishment, and when he died, emancipated all the slaves over whom he had any legal control. Jefferson, in his "Notes on Virginia," after setting forth the effects of slavery as most baneful, both upon the slave and his master, and upon the Republic, said: "I tremble for my country when I reflect that God is just, and that his justice cannot sleep for ever."-" When the tears of the slaves shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress." Now, what I want to say is this-and I appeal to the knowledge and the conscience of you all whether I speak the truth: If Washington and Jefferson were now living, under other names, and if they uttered the same sentiments now which they uttered then, they would be maligned and persecuted by men of the present generation who yet profess to honor their principles. They could receive neither nomination nor appointment to any office connected with the government of that country whose Declaration of Independence the one wrote and the other maintained. Men now build their tombs and laud their characters; but if they were alive in this age to maintain their principles against the sentiments of this degenerate generation, many of these unprincipled tomb-builders would discard and persecute them.

"I speak as unto wise men; judge ye what I say." The principle, I think, is apparent. If we profess to love God all truth, while, at the same time, we refuse to espouse the truth, and reject those who require us to practise it, we deceive ourselves and others; and the day of judgment will disclose that we possess the same character, and belong to the same class, with the men reproved in the days of Christ. On this ground Jesus condemned the Pharisees of his own day, and will condemn the Pharisees of all ages in the last day. He said to them, "Ye have neither heard the Father's voice at any time, nor seen his shape, and ye have not his word abiding in you; for whom he hath sent, him ye believe not."—
"I know you, that ye have not the love of God in you."

A second development of this principle, and one which brings us directly

to the particular truth contained in the text, is—that he that does not love man does not love God. John says to professed believers, in the text, "If any man say, I love God, and hateth his brother, he is a liar."

This statement is unspeakably important in our times. We will put it in the affirmative form, and endeavor to exhibit its application to Christian character and duty.

Notice the foundation principles upon which this statement rests. John assumes that Christ was the true God and eternal life; that while "no man had seen God at any time, the only-begotton Son, which is in the bosom of the Father, he hath declared him." Christ was both God and man to John; not a mixed nature, as a certain Doctor of Divinity has recently taught, but distinctively, as we believe, God and man. In him God was manifested as he is, and man was manifested as he should be. Our race had lost the knowledge of the true man, as certainly, and as hopelessly, as they had lost the knowledge of the true God. By faith in Christ, we believe both in the true God and the true man at the same time. He, therefore, who loves Christ, loves both God and man, in him. Faith in Christ works by love to man as he should be, and love to Christ works by labor to make man what he should be

Now if we love the true humanity in Christ, we shall love it every where. Humanity in Christ is generic. It is the second Adam—the impersonation of man as God created him—the true soul, faculties and susceptibilities of the being, MAN.

God and Man being thus united in Christ, it is not possible to love God in Christ without loving man at the same time. He, therefore, who says, I love God, and hateth his brother, is a liar. For his brother that he hath seen is, in his nature, although marred in faculties, a living type of the humanity of Jesus, whom he hath not seen. The true humanity is a finite moral image of the infinite God. In kind, but not in degree, the moral nature of the Divine and human are the same. He, therefore, who loveth not his brother whom he hath seen, can neither love the true God, nor the true man in Christ, whom he hath not seen.

2. Having thus set forth the principles declared in the text, we shall now proceed, briefly, to show what fruits true love to Christ will develop in the lives of believers.

No one doubts that love to Christ is the true motive power of the gospel. This is assented to by all Christians, and by all benevolent societies, that aim to enlighten and save men. At the recent meeting of the American Board at Troy, love to Christ, as a first and essential motive in the missionary work, was especially insisted upon, by the able preacher for the present year. We assume, then, that the motive

power in all true gospel effort is love to Jesus. But in this age, as in all other ages, we fear many deceive themselves concerning the qualities and the development of love to Christ in the soul. We shall now endeavor to point out some of its Scriptural and unfailing characteristics.

(a.) Love to Christ produces labor to make others like Christ. The character of Jesus is the standard to which the believer aspires, and to which he will labor to bring others. In its bearing upon efforts to evangelize the world, this influence of Christian love is worthy of marked consideration. It is love to Christ that makes HIM the model to which Christians endeavor to elevate others. There are various classes of philanthropists, some out of the churches and some in them, who no doubt are sincerely endeavoring to benefit their fellow-men. Now, whatever character is the model of excellence with any class of men, they will endeavor to mould others into that model. Love will necessarily produce this effect. If we love those for whom we labor, we will labor that they may be like those whom we love. A man whose ideal of excellence is some distinguished politician in Church or State will desire, most of all, that his son, or those he loves best, should be like that model. A man whose model is a successful merchant, will seek for his son the same qualifications. So every one will seek to conform others to the model of character which they love best, and which is to them within the limit of attainment. So there are ideal conditions in which men seek the happiness of society. Some would have all in communities, seeking their chief good in equal worldly condition. Other philanthropists seek the highest good of men in some new arrangement of the social economy. The standards of the best human condition are as various among philanthropists now who are not believers in Christ, as they were in the days of the Grecian sages, of whom Varro says, they sought the "greatest good" in one hundred and fifty different conditions. Men who have not supreme love for Christ do not realize the fact, that after all earthly evils are removed the greatest good of humanity is not yet attained. We admit that

> "Tis noble to maintain the right, To aid the weak against the strong, To stand with angels in the fight . Of love and truth against the wrong."

But while Christians may well admire philanthropy in its temporal aspects, and grieve often to see it misdirected, they know that happiness is subjective, not objective. It depends not on external things, but on an internal condition of the soul. You might raise a suffering mendicant to the highest social position, while his happiness would be less and his influence worse. Man's highest good consists in that state of mind in which his actions are prompted by love. To bring men into the condition of love, so that they will act in accordance with the law of love, is to accomplish the greatest good of humanity. Now, Jesus Christ is the model of this condition both in CHARACTER and in action; hence, love to Christ is the only impulse that both moves and guides the soul in right action for the good of men.

Do we then discard the efforts of those who, without faith in Christ, labor for the good of men? By no means; we neither discard nor discredit such efforts. One of the highest instincts of living beings is sympathy with the wronged and the suffering. Even in the orders of creation below man the cry of distress will arouse creatures of the same species and bring them to the rescue of the suffering one. The philanthropist who obeys the highest instinct of our nature, and rallies to the rescue of the wronged, is a prince compared with those who, while they profess to love Christ, deny by their conduct both the higher instincts of humanity and the holier instincts of divine love in the soul. Love of the true Christ gives divine life to the natural instinct, and guides to the attainment of

the highest good of men.

(b.) I will notice a second characteristic development of love to Christ. It leads those who possess it to oppose every thing which injures man. True Christians love man for the sake of his nature—his true nature as revealed in Christ. It is the love of humanity-not the love of some single attribute or condition of humanity. The love of humanity in itself considered-not one race or class of the human family. An individual who loves man, as man, will oppose every thing that degrades his character, abates his happiness, or impairs his rights. A Christian father loves his son. That son is beset by several evils. One man aims to make him intemperate; the father will oppose him. Another aims to make him a slave; the father will oppose him. Another endeavors to keep him in ignorance; the father will oppose him. And the opposition of the father will be strong in proportion to the evil inflicted on his child. This is the very nature of love. A father who loves his child cannot do otherwise than oppose every thing that injures that child in person or in spirit. And not only this, but he will do so in regard to all his children. If he feels thus towards one and not towards others, he has lost the instincts of a father's heart. If he is very hostile to one influence that would injure his son, while he is willing he should be injured by some other evil, he is a monster and not a father. It is the nature and development of love to oppose every thing that injures loved objects. So with love to Christ. Humanity is loved in Christ as a nature. The Christian will therefore oppose every thing that mars the attributes or defiles the susceptibilities of that nature. A man who has love to Christ in his heart cannot be opposed to war while he tolerates slavery. He cannot be opposed to slavery while he tolerates intemperance. He cannot seek to promote man's spiritual interests while he is willing he should suffer temporal injuries. Such a perverted character is never formed under the influence of the love of Christ. The Rabbies and Pharisees, who sought heaven from selfish motives, and who labored to promote spiritual ends as a sect opposed to the Sadducees, could love certain classes of men, while they neglected or hated others; and such men can do so in every age. But he that loves the true man in Christ Jesus, will, in its measure, oppose every thing that injures the interests or the character of any human being. Although the image is marred by sin, yet every man bears the nature of the humanity which the Christian loves in Christ Jesus.

One thing further under this division of the subject: Love to Christ will not only oppose, but it will cast out the transgressor that is injuring others, and that refuses to be reclaimed. If a mother has a family of daughters, and one of them become vicious, when the defection is discovered she will reprove her erring child, and require immediate repentance and a return to virtue. If that daughter will not be reclaimed, but continues in vice, while at the same time she is influencing her sisters to crime, that mother, while she sorrows and prays for her unworthy child, will remove her from the family. She would do this because she loved virtue, and because she loved her other children. If she treated that daughter as she did the virtuous children in the family, if she overlooked the influence the sinning one was exercising to corrupt the others, such a mother would be an apostate from virtue, and regardless of parental obligation.

To such action the love of Christ prompts the Christian. When sin is in the church—sin, which perverts the truth of the gospel, and corrupts the hearts of professing Christians—the love of Christ will expel it; or, if this is not attainable, it will separate Christians from the contagion. Such is the nature of Christian love. It produces effort to remove all evil from men, or to remove them from the evil. Wherever true love to Christ exists, this is one of its certain developments.

(c.) Love to man as exhibited in Christ leads Christians to labor first and most for those who most need sympathy and effort. This is so plain a characteristic of divine love in the soul, that we are sometimes astonished that men should profess to be Christians who do not discover in themselves this element of Christian character. But we need not be astonished. The human heart is deceitful and selfish. To approve the right, and to suppose ourselves in the right, while love of self or of sect, instead of love to man, prompts our efforts, is a delusion not less common now than it was in the they of Christ. To correct this state of self-deception, the Saviour presented truth in more strating forms, and re-

peated it more frequently, than he has done in relation to any other evil to which the human soul is subject.

When the disciples of John came, in their master's name, to inquire whether Jesus were the Messiah, He replied, Go and tell John that I bestow temporal benefits first on those who are the most needy—the poor, the sick, the blind; and so I do spiritually—"the poor have the gospel preached unto them." John knew the marks of the Messiah. The answer settled the question.

A Jew professing to love God, and who assented to the sum of the Divine law, asked Jesus, "Who is my neighbor?" In answer, we have the striking parable of the man who fell among thieves. Some who professed to teach the prevailing religion in its most stringent forms, passed by the helpless sufferer; while relief was granted by one whom the Pharisees of those days supposed to be an alien from true faith, and who was not probably so orthodox in theory as themselves. Yet Christ approved the conduct of this man as neighbor to the one in need, and commanded the inquirer to go and do likewise.

Superadded, we have the parables of the lost sheep and the lost piece of money. The true shepherd will leave the ninety and nine who are in less danger, and free from suffering, and go to succor the one who is exposed to the wolf and other beasts of prey. The import of this teaching cannot be doubted. That alone is true love to Christ which proproduces labor first and most for those who need most.

Suppose a mother has a family of children: She loves all her offspring alike; but one is suffering and in danger, and needs her assistance more than others. What will that mother do? Will she stop and minister to the others, while she neglects the suffering one? Not if she has a mother's heart. A mother will leave those who need her care less, and go to succor and befriend the more needy. You know she will! Love can do nothing else. If we have the love of Christ for man in our hearts, the moment one class needs labor and sympathy more than another, Christian love directs effort to that class of men more than to the less needy. This is the nature of love, both human and Divine. It is exemplified and illustrated in the life of the Son of God, and by all the apostles and evangelists and martyrs of the primitive Church. The voice of inspiration, and the influence of the Divine Spirit in the heart, teach this doctrine. Its truth is beyond all controversy. Those, therefore, who profess to labor for the less needy, while they neglect those in more need, are recreant both to human and Divine love. With the true Christian, love rises and urges in proportion to the wrongs and helplessness of men. Such you know is the love of Christ. It needs not to be argued with the Christian heart. Jesus left the bosom of the Father, he left the adoring presence of angel spirits, and came to seek and to save those who were lost. We were slaves to the world and the devil, and he gave himself to crucifixion for us. And when on earth, those who needed most were those whom he first and most befriended. "Beginning at Jerusalem."

The Saviour of sinners identifies himself with the destitute and wronged and suffering ones of our race, and receives benefits conferred upon them as being conferred upon his own person. And blessed are they who shall stand when Christ shall say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." But woe be to those who pass by the degraded and wronged, to those who say, Lord! Lord! while they are destitute of the love of Christ for his little ones! Upon such the fearful and final sentence is pronounced: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me: depart."

May God, by his Holy Spirit, grant us that love of Christ which will save us from such a doom.

APPLICATION.

It may be said truly that these principles apply equally to all Christian effort, and to all benevolent enterprises; and in this connection we are asked, why then do we not expend our efforts through the older missionary organizations, instead of forming new ones to labor for the accomplishment of the same ends? The question is apposite, and I shall endeavor to answer.

It is incumbent upon us to give reasons for our efforts to some who inquire. Many feel, as we think all should, that it is not only the privilege but the duty of all Christian people to send their money through any organization they may choose; and that they should examine and send their aid through that society which is established upon principles most in accordance with the gospel. The older societies being in existence, the formation of others does imply that many Christian people think their principles are in some respects defective, or new ones would not be established. With me this is true; and it is due to every one who has any interest in the missionary work, that an answer should be given why we deem it the duty of Christians, while they hear and respect other missionary organizations, to contribute their funds through free missionary societies.

The reasons for the free missionary organizations lie in the principle and action of the older Boards,

The American Board receives slaveholders into mission churches. They propagate a Christianity which, in the eyes of all men who know their principles, recognizes slaveholding as consistent with the gospel of Jesus Christ. They send misssonaries to the Indians. They find there two classes of heathen, the red man and the black; often about the same in color, and always of about equal intelligence. Now what do the missionaries of the Board do in such circumstances? They recognize those as Christians who enslave others, contrary to all the principles of justice and mercy. The Christianity they establish among the Indians leads them to believe that slavery is in accordance with the principles of the gospel of Christ. The missionaries make the standard by which the Indian who accepts it must judge of the character of Christ, and of their duties to men. The light of nature would teach the Indian that slavery was wrong, while the missionaries by taking it into the church teach them that it is right. This reception of slavery into the mission churches not only corrupts the conscience of the Indians, but it corrupts the conscience of Christians at home. Those who continue to support the old Boards must apologize for or defend the connection of slavery with their missions. If Christians will apologize for slavery in connection with the Church, they will learn to do so in connection with the State. Their conscience will be defiled in regard to the corrupting influences of slavery every where.

Thus it seems to me there can be no doubt about the fact that the missions of the American Board are dishonoring the gospel, and propagating, by the money of the benevolent, a slaveholding Christianity among the Indians. At the same time, they are corrupting the Church at home.

It is due to this influential Society to say that they will not propagate slavery with the gospel in other nations except our own country. In Africa they will not receive a black slaveholder until he emancipates his slaves. This very fact shows that they recognize their principles as wrong, and that the slave power in this country has either intimidated or corrupted them. All further action on the subject, and even all further discussion, is discountenanced and resisted. They publish their approval of the Indian missions as they are, and have rigidly enforced a finality of discussion and action in all meetings of the Board, and speak of their meetings as peaceful and spiritual when this enormous evil in which they are involved is not referred to.

It is sometimes said, by good people who have not attended to the history of this evil as it has strengthened and confirmed itself in the American Board, that the Board will in the end cease to propagate a slaveholding gospel. Such persons do not remember that both the Board and their missionaries have reached a finality upon this subject. Sin does not exhaust itself, but strengthens itself wherever it is tolerated. If the gospel which missionary boards proclaim tolerates it, what can condemn or remove it?

The missionaries where slavery is sanctified by baptizing it into the churches say, "Nor can we ever make it a test of pisty or a condition of admission to the privileges of the church, that a candidate should express a determination not to live and die a slaveholder."

In relation to buying and selling their fellow-beings, and even in relation to the crime of selling children from their parents, the missionaries of the Board do not consider, such crimes, if they should occur, as disciplinable offenses. They say, "In relation to the separation of parents and children, we must first remark that it is one of those things which are not forbidden by express injunction of the Scriptures. It is impossible in our circumstances to make it a general rule, that the separation of parents and children by sale and purchase shall be regarded as a disciplinable offense."

First they say it is one of those things which are not forbidden by express injunction of the Scriptures. How dreadful this is! It is one of the ten commandments: "Thou shalt not covet thy neighbor's house, nor thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." Yet these missionaries teach that a man may not only covet, but take and sell his neighbor's wife and child, and they know no injunction of the Bible against it. Merciful God! what evil sin, cherished, will work in churches and mission boards, and even in the minds of missionaries themselves! Letters have been subsequently drawn from them that mitigate the enormity of this abuse, but nothing that changes their position.

The missionaries say likewise that their doctrine and practice have reached a finality with them as well as with the Board. They write, "We earnestly hope that what we have written may be taken as a final exposition of our sentiments—a defining of our position." They say again, "It may be deemed our duty by some to adopt a train of measures that shall aim in their object directly to countervail the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to slavery. We do not feel that we are required to adopt any such course, nor do we regard this as our work."

Such are the principles upon which the missionary work is conducted by the American Board among the Indians, and by the Home Missionary Board in slave States. We do not hesitate to say that such principles, instead of being the principles of the gospel of Christ, are in direct conflict both with the nature and design of the gospel. We say this here to vindicate ourselves, and to remonstrate with our brethren.

A free missionary society, both for home and foreign missions, is now formed upon what we believe to be gospel principles. That it is right to propagate the gospel without slavery we think none can doubt. That it is right to propagate it with slavery some believe. Each Christian has the opportunity to maintain whichever of the two principles his heart and conscience approve. We state the case as we believe Christ would have us do, and leave the results with God, and the responsibilities with each individual Christian.

SEVENTH ANNUAL REPORT

OF THE

AMERICAN MISSIONARY ASSOCIATION,

PRESENTED AT

WORCESTER, MASS.,

SEPTEMBER 28TH, 1853.

AND THE

PROCEEDINGS AT THE ANNUAL MEETING.

TOGETHER WITH A

LIST OF LIFE-MEMBERS.

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Gulliver, Rev. John P., Norwich, Conn. Hadlock, Levi J., Bangor, Me.] Hale, Harry, Chelsea, Vt. Hale, Rev. John G., Grass Valley, Nevada Co. Cal. Hale, Simeon, Wethersfield, Conn. Hamilton, Emily, Burlington, Vt. Hamilton, Miss Matilda, Champlain, N. Y. Hammond, Dea. S. I. M., Union City, Mich. Hammond, Mrs. Fanny, Union City, Mich. Hanford, Mrs. Eunice, Walton, N. Y. Hanks, Rev. S. W., Lowell, Mass. Hanna, Robert, Mercer, Pa. Hardy, Nathan, Brewer, Me. Harlow, Nathaniel, Bangor, Me. Haskell, Mrs. Elizabeth, Harvard, Mass. Haskins, Romulus, Bangor, Me. Hatch, Rev. Reuben, Mallet Creek, O. Hawes, Otis, Vassalborough, Me. Hawes, Almira K., Vassalborough, Me, Hawley, Elias, Baltimore, Md. Hawley, Mrs. Adeline, Baltimore, Md. Hawley, Miss Mary H., Baltimore, Md. Hawley, Henry D., Farmington, Conn. Havnes, Walter, Townsend, Mass. Haypard, Mrs. Ann, Rouse's Point, N. Y. Hazen, Rev. J. A., Lisbon, Conn. Healy, Oliver G., South Abington, Mass. Hemperly, Rev. George W., Minden, N. Y. Hendee, Stephen, West Bloomfield, N. Y. Hendryx, Miss Harriet Z., Dover, O. Herrick, Mrs. Cynthia, West Bloomfield, N. Y. Hidden, Rev. E. N., Milford, N. H. Hill, Mrs. Eunice P., Avoca, N. Y. Hill, Hamilton, Oberlin, O. Hills, Amos B., Oberlin, O. Hills, Hezekiah, Pekin, N. Y. Hills, Mrs. Olive, Pekin, N Y. Hine, Herman, Washington, Conn. Hitchcock, David, Worcester, Mass. Hitchcock, Mrs. E. W., Fredericktown, O. Hitchcock, James Bostwick, Otisco, N. Y. Hitchcock, John C., Otisco, N. Y. Hitchcock, Mrs. Sarah M., Painesvilla, O. Hodge, Mrs. Mary E., Oberlin, O. Holden, Francis P., North Abington, Mass. Hollister, Dea. Sherman P., Washington, Conn. Hollster, Truman, Washington, Conn. Holman, Elijah, Millbury, Mass. Holtslander, Mrs. Jane, Oberlin, O. Holtslander, Mrs. Electa F., Oberlin, O. Holyoke, Rev. William E., Farmington, Ill. Homer, Johnson, M. D., Oberlin, O. Hopkins, Geo. W., Sand Creek, Ind. Hopkins, Mrs. Mary, Oberlin, O. Hosford, Prof. Oramel, Olivet, Mich. Hoskinson, Thomas J., Pittsburgh, Pa. Houghton, Cephas, Harvard, Mass. Houghton, Mrs. Sarah, Harvard, Mass. Howe, Rufus, Cambridge, Mass. Howe, Ann Sophia, Cambridge, Mass.

Howe, Mrs. Sophia, Mount Auburn, Mass. Howe, Nehemiah, Greenwich, Conn. Hubbard, Denison H., Clinton, Conn. Hudson, Dr. William N., Chester, O. Hudson, Mrs. Hannah, Chester, O. Hulburd, Hiram, Stockholm, N. Y. Hull, Rev. Joseph D., Farmington, Conn. Humphrey, Rev. Luther, Windham, O. Hunt, Rev. Samuel, Franklin, Mass. Hunt, Sereno D., Concord, Mass. Hunter, Mrs. Harriet P., Quincy, Ill. Huntington, Dea. Eleazer, Lebanon, Conn. Huntington, Emily, Norwich, Conn. Hurlburt, Thomas K., Danville, Iowa. Hurst, Thomas, Dover, O. Hutchinson, Royal, Milford, N. H. Ide, Daniel M., Mansfield, O. Ingersoll, Joseph, Stanwich, Conn. Jackson, Hon. William, Newton, Mass. Jackson, Mrs. William, Newton, Mass. Jacobs, Clark, Brooklyn, N. Y. Jay, Hon. William, Bedford, N. Y. Jenkins, Charles W., Bangor, Me. Jenkins, George R., Mount Pleasant, O. Jewett, John P., Boston, Mass. Jewett, Mrs. Harriette E., Boston, Mass. Johnson, Mrs. Ann M., Oberlin, O. Johnson, T. Henry, La Harpe, Ill. Jones, Mrs. Clarence, Harwinton, Conn. Jones, Rev. J. H , Whitewater, O. Jones, Phebe, West Randolph, Vt. Jones, Rev. Warren G., Hartford, Conn. Jube, John P., Newark, N. J. Judson, Gurdon, Raymond, Wis. Judson, Mrs. Hannah, Raymond, Wis. Judson, Mrs. Luthena P., Raymond, Wis. Keep, Rev. John, Oberlin, O. Keep, Mrs. Lydia H., Oberlin, O. Kellogg, Mrs. Lucy W., New-Hartford, N. Y. Kelton, George, Gardner, Mass. Kendall, Edward, Westminster, Mass. Kendall, George, Westminster, Mass. Kephart, Rev. William G., Ripley, O. Kidder, Kev. C., Warsaw, N. Y. Kimball, Mrs. Sarah, Woburn, Mass. Kingsbury, John L., Francestown, N. H. Kingsbury, Samuel, North East, Pa. Kinney, Rev. Ezra D., Darien, Conn. Kingsley, Miss Elvira, Fletcher, Vt. Kingsley, Lucy Sevign, North Cambridge, Vt. Kitchell, Rev. Harvey D., Plymouth Hollow, Ct. Knapp, Kev. Jared O., Hatfield, Mass. Knight, Dea. Robert, Milford, N. H. Knowles, William, Knowlesville, N. Y. Knowlton, Mrs. Amanda, Utica, N. Y. Knowlton, Pomeroy, Worcester, Mass. Langdon, Jervis, Elmira, N. Y. Lawrence, Rev. Amos E., South Britain, Conn. Lawrence, Mrs. Hannah B., S. Britain, Conn. Lawrence, Henry, Gardner, Mass. Leavitt, Rev. Joshus, New-York City.

Leavitt, William, Washington, Conn. Lee, John R., M. D., Worcester, Mass. Lee, Dea. William, Lisbon, Conn. Le Moyne, F. Julius, M. D., Washington, Pa. Le Moyne, Mrs. M. R., Washington, Pa. Le Moyne, Mrs. Nancy, Washington, Pa. Le Moyne, Romaine, Washington, Pa. Leonard, Rev. A. L., Quincy, fil. Light, Joseph, Worcester, Mass. Litchfield, Jairus, Leominster, Mass. Little, Miss Josephine, New-York City. Lock, John, Brownheim, O. Long, Captain Ozias, -, Conn. Longley, Rev. Moses M., Chatham Center, O. Lord, Mrs. Daniel W., Kennebunkport, Me, Lord, Rev. F. E., Olivet, Mich. Lord, Mrs. Sarah T., Olivet, Mich. Love, Rev. William Deloss, New-York City. Love, Mrs. Matilda, New-York City. *Lovell, Elias, Millbury, Mass. Lovejoy, Rev. Joseph C., Cambridgeport, Mass. Lovejoy, Mrs. Elizabeth, Cambridgeport, Mass. Lovejoy, John, Lowell, Mass. Lumbard, Dea. Washburn, Worcester, Mass. Lumm, Rev. Samuel, Middletown, N. Y. Lyman, John, Torringford, Conn. Lyman, William, Middlefield, Conn. Lyman, Mrs. Catharine E., Middlefield, Conn. Lyman, Mrs. Alma, Middlefield, Conn. Mann, James, West Medway, Mass. Mansfield, Mrs. Relief, Camden, Me. Mattison, Ira, Mount Vernon, O. Maxwell, Rev. Geo., Mansfield, O. Maxwell, Mrs. Martha, Mansfield, O. McClelland, J. S., Mount Jackson, Pa. McClelland, Mrs. Mary S., Mount Jackson, Pa McClelland, Mrs. Martha, Westfield, Pa. McConnell, John, Darlington, Pa. McCoy, Kenneth, West Alexander, Pa. McFarland, Levens, Brookfield, Mass. Melville, Dea. Jonas, East Jaffrey, N H. Melville, Mrs. Betsy, Jaffrey, N. H. Mendenhall, Anna T., Mount Pleasant, O. Merriam, Caroline D., Hobart, N. Y. Merriam, Mrs. Sophia M., Harpersfield, N. Y. Merriam, Reed, Westminster, Mass. Merriam, William M., Harpersfield, N. Y. Merrill, Mrs. Anna, Oberlin, O. Merrill, Benjamin, Georgetown, Mass. Merrill, Mrs. P. G, Williamsburg, Me. Merrill, Rev. David N., Gt. Barrington, Mass. Miles, Dea. Jonas M., Worcester, Mass. Miles, Rev. Milo N., Metamora, Ill. Miller, Henry, Torringford, Conn. Miller, Lewis B., Torringford, Conn. Millerd, John L., Dover, O. Miner, Rev. Ovid, Syracuse, N. Y. Minor, Mrs. Lucy C., Danville, Iowa. Mitchell, Miss Eliza, Oberlin, O. Montague, Dea. J. S., Brookfield, Mass. Montgomery, John P., Haverhill, Mass. Moore, Mrs. Caroline M., Champlain, N. Y.

Moore, Rev. D. M., Ripley, O. Moore, Rev. Humphrey, D.D., Millford, N. H. Moore, Rev. William H., Torringford, Conn. Morgan, Prof. John, Oberlin, O. Morse, Rev. Henry C., Union City, Mich. Morse, Rev. Jason, Brimfield, Mass. Mosely, Colonel Thomas, Union City, Mich. Mowry, William H., Greenwich, N. Y. Mowry, Mrs. Angelina G., Greenwich, N. Y. Mudge, Samuel W., Rome, N. Y. Murdock, Catherine, Westminster, Mass. Murdock, John Franklin, St. Johnsbury, Vt. Muzzy, Nathan, Worcester, Mass. Neal, Thomas, Oberlin, O. Neal, Mrs. Sarah, Oberlin, O. Nelson, Thomas L., Elyria, O. Nettleton, Lyman, Washington, Conn. Nevin, Rev. Edward H., Cleveland, O. Newton, Dea. Gaylord, Durham, Conn. Newton, Miss Martha, Albany, N. Y. Norris, Miss Eliza M., Stratford, Conn. North, John H., Torringford, Conn. Nowell, Mrs., Bangor, Me. Olmstead, Lynde, Hartford, Conn. Orvis, Rev. W. B., Williamsfield, O. Otis, Ephraim R., Greenville, Conn. Paine, Mrs. Charlotte M., Albany, N. Y. Paine, John A., M.D., Albany, N. Y. Paine, Mrs. John A., Albany, N. Y. Paine, John A., Jr., Albany, N. Y. Paine, Horace M., M. D., Albany, N. Y. Paine, William W., New-Hartford, N. Y. Painter, Alexis, West Haven, Conn. Painter, Elizabeth W., West Haven, Conn. Painter, Mrs. Thalia M., West Haven, Conn. Painter, Sydney, West Haven, Conn. Painter, Henry W., West Haven, Conn. Painter, Sarah M., West Haven, Conn. Painter, Julia M., West Haven, Conn. Palmer, George A., Greenwich, Conn. Palmer, Rev. Ray, Albany, N. Y. Palmer, William B., Augusta, Mich. Parker, Mrs. Eliza R., Bloomingdale, Ill. Parker, Loca, Reading, Mass. Parker. Rev. Wooster, Foxcroft, Me. Parmale, Mrs. Anna, Clinton, N. Y. Partridge, Captain Clark, Medway, Mass. Partridge, David, Worcester, Mass. Partridge, John, Paxton, Mass. Pattengill, Rev. Horatio, Hornellsville, N. Y. Pattengill, Rev. Julius S., Walton, N. Y. Patton, Rev. William W., Hartford, Conn. Patton, Mrs. Mary B., Hartford, Conn. Peabody, Humphrey, Milford, N. H. Pease, J. Byron, Springfield, Mass. Peck, Everard, Rochester, N. Y. Peck, Mrs. Martha Farley, Rochester, N. Y. Peck, Mrs. Alice B., Rochester, N. Y. Peck, Rev. Henry E., Oberlin, O. Peck, William Farley, Rochester, N. Y. Peck, Edward Willard, Rochester, N. Y. Peck, Jesse, Boston, Mass.

Peck, Mrs. Evelina H., Boston, Mass. Peck, Waterous, West Bloomfield, N. Y. Peck, Jasper C., West Bloomfield, N. Y. Peck, Mrs. Mary F., West Bloomfield, N. V. Peckham, Rev. Samuel H., Lunenburg, Mass Peckham, Mrs. Sarah C., Lunenburg, Mass. Perkins, Mrs. Clarissa Ann. Paterson, N. J. Perkins, Rev. George W., Meriden, Conn. Pettengill, Moses, Peoria, Ill. Pettengill, Mrs. Lucy, Peoria, Ill. Phelps, Mrs. Lucy T., Ellsworth, Me. Phillips, Rev. John C., Methuen, Mass. Phillips, Mrs. Harriet W., Methuen, Mass. Phillips, Dea. Rufus B., Fitzwilliam, N. H. Pickett, Rev. Aaron, Sandisfield, Mass. Pierce, Rev. Charles H., Andover, Mass. Pierce, George, Norwich, Conn. Pierce, Rev. Willard, N. Abington, Mass. Pitts, Cyrus, Moline, Ill. Pitts, Mrs. Margaret B., Moline, Ill. Pixley, Albert, Detroit, Mich. Pixley, Ira, E. Bloomfield, N. Y. Pixley, Mrs. Jane, E. Bloomfield, N. Y. Pixley, Isaac C., Hickville, Mich. Pixley, Lebbeus M., Great Barrington, Mass. Plumb, Samuel, Lenox, O. Plumb, Mrs. Caroline, Lenox, O Plumer, Samuel, Georgetown, Mass. Poage, Rev. James S., West Alexander, Pa. Pomeroy, Alanson, Strongsville, O. Pomeroy, Mrs. Kezia, Strongsville, O. Pond, Burton, Torringford, Conn. Poor, William O., Belfast, Me. Porter, Rev. Charles G., Bangor, Me. Porter, Elizur, Danville, Iowa. Porter, Mrs. Maria M., Danville, Iowa, Porter, Samuel D., Rochester, N. Y. Potter, Ebenezer, Fitzwilliam, N. II. Potter, Mrs. Susanna, Fitzwilliam, N. H. Powell, Rev. A. V. H., Middleffeld, Conn. Powell, Mrs. N. B., Middlefield, Conn. Pratt, Rev. Parsons S., Winfield, N. Y. Pratt, Samuel A., Worcester, Mass. Prentice, Samuel, Greenville, Conn. Preston, Mrs. Catharine, Pittsburgh, Pa. Prindle, Rev. Cyrus, Leoni, Mich. Putnam, Rev. John M., Dunbarton, N. H. Putnam, Rev. Rufus A., Epsom, N. H. Ramsdell, Mrs. Elizabeth, Warren, Mass. Randall, William H., Albany, N. Y. Rankin, Rev. A. L., Yellow Springs, O. Rankin, Mrs. Amanda K., Yellow Springs, O. Rankin, Rev. S. G. W. I., Portland, Conn. Reed, Carlo, Olivet, Mich. Reeves, James H., Newark, N. Y. Reeves, Mrs. Cordelia Ann, Newark, N. Y. Reynolds, Rev. Wm. T., Sherman, N. Y. Rice, Rev. Enos H., Howell, Mich. Rich, Rev. Ezekiel, Deep River, Conn. Richards, Miss Elizabeth M., Albany, N. Y. Richards, Ward, E. Bridgewater, Mass. Richardson, Rev. A. M., Jamaica Mission

Richardson, Daniel, Woburn, Mass, Richardson, Elisha F., Franklin, Mass. Richardson, Capt. Stephen W., Medway, Mass. Rider, Samuel, East Bridgewater, Mass. Ritter, Thomas, M.D., New-York City. Ritter, Delia M., New-York City. Ritter, Julia E., New-York City. Ritter, Isabella G., New-York City. Ritter, Maria, New-York City, Ritter, Anna, New-York City. Roberts, Rev. George, Williamsfield, O. Robinson, Elihu, Augusta, Me. Robinson, Rev. Reuben T., Winchester, Mass. Robinson, Mrs. Clara C., Winchester, Mass. Rockwell, John, West Cornwall, Vt. Rodgers, Dea. Clayton T., Strongsville, O. Ross, John, Hartford, Conn. Rowe, Mrs. Phebe L., Stoneham, Mass. Russell, George W., Worcester, Mass. Sabin, Dea. Wm. C., Saxton's River, Vt. Sabine, William, Onondaga Valley, N. Y. Sabine, Mrs. William, Onondaga Valley, N. Y. Sabine, Miss Eva, Onondaga Valley, N. Y. Safford, John, Cambridge, Vt. Safford, Mrs. Charlotte, Cambridge, Vt. Safford, Mrs. Aura B., Cambridge, Vt. Safford, John, Jr., North Cambridge, Vt. Salisbury, Dr. Stephen, Medway, Mass. Sanford, Rev. David, Medway, Mass. Sanford, Rev. W. H., Boylston, Mass. Scholes, Shadrach, Knightsville, R. I. Scott, Satterfield, South Salem, O. Scovil, Jared A., West Cornwall, Vt. Scudder, Marshal S., Grantville, Mass. Searles, Sarah Jane, Methuen, Mass. Scaton, Rev. Charles M., Charlotte, Vt. Seymour, Sarah H., Seneca Falls, N. Y. Shafer, Rev. Archibald S., Gaines, N. Y. Shafer, Mrs. Almira, Gaines, N. Y. Sheldon, Rev. Luther W. Townsend, Mass. Shepard, Rev. Prof. George, Bangor, Me. Shepherd, Rev. Isaac N., Marion, O. Sheppard, Charles C., Penn Yan, N. Y. Sheppard, Mrs. Jane B., Penn Yan, N. Y. Sherman, Ira, Bridgeport, Conn. Shipherd, Rev. Fayette, Lafargeville, N. Y. Shipherd, Mrs. Catharine, Lafargeville, N. Y. Shipherd, Jacob R., Lafargeville, N. Y. Skinner, Jason, Harwinton, Conn. Simmons, Mrs. Rev. C. N., Wrentham, Mass. Smalley, Rev. Elam, D.D., Worcester, Mass. Smith, Benjamin, Unionville, O. Smith, Rev. Carlos, Tallmadge, O. Smith, Rev. Prof. D. Tallcot, Bangor, Me. Smith, Erwin S., Mason Village, N. H. Smith, Mrs. Maria E., Mason Village, N. H. Smith, Hiram M., Oberlin, O. Smith, Rev. Hervey, West Hampton, Mass. Smith, Dea. James, Andover, Mass. Smith, Jesse, Kingsboro', N. Y. Smith, John, Andover, Mass. Smith, Rev. Joseph, Boothbay, Me.

Smith, Mrs. Luna, Gloversville, N. Y. Smith, Samuel, Mansfield, O. Snow, Rev. Porter H., Whately, Mass. *Snow, Spencer, South adley, Mass. Soule, Dea. John, E. Bridgewater, Mass. Sparks, Mrs. Elizabeth, South Onondaga, N. Y. Spaulding, Rev. Samuel J., Salmon Falls, N. H. Spencer, Rev. David B., Obijue Mission. Spencer, Rev. Levi. Peoria, Ill. Spooner, Dea. Andrew, Oakham, Mass. Sprague, Lee Worcester, Mass. Spring, Laura E., Brimfield, Mass. Spring, Luther 2d, Worcester, Mass. Stackpole Joseph, Great Falls, N. H. Stacy, Mrs. Eliza, Concord, Mass. Starks, Amanda, Chateaugay, N. Y. Stearns, Hannah L. South Abington, Mass. Steel, James C., South Salem, O. Steel, Mrs. Jane, Chilicothe, O. Steel, Thomas B., Elizabethtown, N. J. Sterling, Sylvanus, Bridgeport, Conn. Stetson, Dea. Jotham, Medford, Mass. Stetson, William, Marlborough, Mass. Stevens, Rev. Asahel A., Meriden, Conn. Stevens, Miss Philenia, Stoneham, Mass. Stewart, Mrs. Harriet, Penn Yan, N. Y. Stewart, Mrs. Jane, Bloomingburg, O. Stone, Isaac N., Harvard, Mass. Stone, Rev. W. B., Gardner, Mass. Stowell. Rev. Abijah, Gardner, Mass. Strieby, Rev. Michael E., Syracuse, N. Y. Strough, Rev. Joseph, Cohocton, N. Y. Sturges, Mrs. Mary M., Mansfield, O. Sumner, Mrs. Mary, Oberlin, O. Taft Ira, Kingsville O. Taft, Lewis, Fitzwilliam, N. H. Tanner, Edmund P., Canfield, O. Taylor, Mrs. Hannah T., Francestown, N. H. Taylor, Rev. Lathrop, Francestown, N. H. Taylor, Nathan, Pittsfield, O. Taylor Zophar, Harvard, Mass. Tefft, Rev. J. Cutler, Mendi Mission. *Terry, Mrs. Harriet, Terrysville, Conn. Terry, Rev. James P., South Weymouth, Mass Thome, Rev. James A., Ohio City, O. Thompson, Charity, Jersey, O. Thompson, William, Jersey, (). Thompson, John, Augusta, N. Y. Thompson, Mrs. Elizabeth, Southboro', Mass Thompson, Rev. J. C., Washington, Par Thompson, Rev. Leander, Wolfborough, N. H. Thompson, Mrs. Ann E., Wolfborough, N. H. Thorp, Curtis, Binghamton, N. Y. Thurston, Rev. David, Brown's Corner, Me. Thurston, Rev. Stephen, Searsport, Me. Tobin, John, Newark, N. J. Todd, Rev. John, Gaston, Iowa. Todd, Dea. Samuel, East Berkshire, Vt. Torrey, Rev. David, Delhi, N. Y. Torrey, Ziba, Abington, Mass. Torry, Rev. Charles W., East Cleveland, O.

Townshend, Rev. Ebenezer G., Syracuse, N. Y. Tracy, Josiah, Mansfield, O. Trask, Rev. George, Fitchburg, Mass. Trask, Israel, Beverly, Mass. Turner, Rev. Josiah W., Gt. Barrington, Mass. Tuttle, Edmund M., Meriden, Conn. Tuttle, Mrs. Betsy H., West Meriden, Conn. Tuttle, Lyman, Camden, N. Y. Underwood, Rev. Almon, Newark, N. J. Underwood, Mrs. Elizabeth S., Newark, N. J. Underwood, Miss Rhoda, Newark, N. J. Underwood, Doa. Sydney, Harwich, Mass. Van Alstine, Rev. N., West Sand Lake, N Y. Van Houten, Rev. Henry, New-Berlin, N. Y. Van Wagner, Rev. James M., Wakeman, O. Viall, Mrs. Elizabeth F., Jerseyville, Ill. Wakefield, Rev. William, Madison, O. Wakeman, Rev. Joel, Almond, N. Y. Waldo, Rev. L. F., Poughkeepsie, N. Y. Walker, Horace D., East Abington, Mass. Walker, Rev. James B., Mansfield, O. Walker, Mrs R. H., Mansfield, O. Ward, Rev. Horatio G., Lyndon, Ill. Ward, Jonathan, Birmingham, Q. Ward, Rev. Samuel R., Toronto, Canada West, Warren, Rev. Israel P., Plymouth Hollow, Ct. Washburn, Dea. Ichabod, Worcester, Mass. Waterbury, Lewis, Maltaville, N. Y. Waterman, Mrs. Almeda, Annsville, N. Y. Waterman, Daniel, Taberg, N. Y. Waters, Rev. John, New-Hartford, N. Y. Waters, Tyler, Millbury, Mass. Watson, Harvey, Torringford, Conn. Weaver, Philip, Bangor, Me. Webster, Rev. J. C., Hopkinton, Mass. Weed, Ebenezer, Darien, Conn. Welsh, Rev. Rawson B., Oswego, N. Y. Wells, Rev. Elias, Sandwich, Mass. Wells, Mrs. Mary S., Mansfield, O. Wert Rev. David, Croton, O. Wheeler, Dea. Elanson H., Charlotte, Vt. Whipple, Rev. George, Belleville, N. J. Whipple, Henry E., Oberlin, O. Whitcomb, Mrs. Harriet L., Stoneham, Mass. Whitcomb, Reuben, Harvard, Mass. Whitcomb, Reuben Jr., Harvard, Mass. Whitcomb, Mrs. Mercy, Harvard, Mass. Whitcomb, Mrs. Abby F., Harvard, Mass. Whitcomb, Rev. W. C., Stoneham, Mass. White, Mrs. Betsey, Woburn, Mass. White, Charles. Worcester, Mass. White, George H., Gaines, N. Y. White, Rev. Isaac C., N. Abington, Mass. White, Rev. James C., Springfield, O. White Samuel C., Worcester, ass. Whitham, George D., West Alexander, Pa. Whitham. Rev. J. D., Westfield, Pa. Whiting. Daniel N., Brookfield. Mass. Whiton, Mrs. Mary Elizabeth, Boston, Mass. Whiton, James M., Boston, Mass. Wieting, Rev. Philip, Hyndesville, N. Y.

Wilson, John, Knowleaville, N. Y.
Wilson, John, Knowleaville, N. Y.
Wilson, John, Landeleville, N. Y.
Wilson, Mrs. Ladeline, West Dilon, O.
Wilson, John, J. Troy, N. Y.
Wilson, Mrs. Laner, Troy, N. Y.
Wilson, John, J. Troy, N. Y.
Wilson, J. Ladeline, J. Genton, Mass.
Wilson, John, J. Troy, N. Y.
Wilson, John, J. Troy, N. Y.
Wilson, John, J. Troy, N. Y.
Wilson, J. Samuel, J. Genton, Mass.
Wilson, John, J. Troy, N. Y.
Wilson, J. Westhington, Conn.
Wilson, J. Westhington, Conn.
Wilson, J. Westhington, J. Conn.
Wilson, J. Westhington, J. Conn.
Wilson, J. Westhington, J. Conn.
Wilson, J. Westhington, Conn.
Wood, Asia, J. Westhington, Conn.
Wood, Asia, J. Westhington, Conn.
Wood, J. Westhington, Westhinster, Mass.
Wood, J. Westhington, Westhinster, Mass.
Wood, J. Westhington,

· Deceased.

Treasurer's Report.

| RECEIPTS. | | | EXPENDITURES. | | |
|--|-----------------|----|---|----------------|----|
| For Mendi Mission, collected by missionaries | \$2,378 | 40 | For Mendi Mission. " Ojibue Mission. | 7.662 | |
| (including Mendi and Jamaica Missions,) | 26,583
7,455 | 76 | " Siam Mission | 3,672
4,500 | 69 |
| " Siam Mission " Canada Mission " Home Missions, (\$2,209 67 for North-western Home Mis- | 142
824 | | " Canada Mission " Sandwich Islands Mission " Home Missions, (including North-western Home Mission- | 7 | |
| sionary Association,). * California Mission. | 3,778
902 | | ary Association,). " California Mission | 8,252 | |
| Slaves' Bible Fund | 130 | 10 | " New-Mexico Mission. " Slaves' Bible Fund. | 387
206 | 00 |
| Less error100 00 | 801 | 06 | " Office expenses: Rent, Stationery, Freight, &c " Salaries: Corresponding Secretaries and Office Agent | 700
1,905 | |
| Borrowed money | 7,751 | 93 | " Collecting Agents: Travelling expenses and compensation,
" Publications: "American Missionary," Annual Report, &c. | 2,427 | 75 |
| | | _ | " Postages, Discounts on uncurrent money, and Interest, | 241 | 5 |
| | \$50,248 | 13 | | \$50,248 | 1 |

We hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending 31st August, 1858, with the vouchers, and find the same to be correct, leaving a balance against the Association (after paying all liabilities to that date) of seven thousand seven hundred and forty-one dollars and ninety-three cents.

ANTHONY LANE, Auditing JAS. O. BENNETT, Committee.

MINUTES

OF THE

SEVENTH ANNUAL MEETING.

THE Association met at Worcester, Mass., September 28th, at 2 o'clock P. M., at the Union Church. Hon. William Jackson, President, in the chair. Prayer was offered by Rev. John P. Bardwell.

The minutes of the last Annual Meeting were read by the Recording Secretary. Rev. Epaphras Goodman and Rev. Andrew Benton were appointed Assistant Secretaries of the Meeting.

The Treasurer, Lewis Tappan, read his Report of the receipts and expenditures of the Association. On motion, the Report was referred to the Auditors of the last year, Messra. Anthony Lane and James O. Bennett.

The Annual Report of the Executive Committee was then read by the Corresponding Secretary for the Foreign Department, Rev. George Whipple. At intervals during the reading, at the suggestion of the Secretary, Rev. George Thompson, from Africa, and Rev. John P. Bardwell, missionaries, gave brief addresses in relation to the Mendi and Ojibue missions, and the congregation united in singing a part of the missionary hymn,

"From Greenland's fcy mountains."

At the conclusion of the reading, the Report, which embraced both the Foreign and Home Departments, was, on motion, approved, and ordered to be published under the direction of the Executive Committee.

The following committees were then appointed, viz.:

Committee on Arrangements.—Messrs. Brewer, Russell, Whipple, Thatcher, and Paine.

Committee on Business, Resolutions, &c.—Messrs. Fee, Parsons, Jocelyn, Tappan, and Benton.

Committee on Nominations.—Messrs. Jocelyn, Parish, Fowler, Goodman, and Peck.

Rev. John G. Fee, missionary in Kentucky, was invited to address the meeting, to which he responded by giving interesting and important statements of the work in which he and his companions are engaged in Kentucky and North Carolina, in es-

tablishing churches which do not fellowship slaveholders, and in preaching a free gospel.

The Association adjourned to meet at the Old South Church, to-morrow, at 9 o'clock.

WEDNESDAY EVENING.

The annual discourse was preached in the Union Church, by Rev. Henry E. Peck, of Ohio, from 1 Cor. ix. 22, and Matt. iv. 8-10.

THURSDAY MORNING, September 29.

A meeting for devotional exercises was held at the Old South Church, at 8 o'clock A. M., Rev. Bancroft Fowler presiding.

At 9 o'clock the President took the chair, and the session was opened with prayer by Rev. Andrew Benton.

On motion of Mr. Whipple, a Committee of Enrolment was appointed by the Chair, consisting of Messrs. Bardwell, Parsons, Smith, Peckham, and Russell.

Rev. Lucian Farnham, of Illinois, then addressed the Association. At the close of his marks, the Committee on Business and Resolutions submitted a report, offering a series of thirteen resolutions. The report was accepted, and the resolutions laid upon the table, to be taken up and discussed in their order.

On motion, the first resolution was taken up and discussed by Revs. M. E. Strieby, of Ohio; John G. Fee, of Kentucky; A. Benton and C. B. Boynton, of Ohio; E. Goodman and L. Farnham, of Illinois; A. Alverd and Asaph Rice, of Massachusetts; J. Brewer and Mr. Jones, of Connecticut; S. S. Jocelyn and L. Tappan, of New-York. An amendment by Mr. Brewer, adding after the word caste, "every where and in all its forms," was adopted, and on motion, the resolution was passed as amended.

On the second resolution, the Hon. Amasa Walker, of Massachusetts, addressed the Association, presenting various important considerations in its support, after which it was adopted.

The Association adjourned to meet at 2 P. M.

AFTERNOON SESSION.

The President called the Association to order at 2 o'clock.

In the temporary absence of the Committee on Resolutions, the President called upon Rev. George Thompson, who entertained the meeting with an interesting account of the Mendi Mission.

The third resolution was read and adopted without discussion.

The fourth resolution was read, and on a question by Rev. B. Fowler, a reply was elicited from Mr. Tappan, and a discussion followed, in which Mesers. Goodman, Boynton, Fee, and Tappan engaged, when the resolution was adopted.

The fifth resolution was read, and without discussion was adopted.

The sixth resolution was read. Dr. Parsons of Maine, addressed the audience in favor of the resolution. Rev. George Allen inquired if he, as a resident of Worcester, though not a member, might address the Association on the resolution. On motion, Mr. Allen was invited to speak. He expressed a friendly feeling—had contributed for some of our missions, but regarded the resolution as too sweeping in its application to other Societies, &c. He was replied to, and a general discussion followed, in which Messrs. Fee, Allen, Tappan, Kilgore, Farnham, and Prof. Peck, participated, when it was adopted.

Resolutions 7, 8, 9, 10, 11, 12, were adopted without discussion.

The thirteenth resolution was read. Rev. Charles F. Martin, of Illinois, under appointment as a missionary to the Copts in Egypt, spoke on the resolution, and

gave a brief and interesting account of the Copts, and the mission contemplated, when the resolutions were adopted.

Rev. Seth T. Wolcott, missionary from Jamaica, addressed the meeting, and gave statements of the Jamaica Mission, followed by Mr. Tappan.

The committee on resolutions reported the fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth resolutions.

Remarks were made on the fourteenth resolution by Messrs. Whipple and Jocelyn, when they were adopted.

RESOLUTIONS.

The following are the resolutions, as adopted:

I. Resolved, That we recognize in the gospel of our Lord and Saviour Jesus-Christ the principles upon which the American Missionary Association was founded, namely, that Christianty wages an uncompromising warfare against all forms of sin, public as well as private—social, political, religious, organic; that Christian churches should receive those only who give evidence of being true Christians, excluding those whose indulgence of known sins discredits their religious professions; that, accordingly, slaveholding, caste—every where and in all its forms—polygamy, and the like, should be excluded from Christian churches by the terms of admission or by disciplinary process; that it is a perversion of Christian institutions to receive or retain in church membership those who indulge in such practices, in the hope of their future repentance, or to attempt the reformation of the corrupt churches of the East or elsewhere, by remaining in fellowship with them; and that we believe that so far as Missionary Boards do not adopt and carry out these principles, they cannot expect the Divine blessing.

II. Resolved, That it is a matter of thanksgiving and encouragement that since the agitation of the principles of Free Missions and their promulgation by the Bible Conventions at Syracuse and Albany, which resulted in the establishment of this Association, a change has been steadily taking place among the Christian people of this country, with reference to the management of missions, that will, we doubt not, result in an increased love and patronage of the cause by the churches of this land.

III. Resolved, That this change of sentiment is both manifested and accelerated by the frequent and earnest appeals now making throughout the country, urging Christians to withdraw their support from ecclesiastical and voluntary. Associations that, instead of rebuking oppression, allow the weight of their influence to be cast in its favor; and that it is a matter of congratulation that these appeals are neither powerless nor ineffectual, already resulting in large numbers bursting their ecclesiastical and political bonds, to relieve themselves of the responsibility of sustaining oppression, and using their influence in behalf of Christian freedom.

IV. Resolved, That, while we rejoice in the action taken by several religious denominations against slaveholding, we regret that the influence of so many others is in favor of the infamous practice; and especially do we record our unfeigned sorrow that the American Board of Commissioners for Foreign Missions and the American Home Missionary Society are deeply implicated in upholding slavery, by sustaining missionaries to gather and preside over churches into which slaveholders are admitted, or dismissed to other churches, as Christians in good and regular standing.

V. Resolved, That it is the obvious duty of every church, every minister, every ecclesiastical body, and especially of every missionary organization, to discountenance American slavery; and that such religious professors, teachers, and organizations as countenance the iniquitous system, or the practice of slaveholding, bring Christianity into disesteem, hinder the conversion of men, and dishonor the name of Christ.

VI. Resolved, That as sacrifices of feeling and interest have been voluntarily and cheerfully made by the friends of freedom in leaving their political parties because they sustain slavery, so, in a higher sense, is it the duty of anti-slavery Christians, even if it leads to the sundering of stronger ties, to leave religious and benevolent organizations implicated in similar moral delinquency; and that if they do not give

their cheerful and liberal aid to Associations that carry out, without compromise, the great principles of an anti-slavery gospel, they give evidence that they have more regard for political than religious consistency.

VII. Resolved That we cannot reasonably expect that God will honor the churches of this country as his agents for the conversion of the world, so long as the prevailing sentiment among them is in favor of principles and practices at war with the great truths of Christianity and an enlightened humanity.

VIII. Resolved, That, inasmuch as the conversion of heathen and semi-civilized nations is greatly hindered by the immoral lives and unchristian practices of multitudes who resort to them from nominally Christian countries, it behoves every friend of missions to do all in his power to put an end to customs at home that injure his fellow-men, and prevent them from being fit representatives of a moral and Christian people.

IX. Resolved. That the custom of war, the use of intoxicating drinks, and the practice of slaveholding, by professed Christians in this land, are formidable obstacles to the civilization and conversion of heathen nations; and that no man should be considered an enlightened and true friend of missions who gives the influence of his preceptor example to these unchristian usages.

X Resolved, That the necessities of our countrymen in the new settlements, as well as the constant and large additions to our population by immigration, call loudly for the greatly increased support and extension of Hoxe Missions, upon which the dearest hopes of the present and future generations so greatly depend.

XI. Resolved, That we record our grateful acknowledgments to the Great Head of the Church for his festering care of the missions of the Association the past year, the general health and success of the missionaries, the good that has been effected through their instrumentality, the multiplication of friends, the augmentation of funds, the increasing influence of the Association; and in view of these manifestatations of the Divine favor, we earnestly solicit the prayers and the contributions of the people of God, for the continued and increasing prosperity of the Society.

XII. Resolved, That it being manifest that the redemption of Africa is to be effected by Christianity and Civilisation going hand in hand under the influence and agency of Christian men, all attempts to bring about that great event in any other way must prove disastrous and abortive.

XIII. Resolved, That the action of the Executive Committee, respecting the establishment of a mission among the Copts in Egypt, has the decided approbation of this Annual Meeting; that the Committee be encouraged to increase the missionary force in Africa and wherever the providence of God leads the way; and that we cancestly appeal to the friends of Christian missions to contribute at least seventy-five thousand dollars to the treasury of this Association for its Foreign and Home Departments, the ensuing year.

XIV. Resolved, That as in the providence of God several free churches have been recently organized in some of the slave States, and there are hopeful and increased evidences that other districts in slave States will receive the gospel of Christ, in its manifest opposition to slaveholding, caste, dc., we put furth increased and vigorous efforts to extend the gospel in those districts.

XV. Resolved, That we earnestly recommend to the friends of the Association to make efficient efforts to secure the presentation of its principles and claims to the churches with which they are connected, by the pastors or other agent, for the purpose of producing a deeper interest in the cause of free missions, and of increasing the pecuniary means to carry forward the great work to which God has called

XVI. Resolved, That it is the duty of the religious press, as well as the gospel ministry, to declare the whole counsel of God; and as the old national Societies for the publication of religious tracts and books, and Sabbath-school books, have refused to perform this duty, by excluding from their publications the truth against the American sin of slaveholding. we recognize with gratitude to God the increasing prosperity of the American Reform Tract and Book Society, located at Cincinnai, whose avowed object it is "to apply the principles of Christianity to every known

sin, and again recommend it to the hearty cooperation and liberal patronage of the Christian public."

XVII. Resolved, That the Christian Press, edited by Rev. C. B. Boynton, and published at Cincinnati, Ohio, by its open and uncompromising course against the popular immoralities of the age, and its able advocacy of Christian anti-slavery principles and gospel reform, is an efficient instrument for the advancement of the Free Mission cause; and we cordially recommend it as a paper that should be liberally patronized, and circulated in all parts of our country.

XVIII. Resolved, That the thanks of the Association be presented to the Committee of Arrangements of this city, who have, for several weeks past, acted efficiently to promote the interests of this meeting; to the Union and Old South religious societies, for the use of their churches; to their respective choirs for their services; and to those citizens of Worcester who have extended their hospitality to the members and friends of the Association.

The Committee on Nominations reported names for the officers of the Association for the ensuing year. On motion, the report of the Committee was adopted, and the following persons were elected:

President.

Hon. WILLIAM JACKSON, Mass.

Vice-Presidents.

| G. W. PERKINS, Conn., | C. D. CLEVELAND, Penn., |
|------------------------------|---------------------------|
| DAVID THURSTON, Maine, | F. D. Parish, Ohio, |
| SAMUEL E. CORNISH, New-York, | JONA. BLANCHARD, Illinois |

Corresponding Secretary for the Foreign Department. George Whipple, New-York.

Corresponding Secretary for the Home Department. Simeon S. Jocelyn, New-York.

Recording Secretary.

Langdon S. Ward, New-York.

Treasurer.

LEWIS TAPPAN, New-York,

Executive Committee.

| ARTHUR TAPPAN, N | ew-York, | WILLIAM E. WHITING, N | ew-York, |
|-------------------|----------|-----------------------|----------|
| S. S. JOCELYN, | 44 | J. O. BENNETT, | |
| C. B. RAY, | 4 , | HENRY BELDEN, | " |
| ANTHONY LANE, | и | J. A. PAINE, | " |
| THOMAS RITTER, | u | Josian Brewer, Conn. | |
| SAMUEL E. CORNISH | . " | J. R. LEE, Mass. | |

It was on motion resolved that the thanks of the Association be presented to Rev. Prof. Peck for his able discourse, and that it be published under the direction of the Executive Committee.

At the conclusion, the Corresponding Secretary for the Foreign Department, addressed the Association on his, and the individual responsibilities of all, and of the Association; solemnly and affectionately exhorting to effort and diligence, in view of the ruin of the world lying in wickedness, the worth of the soul, the love of Christ, and by the brevity and uncertainty of life; when the Association adjourned to meet at the place to be designated by the Executive Committee.

The President called upon Rev. Mr. Brown, of Andover, who offered prayer, and the audience, after uniting in singing the Christian doxology, separated.

In the evening, a large and deeply interested audience listened to statements of the missions, &c., from Rev. Messrs. Whipple, Fee, Thompson and Boynton, connected with religious services of prayer and praise.

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SEVENTH ANNUAL REPORT.

In presenting their Seventh Annual Report, the Executive Committee deem the occasion a suitable one to reassert the distinctive features of the Association, and vindicate the necessity of its organization. They feel called upon to do this, as well to answer the inquiries of the faithful stewards of Christ, who would have an intelligent reason for the use they make of the funds or the talents intrusted to them for the up-building of His kingdom, as to meet the honest objections of those who regard as unwise or inimical all who do not, at whatever sacrifice of principle or efficiency it may require, direct all the missionary efforts of given classes of Christians, through one common channel.

The Christian brethren who united in the formation of the American Missionary Association were actuated by no hostility to existing missionary bodies; they freely acknowledged and rejoiced in the good that had been done, and still prayed for their purity and success. They had coöperated with those bodies, to give the gospel to the destitute of our own and foreign lands. Their ears had thus become familiar with the cry of countless multitudes, borne upon every breeze of heaven, and their hearts were pained almost to breaking, with an apprehension of the utter inadequacy of the instrumentalities then made use of for the world's conversion.

The whole Christian world were not supplying the demands of one tenth part of the field already, by Divine Providence, opened to them, while the call from the world at large was for an increase of an hundred or a thousand-fold. They feared, too, that the Church of Christ, and many of the benevolent Societies of the land, were fast palsying the right hand of their power, and incurring the displeasure of a just and holy God, in the welcomed embrace of the foul spirit of slavery, whose influence in their counsels was becoming every day more and more manifest. They had long struggled against the conviction which was gradually forcing itself upon their minds, that they could not longer coöperate with the missionary bodies with which they had loved to labor, and in whose welfare they still felt the liveliest interest, "without bringing on their own consciences the guilt of partnership in the palpable injustice and all the wickedness of slavery."

Upon a careful examination of official publications, they found they had been, for some years past, aiding to sustain forty missionaries in the slaveholding States, who were required to bear credentials acceptable to the ministerial body of their denomination within those States, and whose published reports of ministerial labor, in the aggregate equal to the labor of one man for one hundred and sixty years, contain no record of any effort, direct or indirect, made to secure "liberty to the captives,

and the opening of the prison to them that are bound." No evidence could be obtained that their Executive Board had ever counselled them to regard as proper subjects for discipline, even those who had "sold the righteous for silver, and the poor for a pair of shoes."

The Synod of Kentucky had said that cases had occurred in the denomination, which more than all others in the Southern States enjoyed the labors of these missionaries, "where professors of the religion of mercy have torn the mother from her children, and sent her into a merciless and returnless exile; yet acts of discipline have rarely followed such conduct." The Synod of South Carolina and Georgia had said of the victims of this wrong, that "in this Christian republic there are over two millions of human beings in the condition of heathen, and in some respects in a worse condition;" that they would "bear comparison with the heathen in any country in the world;" and that "they have no Bibles to read at their own firesides; no family altars; and when in affliction, sickness, or death, they have no ministers, to address to them the consolations of the gospel, nor to bury them with solemn and appropriate services." For six successive years efforts were made to interest existing missionary organizations in behalf of this class of our fellow-men, who were perishing for lack of knowledge in a land of Bibles; famishing at our very doors for that bread of life that we were laboring to send to the uttermost part of the earth. In the midst of these exertions, it was found that a Society with which nearly every one who ultimately united in forming the American Missionary Association was in some way connected, had missionary churches under its care, and sustained them by its funds, in which persistent slaveholders were freely admitted. For three successive years, the Board was entreated to take a position against receiving into their mission churches slaveholders, who continued such after due instruction and admonition. In the supposed final action that was taken on these memorials in 1845, it was assumed that such slaveholders could give credible evidence of repentance and faith in Christ, and could not scripturally be denied admission to the Church of God. By a direct vote, they refused to say that "in the question of receiving elaveholders to, and retaining them in, the missionary churches, the Board will expect its missionaries and churches to treat slaveholding in the matter of instruction, admonition, and discipline, as they should and would treat drunkenness, gaming, falsehood, bigamy, idolatry, and the like; and that whenever and wherever it shall appear that the missionaries and the churches, in the exercise of their appropriate liberty, do not do so, it will be the duty of this Board, in the exercise of its liberty, to dissolve further connection with them." The memorialists wished the Board to class slaveholding among offenses which, if not forsaken after due instruction and a imonition, should be regarded as disciplinable in God's house. This the Board refused. In justification of their refusal, they say ;

The memorialists asked a fish, they obtained a serpent; they asked an egg, they got a scorpion. The report pleads for the admission of those to the Church who work these abominations, on the ground that they may, notwithstanding, give credible evidence of piety. It intimates that some among the heathen are in fact regenerated by the Holy Spirit before they are freed from all participation in these social and moral evils, and that therefore the master and the slave, the ruler and the subject, may be all gathered in the same fold of Christ; that there, and in this manner, under proper teaching, all may learn the great lesson, (so difficult for partially sanctified men to learn,) that in Christ Jesus there is neither Jew nor Greek, neither bond nor free; but that all are one in Him, and that the master will be prepared to break the bonds of the slave, and the oppressive ruler led to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste; and each to do it cheerfully, because it is humane and right, and because they are all children of the great household of God.

This position cannot be mistaken. The Prudential Committee elsewhere informs us that all this has been done; that these classes (the slaveholder, the oppressor, the proud Brahmin) have been welcomed as the children of God. In another part of the report, polygamy is classed in the same category with these sins.

The natural and necessary results of the line of policy herein laid down, were even then developed, and could hardly have been unknown to those so confidently urging it. In Southern India, the experiment of admitting caste to mission churches had been tried. Rev. Hollis Read had said of these practices in the English churches in which the experiment had been made;

"They have not, it is feared, in that part of the country, embraced Christianity, but Christianity has been made to embrace them; and instead of imparting her purity and simplicity, as she is wont to do, she has been loaded with the filthy rags of impure rites, and customs, and caste, prejudice and superstition; and she is now exhibited throughout those regions of darkness, more in the form of a ludicrous comedian, than as an angel of light."

In 1834, the Bishop of Calcutta charged the missionaries of his Church that "nothing but the total abolition of all heathen usages connected with this anti-Christian and anti-social system, could save the missiona." He says of them, "an isthmus cast up between Christ and Belial, a bridge left standing for retreat to Paganism, a citadel kept erect within the Christian enclosure for the great Adversary's occupation, is what the gospel cannot tolerate."

In 1845, the missionaries of the American Board in Madura began to find that they must put and keep caste out of their churches, in order to efficiency or safety in their work, and to apprehend that the effort then being made to break up the remains of it among them would rend their churches almost to dissolution; an apprehension which in a subsequent year received an almost literal fulfilment. The venerable Dr. Scudder soon after declared that he "was convinced that they erred at first in granting any toleration to this absurdity; that they ought to have required every candidate for the church to renounce it, and that it is now much more difficult to break it down, and more difficult, too, to establish right principles on the subject, than if they had begun right."

Slaveholding.—For more than a quarter of a century, the experiment of gathering the master and the slave "into the same fold of Christ" had been tried, but the bonds had not been broken, and slavery had increased instead of being diminished, under the influence of Christianity thus exhibited. Eighteen years after the commencement of the experiment in the Choctaw nation, a law was passed prohibiting

[&]quot;But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that work must probably be applied. There are the castes of India, deeply and inveterately inwrought in the very texture of society, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings and conduct in social life, and presenting most formidable barriers to every species of improvement. There are also the unrestrained exactions, made in the form of revenue, or of military or other service, connected with a species of feudalism, prevailing in many unenlightened communities, which are most unrightenes to individuals and families. There are also those various forms and degrees of oppression, whether of law or usage, prevailing under the arbitrary governments which bear sway over the larger part of the earth's surface."

any missionary or preacher from teaching slaves how to read, to write, or to sing, in meeting-houses or schools, or in any open place, without the consent of the owner; or allowing them to sit at table with him, under penalty of being compelled to leave the nation for ever; and after the experiment had progressed a few years longer, the slave was restricted in the possession of property, and hindrances were placed in the way of his emancipation.

The results are sufficiently appalling. Surely Christian men may be excused

from any further participation in them.

This report was considered final. No advance from its positions was to be hoped for. What should the memorialists then do? Their convictions were deliberately formed, and unalterable. Further coöperation with bodies thus involved with these offenses was impossible. In such circumstances and with such convictions, they must either cease to coöperate in the work of spreading the gospel, or they must withdraw and undertake it by themselves in their own way. To maintain a nominal connection with institutions to which they could contribute nothing, and to attend meetings from year to year for the purpose of agitation and protest, would tend neither to their own growth in grace, nor to the advantage of those whom they had already unsuccessfully attempted to convince.

Between these afternatives they could not hesitate. The command of Christ to go into all the earth and preach the gospel to every creature, they believed to be of perpetual obligation. They could not, if they would, be relieved from this duty; they would not, if they could, be deprived of the privilege. To withdraw from the work would be to deny Christ, retard the progress of his glorious gospel, consign to destruction those whom, by a faithful discharge of their duty, they might hope to save, and bring darkness, if not death, upon their own souls. To enter anew upon the work, under an organization which, in its appropriate field, would tolerate no evil that Christ came to remove, and overlook no being whom he died to save, would, they confidently believed, secure the Divine favor, and preserve for the missionary work the influence and the contributions of thousands, that would otherwise be lost to the cause. The path of duty was plain before them. With grief of heart at parting from Societies which they had long aided and loved, and among whose missionaries were some of the choicest spirits of earth, they determined to go forward, and, at whatever hazard of reputation for wisdom and piety it might require, form a new Missionary Association, from whose fellowship these offenses should be excluded.

The providences of God had prepared the way for the speedy accomplishment of their work. A large number of native Africans, Mendians, had been brought to our shores, and, after a long struggle, been declared free by the Supreme Court of the United States. The Committee through whose agency their freedom had been accomplished, deemed the occasion an imperative one for commencing a missionary station in Africa. They offered to place these Africans, and the four thousand dollars that remained of the money contributed for their defense, in the hands of a Missionary Society, if they could receive the assurance that the fund should be kept separate from any money coming from slaveholders, and that the mission should be conducted on anti-slavery principles. This overture being rejected, the Committee, of necessity, commenced a mission at Kaw-Mendi, West Africa.

A mission had also been commenced among the emancipated people of Jamaica, which was then under the care of a committee in this country; there was another among the Ojibue Indians, under the Western Evangelical Missionary Society, and others among the fugitives in Canada. All these were conducted by gentlemen professing anti-slavery feelings.

A convention for Bible missions met at Albany, September 2 and 3, 1846, at which, after deliberation and prayer, the American Missionary Association was formed, for the purpose of gathering churches in our own and heathen countries, from which the sins of caste, polygamy, slaveholding and the like, should be excluded by the terms of admission, or by disciplinary process. The bodies above named soon after merged themselves in the new Association. Its constitution contains the following articles:

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars at any one time, a life member.

ABT. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting field of labor and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

The principles of the Association, thus enunciated, the Executive Committee co dently believe are based on eternal truth, and dear to the heart of the Saviour. They have endeavored, therefore, in the discharge of their duties, to make a full exemplification of them, in all their practical bearings; with what real result, in the most important and highest sense, and with what purity of motive, the great judgment-day will reveal. The apparent result, as seen in the report of the last-year's labors, will now be presented.

DOMESTIC DEPARTMENT.

The appointment of Corresponding Secretary of the Home Department, tendered to Rev. Mr. Walker at our last Annual Meeting, the obligations which he owed the church of which he was pastor, compelled him reluctantly to decline. In April last, the Executive Committee filled the vacancy thus made by the appointment of the Rev. S. S. Jocelyn, who accepted the appointment, and entered upon the discharge of the duties of the office in May. Mr. Harned resigned his post as Agent, and as a member of the Executive Committee, in March.

The Committee have to report the removal by death of one of their foreign missionaries, during the year. Mr. J. W. Briggs, of the Jamaica Mission, died a few days after his arrival at the island, before he had commenced labor at the station to which he was appointed.

By the Treasurer's Report, it will be seen that the contributions to the Association have increased from \$30,726 29, last year, to \$42,496 20, an increase of more than 33 per cent.

The number of life members, at the date of our last Annual Report, was 658; the number added since, is 211, an increase of 30 per cent on the previous number. The whole number at the close of the year is 864.

^{*} By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Delty, incarnation and atoning sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

FOREIGN MISSIONARY OPERATIONS.

| | 4 | " | stations and out-stations, 16 |
|-----|---------|-------|---|
| 6 | " | " | ordained missionaries, (of whom 3 are physicians,) . 18 |
| - | 44 | ** | male assistants, (of whom 2 are physicians,) . 17 |
| | " | ** | female assistants |
| | " | ** | laborers, including those under appointment, . 72 |
| | . " | " | churches, |
| The | number | aided | HOME MISSIONARY OPERATIONS. directly from the Society, |
| | " " | " | through the North-western Home Mission Society, . 16 |
| | â | •6 | Western Home and Foreign Missionary Association, 22 |
| | " | " | in Canada, 4 |
| | orteurs | | |

MENDI MISSION.

KAW-MENDI AND TISSANA, WEST AFRICA.

Missionaries.—Rev. Gro. Tuomeson, Rev. J. C. Tepet, Rev. Morris Oppicri, John C. Brooks, Doctof T. G. Cole, Daniel W. Burton, Sander, Gray, Edward Henny Green, (a native teacher), Mrs. Trompson, Mrs. Burton, Mrs. Oppicre, Mrs. Green, (Margiu), Miss Hannan More, Mrs. Kamala McGure, Miss Loyra Saxyon, Miss Many B. Aldrich, Miss Jane Winters. Total, 17.

The large company of missionaries under appointment for this mission, at the date of our last Report, all, except Mr. Brooks and Miss Winters, embarked at New-York for Sierra Leone, the 25th of December last, and landed in Africa, February 1, 1858. Mr. Brooks sailed early in October, and reached Freetown, Nov. 17, after an absence from the mission of about seven months. Miss Winters still remains under appointment in this country. Mr. Arnold's health has been such during the year past, that his physicians counsel him not to return to Africa. Acting under their advice, he has asked for the dismissal of himself and his wife from the service of the Association.

Owing to causes beyond the control of the Executive Committee, the sailing of the missionary companies with their supplies was so long delayed last fall, that it was found impossible for them to erect the buildings, the prepared material for which they took with them, at the new stations for which they were designed, before the commencement of the rainy season. This has proved a serious embarrassment to the labors of the missionaries, and prevented them from commencing operations as extensively as they had designed to do in the interior. The accommodations at Kaw-Mendi were not sufficient for so large a company, and a part of their number have labored during a portion of the year, with missionaries of other Societies at Freetown. The older members of the mission, those best acquainted with the state of the country, and the influence of the missions upon its chiefs, fully believe that if they could have reached Africa three months earlier, they could have commenced three new stations in the interior, and have prevented the recent war which has desolated the whole country. Mr. Thompson says he has no doubt that the influence of the mission would have prevented it. As it was, the station at Tissana (Mo-Tappan) was the only one attempted. The newly arrived missionaries have all suffered more or less from sickness during their acclimating season, and some of those who have been longer in Africa, have suffered from the debilitating influence of the climate; yet, through the mercy of God, there has been less sickness among them, in proportion to their number, than in the previous year.

Mr. and Mrs. Thompson have, however, been called to part with their little son George, five years of age, who died at the mission on the 6th of June, and Mrs. Thompson has been compelled to return to this country for the recovery of her health.

Schools.—The school at Kaw-Mendi has received several additions to its numbers during the year, and made very perceptible and encouraging progress. Several of the scholars give good evidence that they are Christians, and striving to prepare themselves for future usefulness. From some of them the missionaries are now beginning to derive assistance. At one time Mr. Tefft wrote:

"During most of the time I was in town. (Freetown, Sierra Leone.) Mr. Gray and Miss More put William B. Tucker and James R. Anderson, each some thirteen to sixteen years old, into the school, to teach our largest boys. These two boys came here from the ignorance incident to heathenism, just before brother Thompson's arrival, at a time her there was no school. They now speak good English, write, as you know, quite a good hand, are studying arithmetic, geography, grammar, philosophy, &c.; and I can testify, having been their teacher since brother Brooks left, that they seem to get a good idea of what they study. They managed the school with much good order."

Mr. Brooks has also some of the older and more advanced scholars to assist him in the station at Tissana. During the year, several letters from some of these boys have been published in the American Missionary. They have in them some African idioms, and some grammatical errors, but the penmanship and spelling are good, and they are marked with high moral tone and Christian sentiment. One of them wrote:

"My feelings are to serve the Lord, and to be a minister to the poor heathen around us in the interior, because they are destitute of the gospel of the Son of God.

"Give my best compliments to the Committee. Will you be pleased to tell them that I want to go to America, and get an education; and from there to return to Africa, to teach my brethren and sisters the acceptable gospel of Christ. Please give the school-boys and girls' compliments to the Sabbath-school children in America. They thank them very much for their kindness to them in sending clothes for them, and providing food, &c."

Another, writing to Sunday-schools in this country, says:

"Beloved Brether:—Long ago I wrote to you, informing you of the Lord's dealings with me. I have not heard from you, nor you from me, but I am very thankful to God for permitting me to write to you once more, and will be very thankful if my letter should meet you in a state of good health. The Lord has been and is with me still; he hath not forsaken me nor left me to Afric's pernicious ways, but has sent us missionaries to teach us the way to heaven. Brethren, the field is wide, and vast numbers of children as young as we, while we enjoy the privilege of going to school and reading God's holy Word, do not know the Saviour who died for them that they might live. Souls are calling, as it were, upon Christians for relief, to save them before it be too late. We might have been left in the same way, but God in his mercifulness hath, through you, given us the gospel, We thank and pray to God for you, that God may bless you and make you his dear children to do his will, to labor in this part of Africa for the conversion of souls unto God. Oh, pray for our parents, that God may hasten the time when they shall receive the gospel, and have schools and teachers or ministers among them. The Lord bless you.

William B. Tourker.

And another still:

"MENDI MISSION, April 28th, 1853.

"MY DEAR FRIENDS:—I have taken much pains to write these few words to you.
Oh! dear children, when I was writing these words, I did ask the Lord's blessing
before I wrote, that 'as we have therefore opportunity, let us do good unto m
who are of the household of faith.' I believe you have too much sense and honesty

to make a profession of religion farther than your heart is really engaged, in order to please your fellow-creatures. Now, my dear friends, let us remember that the 'Lord is on our side, that we will not fear what man can do unto us! For the Lord taketh our part with them that help us; therefore shall we see our desire upon them that hate us. It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes. Thou hast thrust sore at us that we might fall, but the Lord helped us. The Lord is our strength and song, and is become our salvation. Oh! my dear friends, 'The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly.' And I hope you must love the Lord, as I love him. I love the Lord because he hath died on the cross for me; and 'He hath heard my voice and my supplication, and hath inclined His ear unto me; therefore will I call upon Him as long as I live."

SEVENTH ANNUAL REPORT.

"'The Lord preserveth the simple. I was brought low, and he helped me; for He hath delivered my soul from death, my eyes from tears, and my feet from fall-ing. I will walk before the Lord in the land of the living. I believe; therefore have I spoken. I was greatly afflicted. I have said, in my haste, all men are liars. What shall I render unto the Lord for his benefits towards me? I will take the cup of salvation and call upon the name of the Lord.' I hope you may send me some books that I may remember you all. This is all I have to say to you all. Let us try to love the Lord; and if you love the Lord as I love Him, when we die, we will meet at the glorious home in heaven. I bid you all farewell.-Your affec-CHARLES G. TUCKER."

Their teachers have hope that they understand and feel what they say.

The little church established at Kaw-Mendi appears to have been favored with the presence of the Spirit during the year. Near the commencement of it, Mr. Tefft wrote:

"We are cheered by full congregations and good attention upon the Sabbath. I now expect to admit four or five to the church at our next communion season. One of them is a boy fourteen or fifteen years old, who came here some ten or twelve months since, a very wicked boy, but now he is perfectly altered, and seems truly to be a new creature. I never saw a more marked change in any one. He is doing very well in his studies. Oh, pray for these lambs of Christ's flock, that they may never go out of his fold; and for me as their present shepherd, that I may be so filled with the Spirit, as to lead them into green pastures, and by the side of still

He soon after reported the admission of three young converts to the church. He gives the following description of them. We unite with him in asking that they may be remembered at the throne of grace.

"1st. Thomas Bennett, a man of some twenty-five or more years of age, I should judge. He was brought up in Sierra Leone, but had never made any pretensions to religion until since he came here. He is now the husband of our Mendi girl, Maria Brown, of Amistad memory, and seems intent on being a thorough Christian, Permit me to say, just here, that Maria, his wife, is a truly valuable woman, and I think we all look upon her as a true Christian. She has been a source of happiness to us. It seems to me that what has been done for her would almost or quite pay for all that was expended for all the Mendi captives. I wish brother Tappan could just step in some day and see Mrs. Bennett (Maria) in her neat, snug home. I think he would exclaim, It is enough! it is enough!

"2d. Joseph Raymond. He is one of our largest and oldest boys; was redeemed by brother Raymond. His family live in the vicinity of Gallinas, that notorious mart for human flesh, about fifty miles south of us. Joseph appears to be an honest, upright, Christian boy. That is saying much for boys brought up as most of ours

"3d. James Tucker. As you see, he has the name of that very notorious slavedealer, who is said in these parts to have shipped more slaves than any other man on the western coast of Africa. James is the third or fourth generation from him, I think. He has lived with Mr. Gray for some months; is in the first class in school, and I think is a boy of much real promise, if he keeps near the Lord. He

is naturally a little inclined to be headstrong, but still seems set upon serving the Saviour. I state these peculiarities, that you and others may know how to pray for him.

"4th. James Barnett. This to me is the most interesting case of all. He has been brought up under circumstances little calculated to lead him to be otherwise than bad. He has only been here a little over one year, yet he has made good proficiency in his studies, and although a wild boy when he came here, is now as quiet and docile a boy as any at the mission. But what is the most cheering of all is, that he seems to be a devoted Christian, seeking to know and do the whole will of God. I think I never saw a more decided change even in America, than I see in James Barnett. He is the boy who was bitten so severely as to almost lose his life, by an alligator. He looks upon it as from the Lord. Pray for all the dear lambs of the flock at Kaw-Mendi, that their names may be found written in the Lamb's Book of Life!"

For some time previous, Mr. Tefft had felt confident that the Spirit of the Lord was operating in an unusual way upon the hearts of the people. A sense of His presence had been felt by those attending their meetings, which were remarkably solemn, and pervaded by a melting and subduing spirit.

The following extract, though a long one, shows so distinctly the feelings of the lone missionary, when God permits him to see the fruit of his labor, that we cannot deny it a place in the report of that mission:

"To me, at least, it was a day of real happiness. I had been looking forward to it with fond anticipation for some weeks. The day and night before, I think, were the most rainy I ever saw. During the night I awoke a number of times, and the rain was pouring down in such torrents, that I feared that if we were able to have meeting at all in our leaky, country, bamboo-thatched chapel, we should be obliged to defer the sacrament. But Sabbath morning at last dawned, and with the rising sun the rain ceased, and a goodly number turned out to meeting. It was a good time, and I judged from the earnest manner of listening, that the Lord was giving his truth a lodgment in the hearts of my hearers. All seemed solemn and earnest, as though listening for their lives. After a brief intermission, we again assembled to commemorate the love of that dear Saviour who poured out his life for all, black and white, bond and free! Let me give you a few of the circumstances by which I was surrounded, and perhaps you and your readers may be able to imagine my solemn and impressive thoughts and feelings. Here I was, upon ground a few years since an almost impenetrable bush, inhabited by the leopard, the bush-cat, lizard, ape, boa-constrictor, driver, and other hideous creatures too numerous to mention. Then to have seen ten feet into the mangrove, at almost any point on our river's bank, would have probably been impossible. Now we have a fair, open, charming view for one third of a mile up and down the Little Boom. Again, I was now upon ground which a few years since was within sight and almost within hearing of the slave-factory of 'Old Kaw-Mendi,' upon ground owned by one whose family have shipped more slaves than any other on this western coast; in the very centre of the country where the slave-trade was carried on ten years since with unblushing faces. Then there was no Sabbath, no schools, no church, no morality. Now all is changed; the slave-trade has been driven so far from Kaw-Mendi, that we cannot hear the echo even of the clanking chains with which their limbs are manacled.

"Now, by some at least, the Sabbath is respected; morality is gaining a place in the hearts of the men. We have a people more or less industrious, and the mission and the people under its influence have over one hundred and fifty acres cleared for cultivation, and all either now under cultivation or having been so. We have a school taught by native teachers, and some of our own scholars almost fit to take charge of a school themselves. One of our boys has acted as my interpreter for several Sabbaths, and what most interests me is, that he is able to take his English Bible and read it off in good Mendi with little hesitation. Is not this truly cheering ! In addition to his good abilities, he seems truly pious, and attached to the mission and its work. His family wish him to remain in our employ when he is fitted for a teacher. Again, now there is a little church here, which is truly like a city

set on a hill. Its silent influence is being felt-all around, and its rays of light are radiated to a great distance in every direction. Another thought which served much to heighten the interest of the occasion was, that I had the privilege of entering into and reaping the fruit of the godly Raymond and other departed ones, not to say any thing of my truly valuable associates present and absent. With these thoughts in mind, can you doubt that the occasion was really one of thrilling interest ? But when I saw four dear lambs of Christ's flock, as I hoped, standing before me, asking me to introduce them to his earthly fold, oh, it was almost too much! My soul could but say, Bless the Lord, it is enough. They were the first it had been my lot to introduce by profession into the Church militant, either in my native land or here. Oh, what am I, that God should bestow this blessing upon me! This day will ever be one of deep and lasting interest to me. To God be all the praise, honor, and glory of their salvation ["

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The letter next received, reported a still progressing religious interest at the mission. Mr. Tefft wrote: "The Holy Spirit seemed to be present by His sealing influences, and the leaven is still working. Seeing this, I can still hope on, hope ever for these poor heathen children." He thus describes one case of hopeful conversion:

"One of our girls had been more serious than usual for some days, but had not opened her heart to any of us. On the afternoon of the day before I left the mission, while we were at dinner, we heard an unusual noise in the girls' house, and at once sent one of the girls to ask what was the matter. She returned, saying she did not know; Peggy was either laughing or crying, but she could not tell which.

After dinner, brother Brooks went to see her, and found her shouting praise to God. She informed him that she was deeply impressed with her sins, and went into her room to pray; that the more she thought about her sins, the more black and dreadfully wicked they seemed to be. Her convictions were so great that she was almost upon the borders of despair, when she thought of Jesus as her Saviour, and that he had died for her. While these thoughts were passing through her mind, she seemed to get a sight of the Saviour; all her had of sin instantly left her, and she felt that He was hers and she was his. It was in view of her sins forgiven, and the peace of soul that she enjoyed, that she was praising God."

After Mr. Thompson's return to the mission, he resumed the pastoral charge of the church, and speaks of their religious meetings as being of thrilling interest to him. There seems to be much ground to hope that numbers of those who are there gathered into the Church of God, belong to that "chosen generation," that "royal priesthood," that "hely nation" and "peculiar people," who will "show forth the praises of Him who hath called (them) out of darkness into his marvellous light."

State of the Country.-During the whole of the year reported, the country has been suffering under one of the most wide-spread and desolating wars that has been known there since the establishment of our mission. It has somewhat hindered the progress of the work at the mission, and has prevented the opening of some of the stations contemplated. The latest advices from the brethren encourage the hope that it will soon be brought to a close. The leading men in some of the tribes had united in a Purraw, a confederation designed to put a stop to the war; and the Governor of Sierra Leone was using exertions with the same intention, and compelling the chiefs near the coast to enter into treaties of peace. The missionaries have strong hope that if three or four mission stations can be once fairly established among the now hostile tribes, another so general war will be impossible. It was supposed that the infamous slave-trade was at the bottom of this.

New Stations .- Soon after his arrival in Africa, Mr. Brooks wrote that peace was one of the fruits of the gospel, and that we could not rationally hope for it in Africa, until the gospel was given to the people; that he should therefore make an

attempt to commence a mission station among some of the people engaged in the then raging war. Holding these views, he took several of the elder scholars of the school at Kaw-Mendi, and made a commencement among the Boompels, one of the most warlike tribes of Western Africa. Its chief, Braw, had desired to have a mission commenced there. He knew something of the character of the gospel preached; that its opposition to his warlike spirit and practices was irreconcilable; that it would be but mockery for him to bring his people to hear the gospel one day, and the next lead them out to war; he therefore sought to make a compromise by giving up his town, Tissana, for the use of the mission, and building a new fortified town at a little distance from it.

Mr. Brooks here prepared temporary accommodations for a station, and commenced a school without delay. He found a wide field of labor open to him, and in the attempt to cultivate all, preached usually in four different towns or villages on the Sabbath, and in one instance in five. This labor is too excessive for one man, in any climate, and it is greatly to be feared that its effect on Mr. Brooks' health may be disastrous. He was assisted in his-school by some of the older scholars. The new station he calls Mo-Tappan, or Tappan town.

Before commencing it, he, either alone, or in company with other members of the mission, visited many of the chiefs, declaring the purpose of the mission to extend its operations, and asking the consent of each to occupy a portion of the territory governed by them, if a suitable location could be found.

With but one exception, his proposals were favorably received, and his requests granted. By a number of chiefs a strong desire was expressed that locations within their territory might be selected. The exception named was of a chief who was supposed to be engaged in efforts to renew the slave-trade in that region-efforts which he knew missionary operations would certainly defeat.

Some of the tribes are almost ready to fight for the privilege of baving a mission among them, and the calls are so numerous, and the ability of the mission to gratify them, with a proper regard to the health of the missionaries, is so small that their hearts sink within them. The providence of God and the Spirit of God. favoring every attempt to proclaim his truth, and making every exhibition of it apparently successful, seem to make their appeals for help almost irresistible. An interesting incident, where the truth once spoken appeared to have an awakening and enlightening influence, is recorded in the September number of the "American Missionary."

The privilege of opening at least two more stations in the interior, one at the Plantains, or on the Sherbro Island, and one at Freetown, and a missionary force to man them, are urgently asked for by the mission company. The arguments urged in favor of each of these localities have great force, and the Executive Committee know not how to deny their request. Under the instructions previously given them, the mission have determined to commence two of these stations.

Some parts of the colony of Sierra Leone afford promising openings for missionary labor. The people there gathered are from almost every part of Africa, and speak its various languages, who might, having first experienced the grace of God themselves, become pioneers and guides to the best portion of the interior. To comply with these various demands will require an increase in the number of missionaries for the work, and a much-enlarged amount of funds. In the providence of God, the laborers are offering themselves, and we cannot doubt that the means for the accomplishment of all that it would be wise to attempt, will be furnished.

Some of the events of the last year have tended to discouragement. When the

new missionary company reached Africa, they found a desolating war raging, whose full influence they had not calculated; and being too late in the season to ascend the rivers with the houses that were sent out for them, access to the interior seemed next to impossible, and they were almost ready to conclude that their more pleasant anticipations had been without foundation. Yet, giving their full weight to these temporary embarrassments, the result of the year's labors and observations is encouraging. The largest missionary company we have ever had in Africa has been so preserved through their acclimation, that no adult person has fallen; a result that it is by no means certain we should have been permitted to rejoice in, if the unacclimated had not been providentially prevented from engaging with the ardor that some of them possess. The blessing of God has followed the labors they have been able to put forth; the more powerful chiefs of the country are eager to welcome them among them; the providences of God, and the energies of the colonial government, cooperate with the efforts of the missionaries to secure peace; the Spirit of God seems to have gone before them to prepare some of the places they propose to occupy; the published observations of other laborers on that continent serve to show that white men can live and labor there; that there are in the interior, towards which they are pressing, more civilized, intelligent, and powerful nations and regions of country, not only less inimical than those they now occupy to the health of the white man, but even more healthy than many parts of the United States. The Spirit and providence of God thus becken us onward, and woe will be upon us if we falter in our course.

JAMAICA MISSION.

ISLAND OF JAMAICA, W. L.

BRAINERD ... Missionaries, Rev. A. M. RICHARDSON, Mas. RICHARDSON. Teachers, ADDISON MOPPAY, Miss. MOPPAY.

ELIOT ... Missionaries, Rev. L. THOMPSON, Mrs. THOMPSON. Teacher, Miss. M. HOWE.
UNION ... (Embracing Hermitage and Chesterfield.) Missionaries, Rev. S. T. WOLCOTT,
Miss. WOLCOTT, Teacher, at Chesterfield, Miss Mary Peas.

DEVON-PEN, an out-station of Union. Teacher, C. B. VENNING, Miss. Mary Peas.

DEVON-PEN, an out-station of Union. Teacher, C. B. VENNING, Miss. Missionaries, Rev. T. N. WAY, M. D., Mrs. Way. Teacher, Charles Sins.
PROVIDENCE. Missionaries, Rev. T. B. Lall, Miss. Hall. Teacher, Miss Mark Hallon of Property Missionaries, Rev. T. Company.

GOLDEN VALE...Missionaries, Rev. A. D. Olbs, Miss, Olds. Teacher, Miss Margaret Stuart.
Under appointment, Amos B. Hills, Miss. Hills. Six stations. Two out-stations. Total missionaries and assistants, 23.

In order to a proper understanding of the history and present position of the Jamaica mission, we need to know what are the evils of slavery, and what the vices entailed, not only upon its victims, but on every thing that has been subjected to its polluting contact. One of our missionaries, in giving a description of the present moral condition of the people of that island, after speaking of the licentiousness which they received as a legacy from those who denied them the pure joys of holy wedlock, and trampled upon and scourged chastity, as if it were a fiend to be driven out from among men—that enduring legacy which, with its foul, pestilential influence, still blights, like the mildew of death, every thing in society that should be lovely, virtuous, and of good report; and alluding to their intemperance, in which they have followed the example set by the Governor in his palace, the Bishop in his robes, statesmen and judges, lawyers and doctors, planters and overseers, and even professedly Christian ministers; and the deceit and falsehood which oppression and wrong always engender, says:

"It must not be forgotten that we are following in the wake of the accursed system of Slavery—a system that unmakes man, by warring upon his conscience and crushing his spirit, leaving naught but the shattered wrecks of humanity behind it. If we may but gather up some of these floating fragments, from which the image of God is well-nigh effaced, and pilot them safely to that 'better land,' we shall not have labored in vain. But we may hope to do more. The chief fruit of our labors is to be sought in the future rather than in the present."

It should be remembered, too, that there is but a small part of the population yet brought within the reach of the influence of enlightened Christian teachers, while the great mass by whom they are surrounded are but little removed from actual heathenism. We shall then be prepared to rejoice in the hope that a larger proportion of the adults brought out of modern slavery are prepared to enter the holy land than of those led out of the ancient, by the hand of Moses and Aaron.

Brainerd.—In the early part of the year, the church at Brainerd lost two of its most influential members—one by excommunication, the other through death. The first had been of great assistance to Mr. Richardson, from his activity and his knowledge of the affairs of the church. His offense was adultery, committed four years before, but just discovered. Of the other, a deacon in the church, Mr. R. wrote:

"He has fallen-not into the snare of the Devil, but into that

"blessed sleep, From which none ever wake to weep."

He died on the 20th ult, after a short but severe illness of one week. He was smitten down in the prime of life, leaving a wife and six children—mostly of tender years—to mourn their loss. As an office-bearer in the church, he shared largely in the confidence and esteem of its members. His kind and amiable disposition, and consistent, Christian deportment, gained for him the good-will and affection of all. Death came suddenly, but it did not find him unprepared. He stood girded, and waiting for his Master's summons. Two days before his death, he sent for me to visit him; and although quite low and weak, he yet conversed freely and cheerfully.

He said he felt that his work was done; he knew it was a solemn thing to die, and go into eternity, but he felt that God was his Father, and Christ his Saviour. He wished me to bear his dying testimony to the church. 'Tell the brethren, said he, 'that the hope I have cherished and the confidence I have felt in Christ does not fail me now. I know in whom I have put my trust.' . . . The night previous to his death, his soul seemed to receive new light and strength, and he was filled with great joy and peace, and spent most of the time in praising God and exhorting those around him.

I send you this account as an humble testimonial to the value and power of the grace of Christ over a mind once debused by ignorance and degraded by sin. But a few years since, our departed brother was a slave, in bondage of both body and soul. Although about thirty years old at the time emancipation took place, be had since learned to read and write quite well; and his knowledge of the Scriptures, and aptness in quoting and illustrating them, would have put to shame many who have enjoyed better opportunities. It is delightful and encouraging to know that that God who is able, from the very stones of the earth, to raise up children to his praise, can and does raise up from among this sunken people some who shine on earth as illustrious trophies of his grace, and who will shine for ever in heaven, arrayed in the glorious habiliments of the redeemed."

Reviewing the year's labors, Mr. Richardson writes:

"The retrospect of another year of missionary life and labor can hardly be said to be one of unmingled satisfaction and encouragement. Not that it has been a year of peculiar trials and discouragement; but we see so much unaccomplished that we had hoped to accomplish, so many plans for doing good but partially carried into effect; and then to see the opening buds of promise blasted by some fierce gale of temptation, and souls whom we had hoped and longed exceedingly to guide safely

to heaven and plant as unfading gems in the Redeemer's crown of glory, borne on the dark currents of sin 'down to the gulf of black despair,' may well fill the heart with sorrow and sadness."

"We are neither surprised nor discouraged at the obstacles that present themselves. We believe that God's grace is sufficient to overcome them all, and gather from among this despised people rich trophies of his saving power. We have not witnessed, during the past year, any special manifestations of the presence and power of the Holy Spirit, working upon the hearts of this people; yet there has been a good degree of general interest exhibited, in a full and stated attendance upon the preaching of the Word, and other means of religious instruction. Some in the church have evidently been benefited and quickened in the divine life, while, one by one, a few of the impenitent have hopefully submitted their hearts to Christ."

The following statistics present a general idea of the external prosperity of the Brainerd station:

| verage congregation, upwards of | |
|---------------------------------------|------|
| verage congregation, upwards of | |
| nder Sabbath-school instruction | |
| Attending inquiry-meetings 25 | |
| Tumber added to the church | |
| " on profession 8 | |
| " excommunicated 8 | |
| " deceased 9 | |
| " dismissed by letter | |
| 4 adults bentined 5 | |
| addies Daptized | |
| Children | |
| Present number of members | |
| Contributed for support of the gospel | 5 63 |
| " building shapel seats 12 | 60 |
| " station and church purposes 4 | 88 |
| " missionary purposes 8 | 2 97 |
| " Mount Patience school | 1 64 |
| 841 | 4 17 |

"In addition to the above, several dollars in money and several weeks' labor have been given by a portion of our people towards the erection of a schoolhouse at Belgar. A frame, 16 × 24 feet, has been put up and covered with a neat, substantial roof. If prospered, we shall have it completed before Christmas, and hope to open a school with the opening year. We feel greatly encouraged by the increase of the people's contributions for religious and educational purposes the past year. It will be seen by a comparison of the above statistics with the last year's report, that the actual amount of money paid in this year is more than double what it was last. I think the people are beginning to feel and bear more cheerfully the burden of responsibility; and there is still room for improvement. The Mount Patience school, under the faithful and judicious management of brother and sister Moffat, has been in a highly prosperous and flourishing condition. The average attendance, for the last three or four months, has been ninety-five—more than double what it was last year. And it is a matter of special gratitude and thankfulness, that health and strength have thus far been granted them, to sustain the increasing weight of care and labor thus pressing upon them.

"Although we cannot raise our Ebenezer in commemoration of any remarkable displays of God's converting grace, yet we are far from being disheartened, or supposing that no good has resulted from our labors. We believe something has been done for the present, and we trust much for the future good of this dear people. And while we feel deeply humbled in view of our unfaithfulness and inefficiency, we would be thankful for sparing mercy and goodness, and thank God and take courage."

Two months before the date of his report, Mr. R. had established special prayermeetings, to be held simultaneously on Tuesday evening of each week, in five different neighborhoods. From twenty to thirty are usually present at each place of meeting. They have already been blessed to the awakening of an increased spirit of prayer among Christians, and in the development of new cases of interest among the impenitent.

School.—The school at Mount Patience (Brainerd station) has been under the care of Mr. and Mrs. Moffat. The statistics concerning it may be found under the general report of all the schools at this mission. In February, Mr. Richardson wrote:

"The school at Mt. Patience is in a highly prosperous condition. The daily attendance exceeds one hundred. I visited the school yesterday, and found one hundred and fifteen present; to-day Brother Moffat informs me there are one hundred and twenty-four scholars in attendance. It would do you good to look in upon such a crowd of children and youth, brought daily under the redeeming influence of faithful training and religious instruction. A couple of gentlemen, who chanced to call while I was in the school, expressed themselves quite surprised and delighted at seeing so many assembled. One of them was a highly-respected magistrate in the parish, the other resided in an adjoining parish. Both gave it as their opinion that the physical and moral regeneration of Jamaica depends, under God, on the education and religious instruction of the rising generation. In this opinion I believe all intelligent Christian men here coincide. Nothing save the furnishing of the people with ample means for education and religious instruction will save them from relapsing into a state of barbarism. I think all our teachers are doing a great and good work. But they need iron frames and the patience of Job! All the schools connected with the mission are in successful operation, and I believe they have never been in so flourishing and prosperous a condition as at present. The number enjoying Sabbath-school instruction at this station is upwards of two hundred."

Eliot. - In a letter from Mr. Thompson, dated January 3, he wrote:

"Last Sabbath was a day of peculiar interest with us at Eliot. It was the first Sabbath of the new year, and our Communion Sabbath. Seven persons were admitted to the church. Of this number, four were received for the first time, the other three had been excommunicated, and were now received anew."

Miss Blakely has removed her connection from this station. On the 22d of December last, she was united in marriage to Mr. Moffat, of Brainerd, and has since taught with him in the school at that station. During a part of the year, Miss Howe has taught at Eliot, but she has now removed to Kingston, and is no longer connected with the mission.

The following is from Mr. Thompson's annual statement:

"There has been comparatively but little sickness among our people during the past year. The small-pox, although it prevailed around us, did not prove fatal except in a few instances. It has now quite passed away from this part of the parish. Small-pox, cholera, and yellow fever, have made terrible havoc among the people of this island. I doubt not more than fifty thousand have fallen victims to these most fearful diseases.

"We are not without tokens of the influence of the Spirit of God among us. Sinners who have been the most hardened, are foresking their evil ways, and inquiring what they shall do to be saved. They are a class of persons who have always attended the means of grace, and are instructed in the doctrines of the Bible and in Christian duty.

"During the last year, sixteen have been received to church fellowship; three have been excommunicated, and three have died. One of these was young, and was the only member of my church who has died of small-pox. Her end was peace. The missionary feels a degree of triumph when one of his flock dies giving good evidence of final acceptance with God. The soul is safe, and the fear that it may fall from its steadfastness is gone. Our Sabbath congregations are increasing. The Sabbath-school is about the same in number. There is an increased interest in the weekly prayer-meetings:"

His financial report is as follows:

| Irrepartment out of, as pure larger at the larger at | £ | 8. | d | |
|---|-----|----|--------|---|
| For support of minister | 17 | 3 | 6 | |
| For church and station purposes | 11 | 2 | 9 | |
| For missionary purposes | . 5 | 0 | 0 | |
| For completion of chapel seats | 3 | 10 | 9 | |
| For school purposes | 10 | 8 | 4 | |
| eter in the state of the state | 647 | 1 | 4-9996 | R |

SEVENTH ANNUAL REPORT.

Union Station.—Rev. Mr. Wolcott is at present on a visit to this country. He came on the recommendation of the mission, and with the approval of the Executive Committee. He landed in New-York in May, and expects to embark on his return to Jamaica, some time in October. It is now nearly seven years since he joined the mission. In September last, Mr. W. wrote very encouragingly from the mission. He had just baptized, and received to the church at Devon-Pen, four persons, and some others stood propounded for admission at the next communion. The school at Chesterfield under Miss Dean was full of promise. The following is his report:

"Hermitage church was formed July, 1842, composed of pastor and wife, (Mr. and Mrs. Evarta,) and five members. In October, 1845, there were twenty-eight members, besides several belonging to Devon-Pen. Several others had belonged to the church, but had been cut off. There are no records of any additions from October, 1845, till August, 1847, in which year I became pastor of the church. Since August 1, 1847, thirty-five persons have been added, all on profession of faith. Of these, two have been excommunicated, and four have died. In April, 1853, there was in all, fifty members. Four had been received since September, 1852.

"The church at Devon-Pen was formed Angust, 1849, with ten members, since which time, to March, 1858, twenty persons have been added. Three of the latter number have died and two have been excommunicated, leaving in the church twenty-five persons. Six have been received since August, 1852. In both churches, ten added and two excluded. I have not been advised of what has been done since I left. I have kept no record of infant baprisms. All the children of the church receive baptism. I have three regular preuching-places, besides occasional district-meetings. I preach at Hermitage on one Sabbath, and at Chesterfield and Devon-Pen on the next. Sabbath-schools are well attended by children and adults at Chesterfield and Devon-Pen. Worship is maintained every Sabbath, either by myself, or by teachers in my absence. Communions in each church are bi-monthly. Of the two schools the teachers will report. I trust the August meetings of the mission will develop things favorable to our schools, and to our general prosperity. Contributions of our people up to 1st of May, as follows:

| å | For my support | \$14 | 40 |
|---|--------------------|------|------|
| | Church purposes | 12 | 48 |
| | Chesterfield house | 53 | |
| | 12 to 12 to 1 | \$80 | 40 " |

Mr. Venning, teacher at Devon-Pen, has suffered from two attacks of disease, and been compelled to suspend teaching for a season. It is hoped that he will resover so as again to resume his labors.

Gberlin.—An ecclesiastical council, in which seven churches were represented convened at Oberlin, December 29, 1852, and installed Rev. P. M. Way, pastor of the church at that station. A letter received from him a few days after, stated that there was a gradually increasing interest on the part of the church; the congregation was large, and their prospects generally were very favorable.

During the prevalence of the cholera there, under the plea of drinking to guard against the attacks of the disease, and through the pernicious advice of physicians

here has been a great increase of intemperance and its attendant evils in the island. Mr. Way's practice as a physician gave him access to the people, and an opportunity to labor more directly for the suppression of this evil than he could otherwise have done. Something has been accomplished towards this end, but there is much yet to do. An increase of the evil has been prevented, but little has been done towards effecting a radical reform.

Mr. Way has suffered so much from sickness, that it was apprehended that he would be under the necessity of asking to be recalled. His health has since improved, and it is now hoped that he will be able to continue there.

The following is his report:

"In making my report, I am sorry that I am not able to present a more encouraging state of things, and yet I consider the present state much better than at my former time of reporting. The true condition of the people, and the embarrassments under which we labor, arising from influencea beyond our control, are not to be known by the superficial observer, neither can they be correctly reported by the best informed. I flatter myself, however, hat our labors have not been in vain—that a good influence has been exerted far beyond the limits of our congregation. We have received twelve persons on profession during the year. Our house of worship is generally full on the Sabbuth. The Sunday-school numbers between seventy and eighly, besides an adult Bible-class. Number of members in the church is fifty. Whole amount contributed by the church, to quarter ending July 1, 1853, 228 2a, \$4d\$, which has been appropriated as follows:

| | £ | 8. | d. | |
|---|-----|----|----|--|
| For school purposes, towards paying teacher | 4 | 16 | 0 | |
| " poor of the church" labor, (part paid in labor.) repairs to mission and school- | 2 | 16 | 41 | |
| house, rent, taxes, &c | | 10 | 4 | |
| African mission | | 0 | 0 | |
| | 000 | - | 01 | |

"Our hope is in God. Our health is perfectly restored."

In November last, the Executive Committee appointed Mr. J. W. Briggs, of Richmond, Vt., a missionary teacher for Jamaica. He sailed from New-York the last of January, and arrived at Kingston, via Navy Bay, Feb. 6. He was almost immediately attacked with what is called Chagres fever, and died at the Oberlin station, Feb. 17th. He had already endeared himself greatly to some of the members of the mission, and given rise to the hope that he would be greatly useful there. The following is an abridged sketch of the character ascribed to him by his former pastor at Richmond:

"Nor we are justified, perhaps, in saying thus much of the religious character and course of our departed brother: that in the whole of it, from beginning to end, in inward experience of truth and outward acts of duty, there appeared to be a good degree of earnestness and decision; what he did for the salvation of his own soul, for the good of man, or for the glory of God, he did with all his heart.

"From the outset he seemed to have assumed that religion was to be a whole-hearted work, and no other aims or interests or pleasures were suffered to come in competition with it, or control or turn him from his religious course. It was, indeed, through a long conflict with the law of sin and the delusions of a fallen sature, that he attained unto the assurance of peace with God through redeeming grace, and could stand before Him as a reconcited and beloved child of the Great Father. But this seeking was in earnest: it was no fickle purpose, no half resolution ready to look back and abandon the effort to find the way to sternal life.

"His Christian life was such as might have been expected from his introduction into it. From that experimental relation of the grace of God in which he lived, contemplating the purpose of his existence and salvation alone in the glory of God, by whom this grace was bestowed, resulted his Christian character and action. It

was this that gave him that constancy and fidelity and zeal which he exhibited; and it was this that led him to devote himself to the missionary work. It was a conclusion formed, so far as I know, entirely between his own soul and God, and without any counsel or persuasion from man, but it was a very natural result from his views of grace, and the proper and entire devotion of the redeemed to the glory of God; it was the prompting of a faith which gave all the heart to the service of

"And such was the spirit of his conversation and example while he was among us. His walk was that of one whose faith was in God. His constancy was that of one whose hopes were in abounding grace. It made him a man of prayer, and of good courage and hope in God."

The school at Oberlin has been embarrassed by a change of teachers. Its report will be found under the appropriate head.

PROVIDENCE, AND ITS OUT-STATION AT BRANDON.

There have been some embarrassments at each of these churches, arising from the necessity of disciplining and excluding offending members. December 20, 1852. Mr. Hall wrote:

"The general aspect of things both here and at Brandon Hill appears favorable although there are things which sorely try us and our people. For a while both congregations were much diminished by the prevalence of the small-pox, but of late they have been filling up again. That diesase has been very severe about us. There were a few cases a long time ago, and we supposed it had passed; but it returned again, and scarcely a family has escaped. There has been only one death that of an infant, among our own people.

"Since I last wrote you, we have received six members to the church.

Some of them are valuable acquisitions.

"Some weeks since, we were obliged to cut off a member of this church for adultery, and recently one at Branden Hill for the same sin. He was a young man of whom hopes of better things were entertained. A few days since, one of our most prominent members turned away his oldest daughter for the same sin He is a good man, and feels it deeply. The pains he has taken to instruct his family would be a worthy example in any community.

"There is nothing in public sentiment to save the youth of Jamaica in this respect. And though they may know the truth, that seems to have no power to save them

unless they are led to a knowledge of it as it is in Christ.

"In various respects we can see that there is an advancement among our people

and some seem constantly to be growing in grace.

In January, Miss Hicks commenced teaching at Providence, with twenty-five scholars. At the close of the year, forty-eight are reported. A new schoolhouse has been built there, for which the people contributed freely.

Mr. Hall reports as follows:

"The church at this station now numbers forty-six members. Seven have been received during the year. One that had been suspended has been restored. Two have been cut off, and two have died. The average number of the congregation is

"The church at Brandon Hill numbers twenty-three members. Two have been cut off during the year, while none have been added, though a number have asked

"The chapel there has been enlarged during the year, and the congregation averages about sixty, and is on the increase. My arrangements now are, and have been for several months, to preach there every Sabbath morning.

"The church and congregation there have paid on minister's support, \$25 95; and

contributed for Mendi mission, \$3 80. They have also contributed for other purposes, but I cannot state the amount.

"The church and congregation at this place have given in money on minister's and teacher's support, &c., \$42 39. What they have done in other ways, if reckened in money, would stand thus:

150 days' labor on the schoolhouse, at 25 cents per day...... 37 50 100 days' labor on the mission-house and premises, at 25 cents per day, 25 00

"The whole cost of the schoolhouse is \$147 00. The people gave as above stated. We received from individual friends, \$35 00; and there remains a debt of \$17 50. "The house was finished within six months after we began to talk of building. The people gave and worked cheerfully, and the day the house was opened (the 14th of June) was a good day. We have a good house—pleasant, convenient, and durable. And all who see it are highly pleased with it. And we have a good

school, which averages about thirty scholars.

"The hindrances to the progress of the gospel in Jamaica, and the discouragements we have to contend with, are as great as ever. Yet there are some things to cheer us: here and there a shrub in the desert, occasionally rising so as to give a shelter and a shade: now and then a glimmering ray to remind us that there is a world where purity and light dwell, and sin and darkness enter not."

Golden Vale.-This station was commenced by Mr. Olds two years ago. He has suffered so much from fever and ague during the year now reported, that he was compelled to leave his station for a change of air. At the latest dates, he was in the enjoyment of his usual health. April 12th, he wrote

"There was a time when it seemed quite probable that I should go home for a season to recruit my health. My physician strongly advised this course, if a change

for the better was not soon perceived.

"When it was reported that there was some prospect that we might leave the island, a great excitement was created among the people. They would often say, 'We pray Massa to spare your health that you be minister for us. We well use to you now, and we well satisfy [strongly desire] to have you stay, &c., &c. One man said in one of our meetings that the people in the mountains were all wild, and that Minister bad just got them in the pasture and got the gates shut; and now, if he goes away, the gates will get open, and the beasts will then run wild again." Even when I left for Kingston, it was quite uncertain to our own minds how the matter would turn, and the people appeared quite sad at seeing us leave; but when we returned we met many happy faces. It was then, 'Thank the Lord, we see Minister return again!

"Such indications are in themselves pleasing, and, perhaps, in a certain sense, encouraging. And yet it is an encouragement that must be taken with a good degree of caution. Men may, and often do, have an interest that it is purely selfish in having a Ohristian minister live among them. There are here often motives of a class

that can be little appreciated by the churches at home."

At the close of the year, Mr. Olds wrote :

"We have occasion to bless God that there are some rays of light bursting upon us. The Word of God, we believe, is not preached in vain. It finds its way to the hearts of some who, we hope, are trying to live, in their rude way, according to that Word. Others we believe are convinced of the truth, and think, with some seriousness, that they ought to obey that truth. A few, we hope, are the true disciples of

"As yet we have not organized a church at Golden Vale, but expect to do so in about four or five weeks. There will probably be from fifteen to eighteen who will unite with it. This number would be greatly enlarged were we to receive all who are inclined to present themselves. But we find it necessary to exercise great caution in the reception of members to churches. There is a strong bias in the minds of almost all the people in favor of some church connection. Immediately after the marriage ceremony is performed, the next step to be taken is to be in the direction of uniting with some church,

"Our congregations are uniformly good in pleasant weather. But during the last

nine months they have been much affected by rains. From October 1 to February 1, we had but five days without rain. From that time to the 12th of April, we had more pleasant weather, but since the last-mentioned date to July, it has rained every day but four.

"My several out-stations continue to be well attended, and I esteem them among my most interesting services. I often think at these little gatherings the deepest

and most abiding impressions are made.

"Our Sunday-school is well attended, and we feel that through it much good is being effected. Our usual number of scholars is from one hundred to one hundred and fifty. We are, however, greatly deficient in teachers—our only permanent ones being members of our own family. We have adopted here for the atternoon service a catechetical exercise, which I deem well adapted to the condition of the people. The subjects we take up are of the most practical kind, and we aim to bring them directly to their understandings and hearts. This exercise is attended by nearly the whole congregation."

SCHOOL REPORT.

"August, 1853.—Number of schools connected with the mission, seven; number of teachers employed, nine. Arrangements have also been made, during the past year, for opening two other schools within the bounds of the mission. They are to be located at Belgar and Rock River, in the midst of a large and destitute population. The former place is some three and a half miles from Brainerd, in the parish of St. Thomas-in-the-Vale, and the latter about the same distance from Eliot, in the parish of Metcalfe. Land has been purchased, and buildings are in course of erection, and the people are auxiously awaiting the opening of the schools, which we hope will not long be delayed. Teachers will be needed, either to occupy these fields or to take charge of others that may be vacated, should it be thought advisable to send those who have had some experience in teaching here, to these new localities.

"The Executive Committee are aware that we have a local board, called the Jamaica Voluntary School Association, organized a year and a half since, for the better management of our schools and the advancement of the cause of Christian education among our own people, and in destitute localities around us. The first regular anniversary of this organization was held at Brainerd chapel on the 3d inst. The house, which will accommodate not less than five hundred-people, was well filled at an early hour with an attentive and interested congregation, of whom up-

wards of two hundred were children connected with our schools,

"A liberal supply of refreahments was provided by the people for the children and strangers from abroad. All the teachers employed by the Association were present, and handed in written reports respecting the condition of their schools. The Directors (two of whom are chosen from among the people at each station, and associated with the minister in the management of the school) also presented a statement of the receipts and expenditures for each school. The foreneon was occupied in listening to the annual address by Rev. L. Thompson, and in speeches from other brethren upon subjects previously assigned. The afternoon was taken up with the presentation and discussion of the various reports. In the evening there was an exhibition of paintings, by means of a magic lantern, that afforded much amusement and instruction, and also excited much wonder among the people. The exercises all passed off pleasantly, and were of such a character as was adapted to leave a wholesome and salutary impression upon the minds of those present.

wholesome and salutary impression upon the minds of those present.

"I am directed to lay before you the following summary of the most important statistics embodied in the several reports:

| Schools. | Teachers. | Number of
Scholars. | Daily
Attendance. | Funds raised. |
|---------------|-----------------------|------------------------|----------------------|---------------|
| Mt. Patience, | Mr. and Mrs. Moffat, | 164 | 75 | \$111 64 |
| Eliot, | Miss Mary Howe, | 55 | 25 | 50 00 |
| Oberlin, | Mr. Charles Sims, | 68 | 30 | 23 04 |
| Providence, | Miss Maria Hicks, | 48 | 23 | 9 90 |
| Chesterfield, | Miss Mary Dean, | 50 | 25 | 29 79 |
| Devon Pen, | Mr. and Mrs. Venning | 58 | 26 | 12 24 |
| Golden Vale, | Miss Margaret Stuart, | 70 | 20 | |
| | Total | 513 | 224 | \$236 61 |

| Brou | ght | up, | | | 285 | 61 | ٠ |
|----------|------|---------|------------|------------------------------------|-----|----|---|
| Received | fron | friende | in Engla | and | 44 | 00 | |
| " | " | Sabba | th-school. | Franklin, Mass | 30 | 30 | |
| ** | | F | ** | State st. church, Rochester, N. Y. | 7 | 00 | |

\$417 61

"It should be stated that the unusual disproportion between the whole number of pupils and the average daily attendance is to be chiefly ascribed to two causes: 1st, several of the schools are located in the vicinity of large rivers, that are frequently so swollen with the rains as to be impassable for days and even weeks together. In this way the schools are often very much reduced in numbers: 2d, schools in this country are generally taught only four days in the week. This arrangement we believe to be a bad one any where, but especially here, where home influences are almost 'only evil, and that continually.' We have felt that it was very desirable (if not quite indispensable to success) to keep the children in school at least five days in the week—otherwise much of the labor bestowed would be thrown away. But our teachers have found it no easy task to introduce such an innovation. Many parents want their children to stay at home and work on Fridays, or else go to market. The result has been, that while there has been a gradual gain where the experiment has been faithfully and perseveringly tried, still, less than one third the usual number, on an average, have attended school on that day. The average attendance at Mount Patience school, during four days in the week, has probably exceeded one hundred, and the other schools in the same proportion.

"Orthography, reading, writing, geography, and arithmetic (mental and written) are taught in all our schools, and grammar and composition in most. So far as I have been able to learn, but one opinion has been expressed respecting the character of the schools connected with our Association. All agree that our teachers are competent, self-denying, and devoted to their work, sparing neither time nor strength in their efforts to enlighten and improve those committed to their care; and, what is most important of all, we believe they love the souls of those dark-browed children just as well as though shrined in a casket of pearl, instead of ebony, and are anxiously and hopefully laboring for their salvation. If evidence were wanting of interest felt, both by parents and children, in our schools, it is found in the fact that they are so well attended, while many of the schools around us have been given up because parents cannot be induced to send in their children, even where no charge is made for their instruction! If the cause be sought for, it will be found that, in some instances, persons addicted to drinking and other gross immoralities have been intrusted with the sacred charge of training the youthful mind! Let pious, faithful teachers be employed, who love their work and long to do good, and they will find work enough to do, and they shall not lose their reward."

In behalf of the Association, H. B. Hall, Chairman, A. M. Richardson, Secretary.

CONTRIBUTIONS TO THE AMERICAN MISSIONARY ASSOCIATION.

The members of the Jamaica mission, sympathizing deeply with the desire of the Association to enlarge its operations, joined in passing the following resolutions:—

"Whereas, the last Annual Report of the Treasurer of the American Missionary Association reveals the fact that the income of that Society, for the last fiscal year, was nearly \$4,000 less than during the previous year, while the number of additional laborers in the field amounted to thirty-eight; and whereas, this discrepancy between men and means cannot long exist without involving the Association in serious embarrassment, by curtailing its present operations, and banishing all hope of their future extension; and whereas, we believe that the progress of Christ's kingdom, and the salvation of the millions of the unenlightened, imperatively require the exercise of greater liberality and self-denial on the part of all who love the Redeemer's cause, and are laboring to promote it; therefore, "Resolved, That the resolution adopted at the last annual meeting of the A. M. A.

to raise fifty thousand dollars the current year, meets our hearty approval, and we trust will be promptly responded to by all its friends.

"Resolved, That we, as a mission, will make a special effort to aid the Association

in raising the above amount,"

Adopted unanimously.

In carrying out the above resolutions, the missionaries and their churches contributed \$505 76 to the funds of the Association, some of them contributing one fourth of their annual salary.

From this report of the Jamaica Mission it will be seen, that for most of the adult population of Jamaica, the unhappy victims of long years of oppression and degradation, our missionaries have great fear. Yet for even these there may be hope, even though with trembling. But it is around the youth of the island that their brightest hopes and anticipations cluster : from them they expect to gather their principal sheaves for the great Lord of the harvest. They say:

"To train them up to knowledge and virtue; to rid them (as far as possible) of evil influences, and throw around them those that are healthful and saving-this is to be our great work. Nor will it be a fruitless, hopeless task. We shall sow the seed for a glad and glorious harvest, that will be gathered by angels' hands into the celestial garner. The fruit may be long in coming to maturity. It may require that patience should have her perfect work; yet, like bread cast upon the waters, it shall be found after many days.

> " Though seed lie buried long in dust, It sha'n't deceive our hope : The precious grain shall ne'er be lost, For grace insures the crop.'

"Let the rising generation be furnished with good moral and religious instruction. and there is still hope for Jamaica. Her future shall yet be radiant with the sunshine of prosperity, and her sons and daughters shall be gladdened with the glorious light of gospel liberty."

But in order to success, they must have the sympathies and the support of their brethren in this country. They say:

"The barvest is great, but the laborers are few. We greatly need more helpers and the means of their support."

And in behalf of the victims of outrageous wrong, they say

"We wish to turn the tables-to supplant oppression by righteousness, insult by compassion and brotherly-kindness, hatred and contempt by love and winning meekness, till we allure these wretched ones to the hope and enjoyment of manhood and virtue. For them and for their children we ask for help; for them we pray."

OJIBUE MISSION.—MINNESOTA TERRITORY.

RED LAKE STATION......Missionaries, Rev. S. C. WRIGHT, ROBERT LAFFERTY, E. W. CARVER, O. A. COE, MRS. WRIGHT, MRS. LAFFERTY, MRS. CARVER, and MRS. COE. CASS LAKE STATION Missionaries, J. S. FISHER, FRANCIS SPRES, MRS. FISHER

St. JOSEPH..... Missionaries, Rev. A. Barnard, David B. Spencer, Mr. Smith, Mrs. Barnard, and Mrs. Spencer.

BELLE PRAIRIE DR. WM. LEWIS, Physician and Teacher, and MRS. LEWIS, Total, 19.

MR. AND MRS. KINNEY, who were connected with the Cass Lake station at the date of our last Report, have since joined the Episcopal mission at Gull Lake.

Two of these mission stations are located in Minnesota Territory, about six hundred miles north-west from the Falls of St. Anthony, on the head-waters of the Mis

sissippi river, and are the only missions in that part of the country. The Ojibue or Chippeway tribe, among whom they are situated, is one of the largest tribes of Indians within the territory of the United States, and is estimated to contain about thirty thousand souls. They are divided into bands varying from two hundred to five hundred persons in each, the bands living from twenty-five to one hundred miles apart from each other, having their own homes, hunting grounds, and chiefs.

When these missions commenced, the Indians raised nothing, and were destitute of all domestic animals except dogs, and had no agricultural implements. They depended for subsistence upon hunting, fishing, wild rice and sugar. Being in a poor country for game, they often suffer with hunger, and more or less die of starvation. Their sufferings are at times very great. They sometimes resort even to human flesh to satisfy the cravings of hunger. They are very destitute of clothing : many of their children from one to ten years of age, being in a state of nudity, sometimes perishing with cold.

The country is very difficult of access, the only mode of conveyance for the last five hundred miles being in bark canoes, except from twenty to thirty miles' portages, where canoes and all supplies have to be carried upon men's backs.

In consequence of these difficulties, and the want of adequate funds, these missionaries have had but a meagre support, and have at times been left for days and weeks to subsist upon fresh fish (without salt) and mouldy corn. For three years they toiled under great privations, hardships, and suffering. They were obliged to clear and cultivate their own land, saw their lumber by hand with a pit-saw, and build their own houses; preach the gospel, teach school, visit the sick, and aid the Indians in every possible way.

There is a farmer at each of these stations, who aids the Indians in clearing and ploughing the land. They have by these influences been induced to give more attention to agricultural pursuits, and now cultivate the ground to considerable extent.

The Red Lake band raise an abundant supply of provisions for their own consumption, and last year had a small surplus. It was said by them last spring, that they then had more corn than they had ever had in the fall, before the misssionaries commenced their labors there. That band would never want for food, were it not for the fact that Indians from the surrounding country, when hunger and starvation overtake them, flock in among them, and by stealing and begging, exhaust all their supplies. Some families who raise more than enough for themselves, are in this way often reduced to suffering.

Rev. Mr. Bardwell, from whom the statistics of this mission are mainly derived,

"But little can be done to improve the morals of any people while they are starving to death, or roaming the country in pursuit of game to satisfy the cravings of hunger. Hence, our missionaries have made great efforts to induce the Indians to cultivate the soil for themselves. In this respect their labors have been crowned with encouraging success. The Indians have no working animals, and consequently no means of breaking up their ground. The mission farmer ploughs for them what new land they clear from year to year, and the old ground the Indians dig up with their hoes. Last year the mission employed two yoke of cattle sixteen days. ploughing lands which the Indians themselves had cleared. Each family has now its own garden, with from two to four acres under improvement.

The school at Red Lake has been taught eleven months during the last year. The number of scholars registered is nineteen, though the average attendance is but thirteen. The children are all required to devote a few hours each day to manual labor; the girls at various branches of house and needlework, the boys in farm and other work. All have made good proficiency in the studies usually taught in common schools. Thirteen of the scholars have been boarded, and six clothed by the mission, during the year."

Mr. Wright says :

"We rejoice in the prosperity of our school. In my family we now have eight (Indian) children; brother Carver has four, and brother Fisher one. It requires a great deal of care to look after them, provide for them, and keep them from the heathen influences around them. We think it a better policy to take a small number, and educate them thoroughly in all the various departments of a correct education, than to overtax our time and strength with a large number, and send them out into the world upprepared for the work we design them to accomplish.

"You would be encouraged, I am sure, could you visit us and witness the improvement these are making, who were one year ago wild, untutored creatures. We wait for the influence of the Holy Spirit upon them to convict and convert them. We pray earnestly that we may speedily enjoy a refreshing from the presence of the Lord. Why does the blessing tarry? Are not we all agreed in asking it? Are we not of one heart and of one mind? Why is the Lord so far from us? I hope we shall be especially remembered. We have a great deal of secular work on hand that must needs be done, but we would not neglect the souls of this poor people to do that."

The expense of sustaining one Indian child at the mission school is estimated to be twenty-five dollars per annum. Special pledges have been received for the support of a greater number than could be accommodated last year. The mission is in need of more commodious and better buildings, which they will be able to provide for themselves when the "mill," for which preparations are being made, is erected.

Mr. Bardwell had designed to build a mill for both grinding grain and sawing lumber, during the past year, but it was so late in the season before the requisite amount of money (\$1,000) was raised for this object, and as there were some changes taking place at the mission, consequent upon the opening of a new station at Pembina, he concluded to defer it till another spring. The brethren at the mission will in the meantime be making preparations for it. The money is on deposit, reserved for this purpose.

A church has been organized at Red Lake, which has now connected with it eight native church members. One has been added, and one member has died during the year. In previous years they have parted with three of their members, who all died in the triumphs of faith. There is now one propounded for admission.

The Rev. Mr. Wright, the pastor of the church, says:

"The native church members, considering their circumstances, their ignorance, and their former habits, as fully adorn their profession as the majority of professors in the States. The greatest difficulty is to induce them to abandon their roving manner of life, and adopt habits of industry. In their heathen state they are so given up to idle, victous habits, to living by stealing and begging, that it requires a long time and a great amount of instruction, mingled with kindness and patient perseverance, to lead them away from such a course of life."

These Indians must be induced to cultivate their lands, or they must perish. Their game is nearly destroyed, and is becoming less and less every year. The leading men among them are aware of these things, but are utterly helpless, except as they get aid such as the missionaries are now giving them.

Cass Lake.—The removal of Mr. and Mrs. Fisher from this station, and the absence of Mr. Spees, were mentioned in the last Annual Report. Mr. Barnard and his family have now removed to St. Joseph's, Pembina county, to open a new station, and Mr. and Mrs. Fisher and Mr. and Mrs. Spees have returned to Cass Lake. These changes have, for a time, interrupted the progress of the mission. There has been no school regularly taught at Cass Lake, until since Mr. Fisher's return. He has taken three Indian children into his family, and designs to take more. Mr.

Barnard had with him at this station, one Indian young man, whom he brought down from Pembina. His parents were Catholics, but were anxious he should have a Protestant education. After having been at the mission less than two weeks, he could read very well in easy reading in his own language. A few weeks later, Mr. Barnard said of him:

"He is an exception to all the Indians with whom I am acquainted. His deportment in all respects is good. I am inclined to consider him a converted man. He seems to put no dependence upon Popery, but talks and acts like a Protestant Christian. He has been with us only five weeks, yet he can read quite intelligibly in the Testament, and writes legibly after a copy. I have reason to hope that the time and pains devoted to his instruction will not be lost. My prayer is, that God will make use of him."

The war spirit is reported to be a great hindrance to the progress of the gospel among the Indians. Mr. Fisher, writing from Cass Lake, July 11th, says:

"Most of the men from this place, and some from Lake Winnipeg, and about forty canoes from Leech Lake, left here yesterday to join the Red Lake Indians in a war party against the Sioux. I never saw such a general turn-out. We had some fears of the Leech Lake Indians, and locked up all our cattle in the barn, but the Lord did not suffer them to molest us in the least."

Mr. Bardwell adds:

"The last intelligence received from Ked Lake was, that this war party was mustering there, and it was supposed they would number about three hundred men. Enough, surely, to do the work of the Devil in that department of his dominions."

St. Joseph, Pembina county, Minnesota Territory.—This place is situated about thirty miles west of Pembina, just south of the British line. It is the county-seat of Pembina county, and contains about a thousand "half-breeds," and a few white families. The inhabitants of the place presented an urgent request for a mission more than two years ago, since which, they have been increasingly importunate.

From the first, Mr. Barnard has regarded that field as a very important one, and has been anxious that it should be occupied by a Protestant missionary. After his first visit there, he wrote:

"I am still of the opinion that some action should be taken, and that an effort should be made to supply that region with the means of education and with the true gospel, as soon as possible. I might state some facts, but I fear that, although strictly accurate, they would lead many persons who are ignorant of heathen character to expect more encouraging results than the future will develop. I have no doubt a large school could be sustained at the Fembina Mountain, or 'St. Joseph's,' as it is called. . . . The people are very anxious to have their children educated by Protestants, although they themselves are Catholics. I visited their priest, who received me very cordially. When I was introduced to some of the men, the first thing they said was, 'We want to give you our children to educate.' Almost the first question put to me by some was, 'Are you going to settle among us?' 'Have you selected a spot for a house?' 'When will you come?' adding, 'You will have plenty of children to teach,' dc. These things were said by Catholics, with many more things about their priest and his want of interest in their improvement. Of course I could give no direct answer to their questions, for I supposed that if I should go, it would be single-handed and alone, and that could not do much at first, besides taking care of my family."

In February, the Executive Committee received from the mission a copy of a resolution, passed unanimously, recommending that a mission should be established, as soon as practicable, at Pembina. It was accompanied by an expression of opinion, said to be unanimous, that Mr. Barnard could be more usefully employed there than at Cass Lake, and that it would be expedient for him to commence there immediately.

A government appropriation of \$500 was made for a school, ot which the mission and its school will be permitted to avail themselves. They propose to commence a manual-labor school there, in which all the scholars shall be trained to work The necessary appropriation to the Ojibue mission, in consequence of the opening of this new station, will be increased about \$500 per annum. Mr. Spencer and Mr. Smith will be associated with Mr. Barnard at that station. Writing from there, April 1, Mr. Spencer said:

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"You will perceive by reference to the map, that Red Lake is one of the head-waters of Red river, so that an uninterrupted water communication exists to the Pembina river; and thirty miles up this stream (which is not navigable) is St. Joseph, the place of our destination. We are desirous to arrive there in season to plant, more especially as provisions in that quarter are at present very scarce, owing to successive inundations the two years past. Father Smith has decided to accompany us.

"Before this reaches you, a letter from Brother Barnard will have been received, asking, for at least the first year, an appropriation of \$500 from the Board. In this request I also join. I do so the more readily, as I understood, when with you, that the Committee stood ready to assist, in case it should be found expedient, and in the line of God's providence, to extend missionary operations in this quarter. Nor will the sum mentioned be thought a large sum, I am sure, when it is considered what is requisite in the commencement of such an enterprise. It is true we can get along as we have done in years past. When we came here, our Society was yet in its infancy; and with a strong desire to economize, necessity also being laid upon us, we pursued a course which, in other circumstances, our judgments could not approve. Since then, for the most part for the want of means and the lack of suitable men to be employed, we have expended some of the best years of our life in severe bodily labors, to the injury of health, and the detriment of the best interests of those whose eternal welfare we especially came to secure. Now we submit it to the decision of God's people, whose servants we are for Christ's sake, whether it is not poor policy-to appeal to no higher consideration-for their missionaries to waste their energies in sawing lumber, in building operations and the like, when it can be avoided? We do not expect to be idle; we do not ask to be exempt from the labor of our hands and the sweat of our brow; but while both by precept and example we encourage industrious habits among the people, we desire to employ our time and talents chiefly in teaching and disseminating the truth. As soon as practicable, we hope to be able to open a manual-labor schoolfor we are more and more convinced that this is our true policy-so that every influence we can bring to bear upon the young and rising generation may have its full effect. In commencing this undertaking, therefore, it is our prayer, if our views are correct, that, in the respect indicated at least, we may be placed in circumstances to carry them out; not to an indefinite extent, but only so far as their relative value as a portion of the great moral vineyard demands. Every thing is favorable for so doing, if the means are not wanting. Mr. Kiteon, of whom I made mention in a former communication, has kindly offered to contract for any buildings we may need, and to fornish, at reasonable prices, any thing we want, unless I except a few articles, such as quilts, socks, and the like, which we hope to obtain from private sources.

"The Pembinese are in a partially civilized state, accustomed to labor, and to obtain the necessaries of life by their own exertions, so that the system of barter which obtains here among the Indians (at best a necessary evil) will not meet our case there. The change in our circumstances, therefore, seems to call for a corresponding change in our relations to the Board, so as to relieve brother Bardwell and bring us more directly under their care."

The mission company arrived at St. Joseph the last day of May, and were warmly welcomed by the people. Mr. Barnard says:

"The people appeared very much pleased to see us. Many of them asked when we intended to commence school, saying, they were very auxious to have their children in school as soon as possible. They are a selfish and world-seeking people,

like all others who are destitute of the true love of God. We hope to do them good by a consistent life and godly walk before them, and by enlightening their minds. From what we have seen among them, we are encouraged to hope that they will be inclined to improve their condition. Could a boarding-school be started here now, I presume from thirty to fifty scholars could be secured at once. There are a great many children here, and their parents are very anxious to have them taught in English.

Mr. Barnard has devoted a good deal of time, heretofore, to systemizing the Indian language, and preparing it for the use of others. He says:

"Of one thing I am sure, after nearly ten years' experience and observation, viz: that no man, however good, can possibly understand the workings of a heathea's mind, unless he can talk his language. Hence he cannot know how to adapt truth to it. To be sure, he may shoot at rardom, and God may guide the arrow. In all cases where an interpreter is employed, he, and not the missionary, adapts the language to the understanding of the hearers. How many interpreters can be thus depended upon? Why was it necessary that, the apostles should have the language? I suppose interpreters could have been obtained. I do not believe any language is too difficult to acquire; and I regard it the duty of the missionary to do what he can towards fitting himself to converse with the heathen whom he goes to save. I cannot begin to express the feelings I have on this subject, so clearly do I see how perfectly the missionary is fettered without a tongue."

SANDWICH ISLANDS.

MAKAWAO, EAST MAUI .- Missionaries, REV J. S. GREEN, MRS. GREEN

A FULL statistical report has been received from this mission. The indications of progress are very encouraging. More than one hundred and eighty members have been added to the two churches in Mr. Green's field. The interest of his people in behalf of the conversion of the world and the relief of the enslaved is maintained, and, in general, the members of the church are diligent and attentive readers of the Bible. Concerning this last subject, Mr. G. says:

"In nothing pertaining to my people do I more rejoice, than in the fact that multitudes of them are diligent, and not a few, intelligent readers of the Bible. Quite a number read it through yearly, and some have done so for more than ten years. To this, more than to any thing we can do, I attribute the fact that our people have been kept from falling into sin in the matter of intemperance. It does seem to me that any people who babitually and seriously read the Bible, do honor Him who gave it as a 'light to their feet and a lamp to their path;' and has He not solemnly declared, 'Them that honor me, I will honor? Some of my people seem to me to be growing Christians. They honor God; seem to love his Word and his house, and to desire the extension of his precious cause. I do not say this is the case with all—would that it were!—but quite a number appear thus. I hope too that sinners have been converted since I wrote you last: but the day will declare it. Many indulge the hope, and would gladly unite with the church."

To the people of Hawaii, he says,

"The Bible has given the Sabbath—sweet day of rest—and led the nation to observe it probably as sacredly as any nation on earth. It has destroyed polygamy, and given them the institution of marriage, which is regarded as faithfully as in most Christian countries. It has given freedom to a nation of serfs, law to a law-less race of beings, and has proved the source of general knowledge to an ignorant and debased people. . . It has effected more, infinitely more than all this. So far as any mortal can know, the Book of God has raised many of this poor people to the Paradise above, has erected in the New Jerusalem many a pillar to stand for ever, and has thus shown to the universe the most wondrous trophies of divine grace."

The converted Sandwich Islanders deplore the fact that that bleased Book is withheld from so many in our land, and that some professedly Christian men seem to justify the enactments which forbid the poor oppressed slave from learning to read it.

Mr. Green and his church are deeply interested in the mission enterprise that has emanated from the Sandwich Islands, and is laboring in Micronesia; and in the fact that other islands of the sea are looking there for missionary teachers. He herein finds an answer to the questionings of those, missionaries and others, who would send their children to the United States, fearing that they would not find employment there. In reference to the fact that a Marquesian chief had been there, seeking a teacher of the Ohfistian religion, he says:

"What is God saying to us and to our people through this benighted heathen chief? If I do not misinterpret his language, he is saying to us, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left,' Is not the great Lord of the harvest preparing a field of toil in the Pacific for our children and our children's children'

If May last, his field was deprived of the services of a teacher who had labored in that department for the last fifteen years. Mr. Green had great confidence in him, and desired to introduce him into the Christian ministry, but God has removed him. He was a diligent student of the Bible, and Mr. G. thinks he read it through, in course, not less than twelve times, besides his occasional rendings in school and elsewhere.

Mr. Green has organized a church during the year reported at Keoka, to which David Malo, a native of the islands ministers.

The progress of their schools has been much hindered during the year by the persevering efforts of Mormonism and Romanism. They have succeeded in drawing away many children from the schools. Yet the cause of education and sound learning appears to have made some progress.

The church at Makawao now numbers 549 members, 84 having been added dur-

The church at Keokea has 201 members, 104 having been received from the world the past year. The whole number of members in the two churches is 750; the whole number added on profession, 188.

The schools within his district contain about 500 children, some 200 less than in 1845. The branches studied are, reading, writing, arithmetic, geography, philosophy, Church history, and Bible chronology. The scholars have made good progress, and he feels much encouraged, hoping that great good will result from the labors of this department.

REPORT OF STATION.

Makawao is the general name of our field, and I give it you as our principal station. We have, after much hesitation and after many disappointments in regard to a site for a meeting-house, concluded to build near our own house at Makawao. Quite lately we fixed the boundaries of the station, including a portion of Kula and a portion of Hamakua, and we hope soon to erect our house.

Kalanikalma, in Hamskua, has all along been the principal station. This is about five miles from my house. We have there a good, substantial stone meeting-house, where I meet a respectably large congregation on the Sabbath, at 11 o'clock A. M. The strength of the church is in the neighborhood of this house, so that I shall feel little reluctance at leaving them and preaching at Makawao at midday. The meeting-house at Kalanikalma being larger than we think of building, we shall,

probably, continue to hold our large meetings there, as we now do. Huelo is our other Sabbath station in Hamakualoa. This is some eight miles distant from Makawao. A very respectable congregation assembles there on the Sabbath. For a year or more, Mr. Daniel Ji, a licentiate, resided there, preached on the Lord's day, and labored for the people as he was able. He then removed to Koolau, a few miles distant from Huelo, included in the Hana station.

Keokea, in Kula, is the name of the station occupied by David Malo. This place is eight or ten miles distant from Makawao, and was once an out-station. To this

has been added Kalepolepo, formerly a small out-station of Wailuku. Pulchu, a station for Sabbath preaching, is about midway between Keokea and Makawao. Besides these, there are several smaller posts where meetings are frequently held, somewhat after the fashion of New-England conferences, attended in schol districts. Thus we have five stations where the preaching of the gospel is maintained pretty regularly, and three or four out-stations.

Number of Churches and Teachers, or Licensed Preachers of the Gospel.

We have only two distinct churches at present in this field, the church of Makawao and Hamakua united, and the church of Keokea in Kula. Of the latter church, formed August, 1852, David Malo, formerly of Lahaina, is pastor, he having been ordained to that office in September following. Daniel Ji is the only regularly licensed helper I have, and he may not return from Oahu to resume his labors. I have some three or four native helpers who, though not formally licensed, afford me great satisfaction by their efficient and judicious labors. Some of these may, ere long, be examined for a license.

Number of Church Members.

At the time that the church at Keokea was formed, it consisted of 97 members; some few of them from Kalepolepo formerly belonging to Wailuku station, but now to Keokea. Most of them, however, were from Kula. In April last, I assisted Malo, and we received 104 from the world, a company which the pastor of Keokea had examined and propounded, so that the church at Keokea has now 201 members in regular standing.

At Makawao, before the formation of the distinct church at Keokea, we had received 727 individuals to the church. Dismissed to unite at Keokea, 73, leaving

654. In January last we added 84, making 738.

On a careful examination, I find that there are the following number of church members in regular standing, viz.:

| ocio in reguini opinione, vini | |
|---|----------|
| Huelo and Hamakua | |
| Halekahu, (out-station,) |
. 63 |
| Kalanikalma, (out-station,) |
.216 |
| Kalanikalma, (out-station,).
Hamakuapoko and Halaniarle. |
. 47 |
| Makawao, Apuco, and Kula |
. 42 |
| Pulehu and Waiake |
. 46 |
| | - |
| Keokea and Kula | 549 |
| Keokea and Kula |
.201 |
| | - |
| | 750 |

At Makawao there have been admitted from the first, 811, including the 73 now transferred to the church at Keokea.

| Of these there have died120 |
|-------------------------------------|
| Transferred to Keokea 78 |
| Dismissed to sister churches |
| Excommunicated and under discipline |
| Now in good standing549 |

Changes during the Year in relation to the Churches.

It will be seen from the above that 104 members have been added to the church at Keokea, and 84 to the church at Makawao. Mr. Malo reports no deaths in his

church. Some 8 or 10 members of our church have been reported to me as having died. Some of our brethren have removed to other churches, and a few from other churches have united with us. Some 25 children have been baptized during the

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Contributions for Benevolent Objects.

For the last year or two, the state of things in relation to money matters has been so distressingly bad, that a small amount only has been realized for the cause of benevolence. Mr. Malo has two stone meeting-houses under way-one nearly ready to put on the roof. He has been obliged to pay out all the money he could raise among the poor people for glass, nails, lumber, and carpenter-work. Our people at Makawao raised some \$75,00, which I have paid over to the Treasurer of the Association. The people wish this to be divided equally between the cause of missions and the anti-slavery cause. We hope to do better this year, if spared.

The Labors of the Year, stated and occasional.

These have been the preaching of the gospel on nearly every Sabbath in the year, monthly concert, concert for schools and for seamen, and concert for the enslaved the last Monday of every month. When the weather has admitted, the people have assembled on Wednesday of each week for instruction, and I have met them, and, as I have been able, have communicated with them on such matters and things as have come up. This is a meeting of exceeding great importance, and I cannot dispense with it. On Saturday afternoon we have a meeting of the church in reference to the coming day of rest. These are our stated meetings. Occasional ones we have in different neighborhoods, a kind of familiar lecture, or the reading together from the Bible. Funerals also I have many to attend, and I do attend those which are near, where I read and pray at the grave.

Results, &c., so far as known.

In some respects, the results of these labors are less speedy and rich than I might, as sometimes seems to me, expect. The change from heathenism to a state of nominal Christianity is obvious, and no candid mind can fail to see it; but the work of civilization goes on slowly, or so it seems to me. One reason of this, I have of late been thinking, is a failure, on our part, of bringing to bear upon the minds of the people certain motives to action. The Bible was given us to teach the way to heaven and make men wise unto salvation, and this it has taught here at the islands. I am not at all ashamed of my people as students of the Word of God. They would put to shame many a man among us from New-England or Great Britain. But except as enjoining industry in our lawful callings, this book was not given to teach us farming, or the mechanic arts, or the thousand little, but indispensable arts and usages of civilized life. Something more than that Bible instruction is needed to make the people all that they should be. This necessary instruction is withheld to a considerable extent, as one teacher cannot do all or nearly all that is needed to be done. We see the fruits of our instruction in teaching the people to read, teaching them Bible history and geography. We see it, or believe we do, in seeing the Christian growing in grace, and in witnessing the turning of many of the people from sin to holiness, and from the power of Satan to the living God. We carnestly desire to see the people more civil and, more industrious, frugal, thrifty, and happy in their dwellings and families. That they may be thus civilized, I am doing more by my example and precept to teach the cultivation of the earth and the usages of life.

I have no conserve as to the control of the earth and the usages of by my example and precept to teach the chittyand of the earth and the dashes of turning the attention at little more to the cultivation of the earth, and to labors of other kinds, so long as I can help them to "keep their hearts with all diligence." And this I hope to do by clinging to the Bible, and teaching them to do so too. This we are still doing. Many of the people, young an I old, are continuing to read the Bible through in the course of the year. If they continue to read, to study, to love the precepts of the Bible, I shall have no fear though they fill their lands with the good things of this life, though they become a thrifty people and have stores of good things.

I trust that, in a moral point of view, the results of the labors bestowed on this

field during the past year have not been in vain in the Lord. Though I cannot

speak in a decided manner of a work of the Lord among the people, still, I think souls have been converted and the kingdom of the Son of God built up. Many of the church, too, seem to grow in grace; and they give me great satisfaction. Some have died, as I trust, in the Lord. They have loved him on earth; they loved his Sabbaths and his Word. They were humble, holy, believing men and women, and now I cannot but rejoice in the hope that they are with him, beholding his face, and being for ever assimilated to his glorious image.

CANADA MISSION-CANADA WEST.

NEW-CANAAN REV. E. E. KIRKLAND, MRS. KIEKLAND, MISS T LYON, MISS MARY C. BEALS. ST. CATHERINES. SEC. HIRAW WILSON, MRS. WILSON. MT. HOPE MISSION SCHOOL. Teachers, MISS MARY A. STADD. WINDSOR. Teacher, MISS MARY A. STADD. REV. E. E. KIRKLAND, MRS. KIBELAND, MISS THEODOSIA

THE number of missionaries and teachers in Canada, with which the year commenced, has been greatly reduced.

Early in the year, Mr. Kirkland wrote to the Committee, that the opposition to white missionaries manifested by the colored people of Canada had been so greatly increased by the interested misrepresentations of ignorant colored men, pretending to be ministers of the gospel, that he thought his own and his wife's labors, and the funds of the Association, could be better employed elsewhere. Subsequently he asked to be released from his engagements to the Society; and the Executive Committee, not without reluctance, released him. He has since left Canada.

Before leaving New-Canaan, he earnestly recommended to the Executive Committee to continue the services of Miss Lyon in the school at that place, and to appoint an assistant teacher to be associated with her. Miss Beals, of Ohio, was highly recommended to the Executive Committee, and has for some months past assisted in that school. Under date of August 19. Miss Lyon wrote:

"Our Sabbath-school is fuller and more interesting this summer than it has been at any time since I have been here. The parents, some of them, come out with their whole families, even where they have two that are too young to be in as scholars. For a few Sabbaths past, we have had a class of twelve or thirteen of the parents, some of them just beginning to learn to read; others can read a little. Our greatest difficulty in the Sabbath-school is a want of teachers. This class of adults needs two teachers very much, but can have but one. There have been, in all, fourteen deaths among the children since the 20th of March. Three of them have given good evidence of a change of heart, and have died rejoicing in the Lord, and feeling that they were going right home to heaven. One little girl, ten years old, longed for the time to come when she should go to be with her Saviour, whom she said she loved with all her heart. Some others have given some evidence of a change, though it has not been so clear as those three. I feel well paid for years of hard toil, in being permitted to witness such triumphs of the gospel as I have witnessed in the deaths of these children. Oh! pray for us, that these afflictions may be sanctified to the good of the people."

For some years past the number of colored scholars in the school at Mount Hope has been diminishing. The white children in that school could be provided for by Government and the Executive Committee did not feel warranted in using the funds of the Association in sustaining a school for their benefit. The station at Mount Hope, has therefore been discontinued, and the Misses Teall have left Canada.

St. Catharines.-Mr. Wilson continues his labors at this station, although no longer under the care of the Association. The term for which he was commissioned has expired, and he has decided not to renew his application. During the year he reported some very interesting seasons of refreshing from on High. At one time he wrote:

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"We have an exceedingly interesting Sabbath-school, numbering nearly one hundred scholars, which is much larger than it would have been but for the reason that we have clothed up many children on condition of their attendance. Quite a number of poor strangers, lately from bondage, have been clad and made comfortable

to attend our protracted meeting, and are now rejoicing in hope.

"The work of grace here is progressing steadily and powerfully among the colored people; some thirty or more have found 'peace in believing,' and many others are inquiring 'what they must do to be saved.' Among those who have tasted the sweets of redeeming love are Mary Elizabeth, the girl in my family from New-Orleans; one man from New-Orleans, who arrived the last day of last year; one from Virginia, who arrived last month; one young man lately from Wheeling, Va., whose wife is a Roman Catholic, now at _____ U. S., but soon to be here; and a young man just from Kentucky: he had not been here a week before he was hopefully converted to God. There is here an intelligent and very interesting man, who told me last evening his mind was fully made up to serve God the rest of his life. He was formerly a blacksmith in Virginia, and while a slave there, took up the business of cleaning and repairing watches of his own accord, and with no one to teach him. He worked for his master through the day at the blacksmith trade, and for himself nights at his new business, sometimes working all night. He made his escape a little more than a year ago; his feet and legs were badly frozen ere he reached Pittsburg, and it was feared his limbs would have to be amputated; but he came to St. Catherines last May or June; when first arrived he could hardly walk, and received tender sympathy and charity. The first jeweller in the place took him in and gave him job-work, and soon found him accomplished in his business, and able to do nice work which he himself could not. He is now intrusted with the business of the establishment, and is much respected. I believe he is a Christian."

Windsor.-The school at Windsor has been under the charge of Miss Shadd, a colored young woman possessing an excellent education, and well qualified to teach-The school has been suspended, and Miss Shadd is now in the United States. She has not signified to the Committee an intention to return to Canada

Clothing.-The teachers at New-Canaan find it embarrassing rather than advantageous to be intrusted with clothing for general distribution. They therefore request that little, if any, should be sent them, except such as may be used in preparing children from the poorer families for school,

Mr. Wilson appears to find use for all the clothing sent to him. He wrote early in the season :-

"Since the 1st of Dec. last, we have furnished forty-four bed-quilts to about as many needy families, and over eight hundred articles of wearing apparel, of differ-ent descriptions and various sizes, for both sexes. A large share of this has been called for at our Mission-House; some has been sent off to the needy in other places within one hundred miles. In the distribution, a goodly number of recent fugitives from slavery have been furnished, and many who have come from nominally free States on account of oppressive laws. Many sick and infirm persons have been favored; several widows and orphan children have been supplied; two families that were burnt out, and lost nearly every thing they had; two aged blind men in St. Catherines and one in Niagara have shared liberally in our benefactions; one poor cripple, formerly a slave in Virginia—a noble specimen of humanity, but without legs—has been aided; also four Methodist preachers and one Baptist elder, with their families. These preachers are itinerating and laborious men." . . .

Whatever clothing is designed for Mr. Wilson's use should be directed to him at St. Catherines, Niagara District, Canada West.

SIAM MISSION.

BANGKOK, SIAM..... Missionaries, Rev. D. B. BRADLEY, M.D., Rev. L. B. Lare, M.D., Rev. J. SLAST, MRS. BRADLEY, MRS. LARE, MRS. SLEET. Under appointment, Rev. C. F. Martin, Rev. WH. C. SEPHAM, MRS. Martin, MRS. SEIEPMAN. Total, 10.

Since the last Annual Report, the Executive Committee, yielding to their own convictions of duty and the often-urged requests of their missionaries, have authorized the opening of a new missionary station in Siam, and appointed two additional missionary families for that field of labor. From all the information that can be obtained from Siam, that kingdom appears now to be open to the preaching of the gospel, so that missionaries may go into every part of it, proclaiming the unsearchable riches of Christ, and presenting him as the only Saviour for our lost and ruined

It contains many cities, some of them with thirty thousand inhabitants, in each of which several missionaries might labor continually; and the liberal policy of the present King, it is said, authorizes the assertion that the field is open to a full system of gospel labor.

There are, however, as in every unchristian land, many obstacles to the progress of the gospel, among which our missionaries enumerate the following:

"The complete subserviency of this people to their rulers: the despotism that here reigns, crushing the bodies and spirits of this people, and offering a premium to almost every form of wickedness, an oppression not in the least alleviated by the present King, we regard as a mountain compared with which all that has been done by the government is as a grain of sand. In addition to this, there exists a form of oppression affecting a particular class of this people, differing somewhat from American slavery, yet perhaps not less unprincipled or cruel."

Of this there are two kinds: one a limited kind, where the servant is taken as surety for debt, and may, with some exceptions, be redeemed at any time by the payment of the debt. The other kind is a more absolute enslavement, with no such provision for redemption. The laws regulating the first kind permit a man who is in want of money to take his children, grandchildren, or other specified relatives, and pledge them as sureties for the payment of a debt, and the creditor may use the services of these, or transfer them to another, until the money is repaid. This may be done for as small a sum as five or six dollars of our money. A failure on the part of the debtor to redeem these sureties results in perpetual servitude.

The law, in its terms, prohibits cruelty, and decrees the freedom of the servant in extreme cases. The following is one of its strange provisions:

"If the creditor is condemned by the government to receive punishment for crimes committed, and shall send a servant (one of the above-named class) to receive punishment in his stead, and if such servant is beaten, chained, fettered, put in stocks, . . . or if such servant is punished instead of his masters wife, or child, or brother, or relative, the master has done wrong, and for his offense must allow his debtor to redeem his slave at half price. (In extreme cases, the debtor may take his servant without any payment.) If the slave is one absolute, the master is clear: such slave is entirely at his disposal. If he runs away or dies, his master bears the loss."

"Slaves for surety" are said to be very numerous in Bangkok; the exact number of which cannot be conjectured. In many cases their condition is no better than that of salayes absolute." Captives taken in war are also held as servants to the

government, and their condition is likened to that of the children of Israel in Egypt.

Another evil with which the gospel has to contend in Siam, is the practice of polygamy and concubinage. These practices are not only allowed by government, but the rulers themselves carry the practice to the greatest extent.

The religion of the country is idolatrous, and is intimately connected with the government; both of the present reigning sovereigns entered into the kingly office from the priesthood.

These are not unexpected obstacles. Such, or similar, are found in every pagan government. To overcome them the Christian ministry is appointed, furnished with the gospel as its great instrumentality, and clothed with power by the indwelling Spirit of God.

In our last Report it was mentioned that the mission had obtained a grant of land from the King, for which they pay an annual rent of 320 tickals, (\$192.) They have completed their buildings, and are now occupying them.

In October, 1852, they wrote:

"We are now as favorably situated, with reference to a place of abode, as we can ever hope to be in this heathen city. Our houses are completed, and a small printing office which we were under the necessity of building for the security of our apparatus and other mission property. Little remains to be done of manual labor to place us where we shall be able to engage in the more direct duties of our mission, with the prospect of being thereafter but little interrupted in these labors from such causes.

Our missionaries have labored much as usual, preaching statedly in certain places, to such audiences as they can gather; going out daily to preach in the streets, and in the lanes and courts of the temples, distributing religious tracts and portions of the sacred Scriptures, and occasionally journeying to other places to extend similar labors. Dr. Lane, describing one of these tours, save:

"Our first night we spent on the Tachin river, just at the mouth of the canal that leads over to Meklong. We had a comfortable night. In the morning, arose, and with the tide started on. The next day led us to the sea, at the mouth of the Meklong river. There we remained till midnight, and then started across the gulf, a distance of ten or twelve miles. When we started, there was hardly a ripple on the deep. All was darkness and stillness. We hoped strongly that we were crossing at a favorable hour; but we were hardly fairly out to sea, before the wind began to rise and the waves to be troublesome. Both Mr. B. and myself felt that probably an hour of toil and trial awaited us. We each of us took an oar and worked with all our might. The wind increased and the waves grew furious. We toiled on for an hour or so, and still saw nothing earthly that could brighten our hopes. Few words passed between us. Mrs. Lane lay half inclined, and occasionally asked, 'Do you see land yet?" At about three o'clock I felt it to be my duty to cease to hold up to her the brightest side, and gave her as good direction as I could how to act if we should be upset. I then went to my oar, committed myself and family and all to God, and felt happy in the thought, 'He doeth all things well. Let Him do what seemeth good in His sight,' Matters did not improve. Every little while, a rude wave would dash over our boat. At about four o'clock we drew near to some shore. There was no moon; but we could see the trees like a dark cloud, low in the horizon. We knew not where we were, whether above the river's mouth or below it, and we could do no otherwise than to try to fasten our boat and wait for the day. As I was about to thrust down a pole to try the depth of the water, a swift wave gave the boat a violent lurch that threw me entirely over her side. I thought I was going wholly into the deep; but I caught a chow, (an oar,) and partly recovered myself, when the boat seemed to dive under me and bore me up. I was glad to find myself safe, and spontaneously ascribed thanks to God for my deliverance. We soon found ourselves in less than one fathom water. Here we stuck down our chows and poles, and tied our boat, and then, like Paul and his company, we 'wished for the day.' It came in good time, according to the eternal promise of our God. We then found ourselves above the month of the Petchaburi river. The wind and waves moderated at about daylight, so that with little difficulty we entered the river. There we stopped."

Dr. Lane was here taken suddenly and severely ill with something resembling inflammation of the brain. He says:

"It seemed to me that I should probably die; and this passage delighted me exceedingly: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me.' During the day we moved up to Petchaburi, and stopped before a wat. As evening came on, my delirium left me, and I was in my right mind: but yet my suffering was great."

While attending as a physician in the palaces of the kings, Dr. Bradley has taken occasion to preach the gospel, and show its opposition to some of the practices of the great. The following are among the incidents which he reports:

"After breakfasting in the audience-hall of her Majesty, where for the first time prayer was offered to the true God in craving a blessing upon our food, we were invited to speak of Christ Jesus, and tell of his power and love. Some five or six of the highest princes of the kingdom were present, as well as several of the chief rulers, together with many others of inferior rank. I took up the Bible account of the creation, and having read it, taught my auditors concerning the living and only true God. That he is the sole maker and sustainer of all things; is the giver of all good; and that this same Jehovah was manifest in the flesh, became a man of sorrows, and lived, and taught, and gave many infallible proofs of his divinity in his acts, his death, and resurrection. As I came to the passage that speaks of God making man male and female, and only one of each ext. I ventured to preach in that great harem the Bible doctrine of marriage, and spoke, I trust, with a good degree of Christian boldness, of the sin of polygamy. I never had a more interesting audience. The attention given appeared to be close, and the questions propounded to me in the course of my remarks were much to the point. We speam nearly all that Sabbath in the audience-hall of the Queen, in prescribing for her, and in conversing with different individuals, and sometimes companies of them, on the doctrines of Christ. We had several interviews with the King, but found no opportunity to converse with him that day concerning the truths of the gospel."

Having been called to the second King's palace, he says:

"This has opened the door for me to preach Christ both outside and inside of the gates of his harem. Seeing me on a time have a copy of the Life of Christ in Siamese, he remarked that there was no end of our making and distributing the books of Christ. I took the occasion to say to him that we desired most earnestly to convert him and all his people to Christ, the true God and only Saviour. In reply, he inquired how he could become a disciple of Christ, having so many wives as had. I told him that he could not follow the instructions of Christ and have more than one wife; that if he would truly follow Him, it appeared to me that he must treat his first wife as his Queen, and, ceasing to consider all others as wives or combines, he should house, feed, and clothe them well, and treat their children as his own. 'Oh,' said he, 'that would be very difficult, if not impossible.' That remark led me to enlarge on other points concerning the Bible law of marriage, and the advantages of having only one wife."

In the course of the conversation, the king attempted to vindicate the practice of polygamy by a reference to the brute creation. Dr. B. replied:

"'You belong to the human race; you are a man, and a king of men; and will you attempt to justify your conduct by examples drawn from the brutes? 'Oh no, I do not mean to do that,' said he; 'I only say that such has been the result of my observation, and that perhaps it may have some bearing upon the question in

hand.' He soon went out of the room, and thus prevented my proving to him that where polygamy prevails, the human race and human happiness are far from flourishing as they do in countries where it is not allowed."

HEATHEN CORRUPTIONS.

Dr. Bradley writes that his observations in the palaces of the Kings of Siam made him acquainted with depths of human pollution of which he had, before, seen only the surface. He says:

"A short time before, I had been awfully shocked by the filthy conversation of the Governor of C-, a place in the northern extremity of the kingdom; and had felt it to be my duty to rebuke him sharply for making himself so vile. It seemed to me that such gross pollution must be peculiar to the people of, that region, and indeed I had been credibly informed that it was. I could hardly think it possible that such abominations could be found in the capital of the kingdom, and much less among the most learned and refined in its palaces. But I found myself very much mistaken; just such vile talk, and even worse, was almost constant among the princes and officers of state, as I met them daily in the royal palaces. And there was no text in the Bible that I found myself necessitated to use so often in my teaching and preaching there, as the Seventh Commandment. .

"Aside from the many concubines in these harems, the thousands of females there, the unmarried princesses, their numerous female attendants, and the female servants of the concubines, seem to be comparatively free from the sin of which I am writing. The rules and regulations of those establishments are such as to throw a safeguard around those classes. Hence there are no places where our wives can labor so free

from all liability to insult as there."

A brief extract from one of Mr. Silsby's letters will make known some of the customs of Siam, and the arbitrary power of its kings and nobles:

"My teacher, who is regarded as among the first Siamese scholars, divides the Siamese into seven classes:

"1. The royal family, including its immediate relatives.

"2. All other persons of rank or nobility.

"3. All the wealthy not included in the first two classes.

"4. Comprises merchants and traders.

"5. Farmers or cultivators of the soil, including, also, all laborers who do not belong to the next two classes.

" 6. Slaves.

"7. Captives taken in war.

The above classification, although not very accurate, will serve my purpose well enough, in what I may say respecting the people of Siam.

"Siamese 'customs' admit of there being three kings, viz.: a first, second, and

third king; the last two, however, subordinate to the first.

"The authority of the first king is most despotic and absolute. It seems liable to no restrictions, excepting as the custom of former kings may seem to impose. . . When he commands, every man in the kingdom must drop every thing and attend to the royal behest. No matter if a dying wife or child be thus left to breather their last alone, the order must be obeyed, and the service dare claim no recompense. It is sometimes recompensed, but this altogether of grace, and even then is generally given to those who are not suffering want. Every thing here seems so arranged as continually to remind the subject of his complete subserviency to his king.

When the royal boat approaches, every other boat must seek some recess to hide away, and its occupant must not dare to gaze upon the royal face. Every boatman, when passing up or down the river in front of the royal palace, must take off his hat and get upon his knees to row his boat, if he would save his back from the lash. When a Siamese ship returns from another country laden with goods for his Majesty and any of his subjects, no man's property can be removed from the ship until the King's things shall first have been taken out. When a foreigner offers any thing extraordinary for sale, no subject must buy until the King shall first have had the opportunity of getting it. This despotic feature pervades even the language itself. Every thing belonging to the King has a different name from the same thing belonging to his subjects; and whenever they speak of him, they must employ language

implying his greatness and their abjectness.

"These arbitrary ideas are of course not confined to the King, but every noble, great or small, deports himself upon the same principle with regard to those who are under him, and feels that he has the right, or at least exercises the power, of requiring the same abject recognition of his superiority. And when these principles are carried into practical detail, as they are in the actual administration of the government, they lead to every manner of oppression. The rewards of industry are thus extorted from the people, and all real enterprise is suppressed or discouraged. A large proportion of the people are required to labor unrequited three months every year, for the King or some of his nobles; others six months, and some even more. The products of industry meet with the most exorbitant taxes. The producer of cocoa-nuts, for example, realizes only half of the money obtained for their sale. The manufacturer of salt pays three fourths of the price of his salt to the Government. Sugar and a multitude of other articles are taxed in a similar manner. But were such stringent regulations as these the only things to be complained of the circumstances of this people would not be so bad as they are. Those in authority often fleece the people with impunity. The wages that are promised the laborer are often withheld, and he dares not complain; to do so may cost him his life."

Our missionaries meet with some encouragement in their work. Now and then they find one who has some knowledge of the plan of salvation, but they dare not speak confidently of the conversion of any. Dr. Bradley says of one man:

"I have one very interesting case in my mind, in the person of a nobleman about forty years of age, a maternal uncle of the late Queen of Siam. Since the death of the Queen, he has visited me several times, to converse with me on the religion of Jesus. He has from the first of my acquaintance with him, three months ago, seemed to be the most serious-minded man I have ever seen among the Siamese. His last visit was on Sabbath eve, the 26th ult. His conversation at that time was exceedingly interesting and encouraging. He solemnly affirms that he is a firm believer in Christ; that he has abandoned idolatry, as being a huge and horrid system of error; that his hope for salvation is placed in Christ only; and that he prays to him daily. On being asked how he prayed to him, he rehearsed a prayer which it would seem none but the Holy Ghost had taught him. Miss Morse, of the Baptist Mission, and Mrs. Bradley were present and heard all he said, and were astounded and delighted to behold such a man, a Siamese nobleman, relating, as it would seem, real Christian experience, and at the same time evincing very much knowledge of the gospel, while he had had but very slender means of receiving instruction from the missionaries. As to myself, I did not feel so sanguine that he was indeed a converted man; for I had before seen several a good deal like him of his own countrymen, and who, having stood, as it were, on the threshold of heaven, had gone entirely back, and were probably lost. But with all the abatements I feared there were in his character, I could not but regard him as at least very near the kingdom. I fondly hoped that he might be led entirely within the gates of the New Jerusalem. Be these promising appearances what they may, the Lord will not disappoint us. He will not be unfathful to his promises! Our labor in Him shall not be in vain; in due time we shall reap, if we faint not."

It is not yet certainly known that the Government will give its consent to missionaries taking up their residence in different parts of the kingdom. All needed facilities have been given them to make their living at Bangkok pleasant, and no objection whatever is made by the Government to their going out into every part of the kingdom to preach and distribute religious tracts and portions of the Bible, and the hope is entertained by the missionaries that they will be permitted to open new stations wherever the situation of the people seems to warrant.

The government of Siam is, however, a despotism, having a close connection with Buddhism; hence its future course cannot be predicted. The commands and promises of God are the missionaries' main reliance.

| MISSIONARIES | OHURCHES & MISSIONARY
DISTRICTS. | DATES OF COMMISSION | Months of labor
reported. | Additions by | Additions on examination. | No. of Members. | Dollars of aid
pledged. | Average attendance. | Pledged to total | Contributions to
benev. objects. | No. of Sunday- | OTHER PARTICULARS. | |
|--|---|---|------------------------------|------------------|---------------------------|---|---|-------------------------------|--------------------------|--------------------------------------|-----------------------|--|----------------|
| S. L. Adair,
M. N. Adams,
B. M. Ameden,
Henry Bates,
George Bent,
L. Bridgman, | Cong. Church, Lafayette, Ohio,
Traverse des-Sioux, M. T.,
Belvidere and Roscoe, Ill.,
Cong. Ch. Middlebury, Ohio,
Dundee, Illinois,
Westfield, Wis., | | 12
8½
8½
12 | 2
2
1 | 3 1 | 32
20
34
40
9 | 100
100
100
50
250 | 150
50
45
125
45 | all
all
all
all | \$50
30
31 78
96 45
6 00 | 30 | One tavern and one grocery have ceased selling liquor. Late of the Dakotah, Indian Miss., A. B. C. F. M. § Congregations are increasing. Each of these churches expect to build a house of worship next year. An interesting, though difficult field of labor. The church at Dundee has undertaken his support. Preparing to build a house of worship, if aided by Con- | HINEVES |
| Daniel Chapman,
George Clark,
Warren Cochran,
Nelson Cook,
Wm. Dewey,
S. A. Dwinnell,
O. Emerson, jr.,
J. G. Fee, | and Dellona,
1st Cong. Ch., Sabula, Iowa, | Nov. 1, 1852,
Aug. 1, 1852,
Jan. 1, 1853,
Jan. 1, 1853,
Jan. 1, 1853, | 7
6
12
7
12
8 | 4
3
1
2 | 1
5
20
5
10 | 110
13
60
30
19
67
18
64
36 | 75
200
200
100
175
200
100
300 | 150
150
130
60
75 | all all all all all | 20 00 | 75
80
50
150 | Fund. A revival of religion has been enjoyed. Church will support the pastor entirely hereafter. Are now occupying their new house of worship. Preaching at four different places where no churches are gathered. Prospects good. Location in the suburbs. Population rapidly increasing. Pive Sabbath-schools in his field, VAverage attendance, one hundred. Preaches in five different towns. | ANNUAL REPORT. |
| W. B. Fisk, Benjamin Folts, S. J. Francis, | Scaffold Cane,
Pleasant Run,
ist Cong. Ch., Allen's Grove,
Wis., | March 1, 1853,
Nov. 1, 1852,
July 23, 1852, | 6
12
5 | 5 7 | 6 . 3 | 29
24
14
16
90 | 300
150
150 | 90
50
100
150 | all
all
all | 31 00 | | lishment of churches excluding slaveholders. Anti-slavery and temperance advancing. Less opposition to the preaching of a free gospel. Building a house of worship at Pleasant Run. Raised \$1,198 for building a house of worship, bell, &c. House of worship erected. Service closed at the end of five months. | 1 |

| Scorge Gordon,
F.W.B. Hemming, | Free Pres. Ch., Mercer, Pa.,
Washingtonville, N. Y., | April 1, 1853,
April 14, 1853, | 6 | 4 | 1 | 40 | 200
100 | 350
300 | all | 1 1 | 65 | Building a house of worship. Occupy the basement. At the time of making up the Annual Report, Mr. Hemming was absent from the country for a time. | |
|---|--|---|----------|----|----------|----------------------|--------------------------|------------|-------------------|-------------------------|----------|---|--------|
| C. Henseler,
J. Hurlburt,
J. Jenkins, | Long Island, N. Y.,
Litchfield, Ohio,
Welsh. Cong. Ch., Portage Prai- | July 1, 1852, | | | | | 300
100 | | | | • | Labors among destitute Germans in several villages. House of worship built and occupied. Revival.—20 converts. | |
| J. Johkins, | rie, Wis., | March 1, 1853, | 6 | | 3 | 26
9 | 200 | 55 | all | 9 00 | 73 | Preaches in five different places. | |
| David Jones, | Church of Blue Mounds,
Ridgeway, and Poker-
ville. | Jan. 1, 1853, | 9 | | 5 | | 250 | 90 | | | 90 | Preparing to build house of worship at Blue Mounds, if aided by Cong. Fund. Welsh Congregational Church formed at Ridgeway | |
| M. M. Longley,
A. Martin,
N. Miller, | Cong. Ch., Chatham Centre, O.,
Church in Hat Grove, Ill.,
Black Creek, Wis., | Aug. 1, 1853,
Dec. 1, 1851,
March 1, 1853, | 12 | | | 70 | 100
200
150 | 25
80 | all | | | Commission expired early in the year. The field difficult, and not promising. | |
| M. N. Miles,
L. Parker, | 1st Cong. Ch., Brooklyn, Wis.,
Cong. Ch., Metamora, Ill.,
Cong. Ch., Bloomingdale, Ill., | Oct. 1, 1852,
Aug. 1, 1852, | 12 | 8 | 12
14 | 13
65
80 | 200
150 | 150
100 | all
all | 11 00
50 00
64 50 | 130 | Has monthly meetings for the promotion of temperance. Monthly concerts, and other religious meetings, and Sabbath-school increasing in attendance. | SEVE |
| Giles Pease, | Puritan Cong. Ch., Sandwich,
Mass., | Oct. 1, 1852, | 12 | | 1 | 40 | 80 | 75 | all | 224 75 | 40 | Church has contributed more to the Association than the | HTN |
| Samuel Penfield, | Cong. Union Church, Penfield,
Ohio, | April 15, 1853, | 31/2 | 1 | 3 | 56 | 100 | 70 | all | | 20 | Bible-class, 25 members. Another Sabbath-school in the neighborhood, of 25 members. | ANNI |
| Thomas Phillips, | Welsh Cal. Meth. Ch., Penycoe,
Wis., | March 1, 1853, | 5 | | 2 | 30 | 150 | 60 | all | 2 75 | 50 | American Sabbath-school, 15 members. Has another congregation in the vicinity. | FAL |
| C. Porter,
M. M. Porter,
E. H. Rice,
J. E. Roy,
E: D. Seward, | Fairfield Ch., Compton, Ill.,
Cong. Ch., Leroy, Mich.,
1st Cong. Ch., Cowell, Mich.,
Cong. Ch., Brimfield, Ill.,
Free Cong. Ch., Lake Mills. | July 1, 1853,
Nov. 1, 1852,
July 1, 1852,
Sept. 1, 1853, | 9
12 | 5 | 3 | 18
50
28
40 | 150
100
150
200 | 75
100 | all
all
all | 12 00
25 00 | 35 | | REPORT |
| L. E. Sikes,
L. Smith,
James Steele. | Wis., 1st Cong. Ch. of Wayne, Ill., Copley, Ohio., Orthodox Cong. Ch., Ontario | July 9, 1852,
July 1, 1852,
March 1, 1852 | 12
12 | 4 | 5
19 | 40
56 | 150
200
100 | 125
100 | all
all | 16 50
24 00 | 40
25 | Have built a house of worship, which is now occupied.
A young man in the church preparing for the ministry.
No report received. | |
| E. D. Taylor, | Ill.,
1st Cong. Ch. Chagrin Falls | March 1, 1858. | 11 | 18 | 21 | 56 | 150 | 150 | all | 136 00 | 30 | Revival of religion. No liquor sold in the neighborhood. | |
| Thomas Tenney. | Ohio,
Free Cong. Ch., Bristol, Paris | Aug. 1, 1852. | 1. | 4 | | 50 | 50 | 100 | åll | 175 00 | 75 | Will need no further support, | |
| Ozro Thomas, | and vicinity. 1st Cong. Ch., Wilmot, Wis., 1st Cong. Ch., Ohio Settlement | Feb. 1, 1858, | 13 | -3 | 1 | 23
12 | 175 | 100
80 | all | 40 00
20 00 | 50
40 | Building a house of worship. Cost, from \$800 to \$1,000.
Building a house of worship. Cost, \$600. | , |
| | Dane, Wis.,
1st Cong. Ch., Salem, Wis., | May 1, 1853,
April 1, 1853, | 3 | | | 9 | 200
200 | 50 | all | | 20 | Recently ordained. Preaching in destitute places one quarter of the time. (Over.) | 57 |

OMB MISSIONS. - SCHEDULE. - (Continued.)

| OTHER PARTICULARS. | Preaches in five different places. (The churches have been much diminished by removals to the west. Presended at East Liberty five months. They now have a seried nearon. | Fromising field of labor. Preaches in nine different churches, and in some places. | where there are no churches formed. Reports about twenty hopeful conversions. State of religion interesting, and prospect cheering. |
|---|--|---|--|
| No. of Sunday-
school scholars. | 9 | 8 | |
| Contributions to
beney, objects, | 24 00 | 10 72 | 8 00 25 |
| Pledged to total
abstinence. | 뒴 | E E | |
| Average
attendance. | \$5 65 | 50 | 100 |
| Dollars of aid
pledged. | 100 | 300 | 100 |
| No. of Members. | 15 22 23 | # 4 | 8 |
| Additions on examination. | 4.63 | w 01- | 21 |
| reported. Additions by letter. | 4 | 10 | + |
| Nonths of Isbor | 22 | 61 80 | 4 |
| DATES OF COMMISSION. | Jan. 1, 1853,
July 13, 1852,
Dec. 1, 1853, | March 1, 1853, 12
Jan. 1, 1853, 8
May 1, 1853, | April 1, 1853, |
| MISSIONARIES, CHURCHES & MISSIONARY DATES OF DISTRICTS. | Dawsonburg, lowa, Jan. 1, 1853, Gh. at Litte Rock, Ill., July 13, 1859 Ch. at Litte Rock, Ill., Mr. Liberty, O., Dec. 1, 1853, Ist Cong. Ch. Lock, Lock, East Liberty, N. S. Pres. Ch. East Liberty, | Fredericktown, Ohio,
Spring-st. Cong. Church, Mil-
waukee, Wis.,
, North Carolina, | Shiloh Cong. Ch., Calhoun co.,
Ill.,
Free Freebyterian Churches at.
Guarqueton, Scotch Grove, &.
High Frairie, Jowa, |
| MISSIONARIES. | John Todd, H. G. Warner, David Wert, | W. D. Webb,
J. G. Wilson, | L. S. Williams,
J. R. Whitham, |

churches are making special efforts to promote the enaction of a Maine Law in the Western S a every way possible. They are advancing in Anti-Slavery action, and promoting the cause in

Our missions in the slave States are as prosperous as we could reasonably expect. They prove that the truth may be spoken in *love*, and that faithful instruction may be given even on the subject of American slavery. Mr. Fee writes:

"I am fully satisfied that Kentucky will soon open, in many counties at least, to a gospel opposed to slaveholding and all other known sins. We now need more laborers; we need men deeply imbued with the spirit of Christ—men of prayer, and apt to teach—men who, while they shall speak out against slaveholding and all other wrongs, shall do so with great tenderness and kindness; not to withhold truth, but to 'speak it in love.' Another laborer should be sent into Madison and Jessamine counties; there are more calls for preaching than your missionary there are fill

"Never have I been more fally persuaded of the necessity of a whole gospel than during this tour. All over this fertile and levely country, intellectual and moral decay are as manifest as the noon-day sun. That slavery, by engendering pride, caste, cruelty, oppression, fraud, and licentiousness, is the cause of this decay, is undeniable. And, under God, I believe nothing but the gospel of Christ, faithfully preached and applied to all known wrongs, will save from the calamities of general vice and the sore judgments of God; nothing but this will reform this or any other people. The history of the past shows that neither politics nor revolution correct the moral wrongs of society."

Mr. Fee, in presenting his annual report, writes :

"The labor has been to me exhausting, but not concentrated as formerly; and though not so fruitful in the ingathering of souls as in the previous year, yet profitable in its results.

"I have assisted in organizing three or four new churches in the interior of the State, upon the same principles of non-fellowship with slaveholding, caste, dramselling, &c.

"I have visited and preached at many new places where we have not organizations. These visits have generally been encouraging. . . Our congregations
have uniformly been respectful, attentive, and solemn. We have made it a point
never to deal in ridicule, lightness, sarcasm, or vituperation. We have never
shunned to declare the plainest truths, and to speak, as far as we know it, the whole
truth; but we have endeavored to do so in love, in kindness, and solemnity. As a
result, our opponents have respected us, though they differed from us.

"The most encouraging feature of the field in Kentucky is, that the public mind

"The most encouraging feature of the field in Kentucky is, that the public mind is undoubtedly opening to the reception of truth, an investigation of the slavery, caste, and temperance questions. Slaveholders are losing some of their power over the public mind; the people better understand the character and designs of Abolitionists, and are becoming more and more convinced of the wrong of slavery as they contemplate it, and read upon the subject. Restraint is gradually being thrown off and congregations are multiplying in number, and increasing in size.

thrown off, and congregations are multiplying in number, and increasing in size.

"The continual agitation of the subject, of itself, does good, by directing the attention of persons to it. As they think, if they think soberly, as many do, they must be convinced; and though the number of pro-slavery 'Bible arguments,' in the form of books, is being multiplied, yet the number of opponents to slavery, in the form of 'living epistles, known and read of all men,' is also daily multiplied. I am now more than ever convinced that an anti-slavery gospel can be preached and will succeed in Kentucky. The very fact that anti-slavery churches have been planted and sustained, with a small but increasing success, is, of itself, encouraging to others to venture out and relieve conscience, and free their souls by organizing and doing duty.

"We need, now, some three or four more ministers in the work here, who are men of kindness, meakness, coursge, prayer, deep piety, willing to let go the minor issues among sectarians, and work upon union principles; work for fundamental faith and a righteous practice. Let the shibboleths of party sectism die in the contest for righteousness and liberty, and let true Christians be united as one man, coming to the help of the Lord against the mighty!

"Bro. Fisk and myself devote our whole time to the work of the ministry, and cannot supply the demands now made for preaching.

"Three colporteurs are now in the field, laboring in Lewis, Mason, Bracken, Fleming, Rockcastle, and Madison counties. These brethren visit hundreds of families, sell the publications of the American Tract Society, distribute Bibles to slaves that can read, and anti-slavery documents to slaveholders and non-slaveholders; talk with those whom they meet upon the necessity of repentance and of personal piety; also, in reference to their duty to the alaves, and to have no fellowship with slave-holders in the Church. These colporteurs are Abolitionists, and though often reviled and persecuted, yet they have not, thus far, been treated with any violence. The work of these brethren is of great service in enlightening and awakening the

"By solicitations made one or two months previous to me, I went with Bro. Fisk to Fleming county, some two weeks since. We had there a crowded house on Sab-bath; quiet, attentive, respectful no disturbance. On Monday, we asked how many there were present who were determined sooner or later to have no church fellowship with slaveholding, dram-selling, and other popular sins so often allowed in the

large denominations around us. Seven persons rose to their feet.

"On Friday previous, at another meeting in the same county, fifteen miles from that place, eight persons rose to the same question. The way is opening, the work goes on : may God direct and bless!"

Encouraging reports have also been received from the other missionary in Kentucky, and from the brother in North Carolina. The brother last alluded to is ministering to six feeble charges, and statedly preaching at five other points where organizations have not been effected. The blessing of God has followed his efforts, souls have been hopefully converted, and the churches have been strengthened. They are, however, yet feeble, and will need further aid from our Association. There is great demand for further ministerial aid, but the prejudice against antislavery Christianity is so strong, that it is feared that no one but a native of the State would be tolerated in ministering to churches established on the principle of excluding slaveholders. At present, we know of none whom we can send to their aid. This brother wrote at the end of his second quarter's service :

"We have had several accessions to the church during this quarter. Two of these were from other churches, and six from the world. A good state of religious inter-

were from other churches, and six from the world. A good state of religious interest has existed among our people for several months, and still continues. The prospect of doing good is brightening. If things continue as favorable as they now are, and the friends of humanity furpish us the assistance necessary to enable me to give all my time to the work, with the blessing of God, we shall prosper."

"There are two things which stand in the way of the progress of the cause with which we are identified. These are, prejudice against our principles, and the want of sufficient means to propagate them. If we are consistent with our principles and firm to our purpose, we shall stand unshaken, while we wage a war of extermina nation against shavers and against the area of this land. May God sneed tion against slavery, and against the pro-slaveryism of this land. May God speed

COLPORTEURS IN KENTUCKY.

The three colporteurs whose labors in Kentucky are addressed to distributing Bibles and religious tracts to the slaves, and anti-slavery and other religious truth to the whites, meet occasionally with some opposition, mostly from non-slaveholders, and with many cheering indications of kind feeling from all. They say :

"The good people are beginning to read and think for themselves, and are not willing to be guided any longer by the pro-slavery teachings that have been so long current in this boasted land of liberty. Many are beginning to see the impropriety of fellowshiping the sin of slavery in the Church, and to speak against so doing; yet there are many who regard their popularity too highly, to plead the cause of the oppressed; and many professed ministers seem to think more of pleasing the world than of obeying the commands of our Saviour, who said, 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this

is the law and the prophets.' And again; 'Thou shalt love thy neighbor as thy-

"I meet with some who promise usefulness, some who speak out against the great and crying sins of the land to some extent, but as yet few in these regions are willing to embark in an unpopular cause for Christ's sake. Still, many are reading and searching for truth, and many acknowledge the right in private conversation. One brother said the general aspect was very much changed within the last two or three years, and I find that many are becoming quite tender on the subject of

"I feel that the work is just begun, that there is very much to be done, and but a little time in which it may be done. The field is now before us, the harvest fast ripening, but the laborers few. I have visited and revisited this month three hundred and forty families, and sold them eighty-seven volumes for \$18 05, besides donating twenty small books; have distributed this month only three Bibles and three Testaments to the slaves, though I have found several yet to be supplied. I have also distributed a large amount of religious and anti-slavery tracts, which have generally been well received, and are doing much good, especially making good impressions on the minds of the young, who are the bone and sinew of the land."

Owing to the miscarriage of a box of books, our colporteurs were for a time destitute of Bibles; hence the deficiency spoken of. They have since received a supply. At another time, one wrote :

"I have visited and revisited this month two hundred and seven families, and have sold them ninety-two volumes for \$19 23 cents, besides supplying slaves that could read with five Bibles and five Testaments. I have found about ten other servants who can read, yet to be supplied. I have also distributed a large number of religious tracts, which I trust are doing much good.

"I make it a rule to discharge my duty in talking on the necessity of personal holiness, advising, exhorting, reproving, rebuking, and praying with all, whenever circumstances seem to dictate the same. And I thank God that there are some who, regardless of their popularity, speak out for the cause of righteousness, truth, love, and mercy. The work goes on. In some districts there have been lectures and debates concerning the evil and wrong of the system of slavery. One person remarked to me that the days of slavery were numbered, and that slaveholders themselves were aware of it.

"I find, on revisiting the districts where the good people have had time to read and study concerning the great evil and sinfulness of the system of slavery and its proper remedy, that I have great occasion for rejoicing."

The kind and amount of labor performed by some of our missionaries may be learned from the following extract:

"For a few months past I have been preaching a part of my time to a Presby-terian congregation ten miles from this place. The Lord has been pleased to own his truth at that place in the conversion of a few impenitent souls. The church has also been quickened in the service of God. I will give you an account of a Sabbath day's labor. While holding a meeting at East Liberty, ten miles from here, after preaching every evening during the week and once in the daytime, I returned home on Saturday, visited the brethren at Lock, and had a prayer meeting in the evening. A church-meeting was held on Sabbath morning, at ten, when four were examined and propounded. I preached at eleven o'clock, then rode five miles to Mt. Liberty, and preached at three o'clock P.M.; after which I rode to East Liberty, ten miles, and spoke in the evening, and saw three come forward to be prayed for. It was going beyond my strength, yet I thought I ought to do it. Had I strength, I should commence a series of meetings soon in this place.

"Labor for Christ is becoming sweeter and sweeter to me. Oh that I had a thousand lives to spend in his service !"

The churches of the West are awaking to the importance of Free Missions. A missionary from Ohio writes:

"I trust our Society this year will be prospered in an unusual degree. Our Free

Mission Societies East and West are, as I understand it, the only Societies in correspondence with our churches which maintain, in their operation, the principles declared in the resolution of the General Congregational Convention at Albany. Surely the Congregational churches will not withhold their benefactions from missions managed in accordance with their own declared convictions."

Concerning their labors, a friend in Wisconsin writes :

"The way is now open, so that a very large number of free mission ministers are needed. A few more men of the right stamp in that State would add an inconceivable strength to the cause. Free missionaries are few and scattered, and have none of the advantages which union imparts. Some of them were entire strangers to all the rest. They have done a blessed work in their respective localities, but it has been done by individual effort, with no assistance whatever from the ministry around them; indeed, the general influence is all against them. All the other Societies have been well represented by able and faithful agents, who have cared for, watched over, and defended their missionaries; these have been wholly neglected. Hence, very large numbers of ministers who have been educated in the principles of reform, have been brought into connection with other Societies, thereby greatly weakening the hands of free missionaries, and strengthening those of the conservatives. Let not one accusing thought rise against those brethren. It would have required a martyr-spirif for them to have come upon the right ground. The people are poor and in debt, and the establishment of all the institutions and public improvements of society is resting upon them. Consequently, the missionary must either stop preaching, or receive the assistance of a Society some of whose practices he strongly disapproves of. The idea of ceasing to proclaim the gospel would not be entertained.

It has been said to me, If an agent had been sent into the State six years ago, the majority of the churches here would now be standing on Free Mission ground. There is need now of an agent on this field to preach to feeble churches, to organize new ones, and to obtain ministers for them. There is quite a number of successful ministers, who, if the enterprise is cared for as it ought to be, will join in it with full purpose of heart. But if its friends neglect it, it will have a depressing effect upon them."

FROM A MISSIONARY IN OHIO, A FREE PRESBYTERIAN.

"Our terms of communion exclude slaveholders, apologists, or such as vote for slaveholders, or immoral characters, distillers, venders, and such as use intoxicating drinks as a beverage, togother with the members of secret societies. This keeps us from large accessions; yet our cause is steadily on the advance in the community."

FREE CONGREGATIONAL CHURCH, WASHINGTON CITY.

"The condition of things reminded me of Jerusalem, when Nehemiah went up to rebuild it. Desolation reigned on every hand, a perverted gospel was proclaimed to some fifty thousand, and not a church could I find where buying and selling one another was considered a disciplinable offense. Not far from our house of worship, stood the dwelling of that prominent elder of the Presbyterian Church who spurned the prayers and tears of a broken-hearted mother, and sold her daughter, a worthy and estimable church-member, to one of the harems of the far South-refusing to sell her in Washington at any price. After the facts were published throughout the land, the New School General Assembly met at Washington, and this same elder distributed the emblems of the body and blood of that Saviour, whom he had, but a few months before, sold in the person of 'one of his little ones'!"

The church and congregation had incurred a debt in purchasing a house of worship. In these circumstances strenuous efforts were made by those who wished to join the church, and would have brought with them pecuniary aid, to induce them to pass a vote and publish to the world that slaveholding should be no bar to membership in that church.

The blessing of God attended the administration of his Word, and, during the

six months Mr. Clarke labored there, five were added to the church on profession of faith.

"Permit me to add," Mr. Clarke writes in his report, "that, after a most careful survey of this field of labor, I am constrained to say, that I regard the importance of sustaining it unsurpassed by that of any church with which I am acquainted. Its position at the capital of this great nation, the favorable location of its house of worship—between the President's house and the capitol, and containing one of the most pleasant rooms for religious services in the city—the influence it may exert upon the multitude of strangers who visit the city from every part of the land and the world, the importance of furnishing a home for the many sons of New-England who are employees of Government, the importance of a constant light on the consciences of members of Congress while absent from home: all these and many more reasons present a strong and imperious claim upon your society for continued aid and sympathy."

TRAVERSE-DES-SIOUX, MINNESOTA TERRITORY.

The circumstances connected with the establishment of a home missionary at this remote point illustrate so well the demand for the operations of a society based on the principles we have adopted, that the Committee deem it expedient to make more than usually full extracts from the correspondence that preceded it.

Our missionary there had been for four years connected with the mission of the A. B. C. F. M. among the Dakotah Indians. He had a strong desire to spend his life among them, and there were some very encouraging appeals made to him, increasing that desire, just at the time he cut himself loose from them. His reasons for making the sacrifice he did he thus states:

"It is now more than four years since I came into this field of labor under the patronage of the A. B. C. F. M. We were not, however, without some scruples touching the policy of the Board in respect to certain popular vices, slavery, polygamy, and caste; meantime, however, we hoped there would be a change for the better in the said Board. In this we have been sadly disappointed, and our constitutions scruples remain; and therefore I shall seek to dissolve the relation which I sustain to it as its missionary.

"Not only am I dissatisfied with the policy and proceedings of said Board in general: but I am associated with some who maintain that, although it may be possibly inexpedient for an enlightened man to take a plurality of wives, we have no Scripture authority to require a man, who is a polygamist, on applying for admission to the fellowship of the Church, to put away any of his wives, bowever many he may have taken while in a state of heathenish darkness.

"Such counter-instruction neutralizes every effort to establish a holy religion among a licentious, wretched people like the Dakotahs, so far as the influence of such teaching obtains in the minds of the inquiring."

The question he presented was not a merely theoretical one. He says it

"Has been and still is a practical one. There have been at least two applications for admission to the church at this station—one before I came, the other since. In the first case, Dr. T. S. Williamson, who was then associated with Bro. Briggs, agreeing with Mr. Renville, the ruling elder, voted for the reception of the man who had at the time two women as his wives. Mr. Riggs objected to his reception, whereupon they resolved to let the case rest while they would appeal to the Ripley Presbytery of Ohio for light upon the subject. But before this foreign light could be secured, the applicant was called to give up his account at the bar of God. He died at the very threshold of the kingdom, unwarhed of his sin! In regard to the other case, we required the man to put away all his women except the first one he bought, and to be married to her according to the institution of the Bible; but to this he objected, saying, if Dr. W. were present he would not require him to do this in order to his reception. And so, Naaman-like, he turned away, and remains unwashed, as we fear, to the present day. Similar cases of conviction and inquiry

among the Dakotaha have occurred here; but all our efforts to lead them to do their duty in this particular have been neutralized by the counter-instruction of one of our own number, whose medical skill gives him not a little influence among the Dakotaha."

Mr. A.'s heart was strongly interested in behalf of the Dakotaha, and he at first purposed to remain among them. An interesting field presented itself at Patterson's Rapids, on the Minnesota River, about twenty miles below Lac-Qui-Parle, which he thus describes:

"There is a small band of Dakotahs at that place who seem desirous to improve their condition. They have abandoned the superstitions of their fathers, as well as many of their customs and habits of eavage life. They desire to build themselves houses, and plant large fields; they call for a teacher; they beg for a missionary. I have been down to ascertain more clearly the facts of their case; and since my return the chief man, Waumdiokiye, has been up to repay the viait and 'talk over,' as he said, 'the things that are in his heart.' He is an Indian of uncommon mind. Rev. G. H. Pond once remarked to me, that he is the wisest and most thinking Indian in the Dakotah nation. He and his family, his two sons and their families, and two sons in law and their families, together with three nephews and their families, constitute the leading families at their village. There are several others there who, like them, are willing to take hold, and make an effort to rise from their degradation. There are already three believing souls at that village. They beg me to have mercy on them, i. e., pity them, and come and teach them. The old chief, or leading man, said to me, 'You are the man of our choice, and I have come up to assure you that we all want you to come and live with us, and teach us.' He says he has already selected the most choice situation for my house, and any improvements that may be necessary for carrying on missionary operations."

With these urgent entreaties he would have gladly complied, but for the fear that his doing so would be regarded as an opposition movement by the missionaries with whom he had been connected, and the additional apprehension that the knowledge of their opinions would diminish his influence with the Indians among whom he might labor.

An interesting home-field was offered at Traverse-des-Sioux, about which he says:

"There will be many Dakotahs upon whom we may hope to exert an influence for good. Indeed, although we are constrained to leave the Dakotahs, our hearts shall be as fountains of tears for the everlasting welfare of this poor perishing

At Traverse-des-Sioux, he says:

"There are at this time some professed friends of the Redeemer at Traverse who would most likely rejoice in the establishment of a pure Christianity in their midst. Among these are the families of Messra, Alex. G. Huggins and Jonas Pettijohn, formerly connected with the A. B. C. F. M. as assistant missionaries. They left the Board partly on account of its connection with slavery and other prevailing sina. Already there are settlements in the vicinity of Traverse where the gospel ought to be preached to the people, so that the right shape may be given to society as it forms. It is truly astonishing with what rapidity the wave of population is rolling out in this direction. Four years ago, I preached in a LITILE LOS SCHOOL-HOUSE near where Rev. E. D. Neil's church now stands in St. Paul. That small house was amply sufficient to accommodate the entire population of St. Paul—now a city of school-houses and chapels.

"It is supposed by some that Traverse-des-Sioux will yet be the capital of the Territory instead of St. Paul. It is certainly in advance of what St. Paul was four years ago, both in respect to the population in town and the surrounding community.

"It seems to me your Association will do well to improve that opening for preaching the gospel and establishing its institutions in their purity there."

Eight miles below Traverse there is a flourishing settlement, and one twenty miles above. There is no minister of the gospel within seventy miles of T.

Mr. Adams arrived at Traverse May 20, and found there about a dozen professors of religion, whose sympathies are decidedly in favor of forming a Free Presbyterian church. July 11th, he wrote:

"That this place and vicinity will be of considerable importance very soon, is not doubted by any who become acquainted with its locality and resources.

"The Sabbath services are well attended, and the moral aspects of our society seem to be brightening. A temperance society after the good old model, without the red-fiannel string of secrecy, was organized some two weeks ago, in which chiefly all the citizens of this place took a deep interest. Some thirty or forty names were added to the pledge.

"A flourishing Sabbath-school has been under way for some three or four weeks, in which I have a Bible-class of some twelve or fifteen young men and women. The whole enterprise promises great good, to say nothing of what it has already done for the observance of the Sabbath in this community. Upwards of sixteen dollars were raised at once for the purchase of books for the school.

"I think the period when the organization of a church may be effected here is not distant. There are probably not less than ten or twelve who are ready for the movement. How many others may be brought in, I am unable now to state, but there are those in our midst whose confidence and sympathy we have—some of them have been connected with the Methodist church in other parts."

NEW-MEXICO.

SANTA FE, N. M....REV. W. G. KEPHART.

The reports received from this mission during the year have been less encouraging than the Committee had anticipated. Early in the year, Mr. Kephart wrote that in his estimation the door for Protestant missionaries in New-Mexico was hardly yet open, and that he regarded the Indians as furnishing far the most promising field of labor. In this opinion he supposed that all his brethren in the other missions concurred. With the consent of the Executive Committee, Mr. Kephart returned to the States in March last, and made to the Committee a written statement in relation to New-Mexico as a field for Protestant missions. From this statement we make the following extracts:

"1. The prevailing religion.—Your Committee are already aware that there is little else known in the territory than Roman Catholicism. Of those who make a profession of religion at all, in a population of sixty thousand souls, I believe there are not more than twenty-five Protestants in the whole territory.—There are, besides these, some who have once been members of Protestant churches elsewhere, but who have fallen back to the world. The native population, consisting of Mexicans and Pueblo Indians (not estimating the wild Indians) are, without a single exception, Catholics.

"For a number of years, the Church of both Old and New-Mexico held no connection with the head at Rome, and did not acknowledge the authority of the Pope. Within a few years past, they have been received back again into the bosom and communion of the universal papacy. I must, however, in justice say, that in New-Mexico they have not learned the full lesson of bigotry and intolerance toward other

denominations, that so universally characterizes that Church.

"2. Character of their religious teachers.—The native priesthood, both of Old and New-Mexico, are among the worst of men that depravity could well desire. There is no species of vice that does not receive their patronage. Drunkenness, gambling, libertinism, lying and extortion, are things with which they are as familiar as with their 'Ave Marias,' and in which they find a great deal more pleasure. This is not an overdrawn picture; indeed, it falls short of the reality as seen amongst

SEVENTH ANNUAL REPORT. us. In thus speaking, I except, however, the bishop and those who came out with him from the States. Against them I would not charge these excesses, much as I

differ with them in regard to other parts of their policy.

"3. The character of the people.—When it is remembered that those people have for centuries been ground into the dust-by the worst forms of civil as well as ecclesiastical oppression, that all their physical energies have been taxed to their utmost to meet the heavy exactions of both Church and State, that they have been held in the thradom of the darkest ignorance by their civil and ecclesiastical rulers, lest with the rays of dawning light they should become restive under their yoke, and cast it from them—it is hardly needful to ask, 'what is the character of such a peo-

"Long oppression of this kind naturally tends to make a people indolent, treacherous toward their rulers and toward one another, and vicious in the last degree.

And such, to a great extent, is the character of the Mexican population. Let us do them the justice to say, that they are not worse than any other people would be,

placed for the same length of time in the same circumstances.

"They have lived so long in the deep night of their great ignorance, that it will take time to accustom them to the light of even a newly rising sun. They have been so long accustomed to see vice in its most revolting forms patronized and practhed by their religious teachers, that it will be long before they can be made to understand the intrinsic difference between vice and virtue.

"And yet if any one supposes that the Mexican people have no good traits of character, he is much mistaken. To me it has seemed wonderful that, amid the wreck of all that tends to elevate, expand, and purify the soul, they should have retained some traits of character which Americans could profitably imitate, and should have kept themselves free from some vices in which it has been our unenviable reputation

to have been their first teachers.

"4. State of learning, prospects of success for schools, &c. —I believe the census taken in 1849-50 showed about one in every hundred, or about six hundred in the whole territory, able to read. Of this number, there are but few passable scholars, and still fewer, indeed very few, educated mev. A few of the more intelligent and influential, however, are flow waking up to the subject, and making some movement in advance. But the people are in the deepest poverty, and the masses cannot educate, if they would, unless they can get free schools.

"5. The American population.-That much has been lost to the cause of a sound morality, and many obstacles thrown in the way of those who would do good, by the example of the American and foreign population, there can be no question. Very few of these, who have come to the territory, have been members of any church, or professors of any religion; and some who have been even ministers of

the gospel have fallen into sin and rebuke."

"The power of the priestheod over the people, in checking the spirit of inquiry. forbidding free investigation, and confining the people to that limited compass of thought that has the rituals of the Church for its widest latitude, must ever serve to keep them in comparatively abject ignorance, till that power can be broken.

"6. The most effectual means for reaching and improving the condition of the peo-

ple.-Upon this point, I will say briefly that the best, spediest, and most effective mode, at present, is through the media of the school and the press. A system of colportage and personal preaching would be a most effective instrumentality, I believe, provided the men engaged in the work understood the Spanish language well enough to converse freely with the people.

"7. Cost of sustaining a mission.—A mission family cannot be sustained at Santa-Fe, and perhaps at any other point if he is wholly dependent upon a Society for support, for a sum less than \$1200 per annum. With this he could probably cover also his incidental expenses of travelling (within the territory) during the year."

Mr. Kephart thinks that a printing-press for the publication of religious truth, is almost if not quite essential to the prosperity of a mission, and that this could not be vigorously operated at a less expense than \$1500 per annum. He also expressed the "painful apprehension," that the funds of the Association could be appropriated in other ways which would result in more good to the world.

After mature deliberation, the Executive Committee resolved to suspend their efforts in that direction for the present, and Mr. K. has been released from his connection with the Society.

Although acquiescing in this result, Mr. Kephart says:

"I cannot reconcile myself to the conclusion that Providence intends you to abandon that field. I shall yet make an appeal to the people of the United States in its behalf. I cannot relinquish the hope that some Christian anti-slavery men may be found willing to stand in the breach between New-Mexico and the slave power."

Mr. K. proposes to publish a work on the subject of slavery, peonage, &c., as it exists in New-Mexico, in which, we suppose, he will expose the efforts of some of the officers of government to introduce slavery into that territory.

CALIFORNIA.

In accordance with a vote passed at the last Annual Meeting, the Executive Committee have established a mission in California for the Chinese and other foreigners in that State. Rev. S. V. Blakeslee and wife sailed from New-York for this mission in December 1852, and arrived at San Francisco early in January. Mr. Blakeslee is a graduate of the Western Reserve College and Theological Seminary, has had some experience as a pastor in the Western States, and before his appointment had resided more than a year in California,

The field of labor upon which we thus enter combines the advantages and the responsibilities of both Home and Foreign Missions. Many of these people will make California their home, and will thus become incorporated with the American people, and exert an influence for weal or for woe on our Government and nation. Others of them, numbered by thousands, will return to their native country, after an education of from five to ten years under American institutions and American influences, to carry back with them whatever of good or evil they have learned here. In this view of the case, the enterprise may justly be ranked among the more important foreign missionary operations. It should be so regarded by the friends of Christ, and be supplied with laborers having correct views of the gospel, and of civil government, and of the paramount claims of humanity and religion, above mere human institutions and enactments.

Viewed as a preparatory means for the future conversion of China, the facilities thus offered to us are very promising. . The immigrant, relieved from the crushing weight of governmental and religious oppression, as he lands upon our shores, is struck with the vast superiority of the American people as a class, and is thus stripped of a large portion of his prejudices. It is said that the more intelligent and reflecting of them attribute this superiority in part to the Bible and the religious institutions of the country. They are thus prepared to listen to the instructions of that Bible, and inquire after the peculiarities of those institutions. Every motive of worldly advancement leads them to desire the acquisition of our language and become acquainted with our peculiarities. This prepares the way for the approach of the religious teacher, and gives him access to the intelligence and the conscience of the immigrant. Thus God, in his providence, is breaking down the barriers in the way of our entrance into China, and has annihilated the greatest obstacles which have hitherto hindered our labors for the conversion of her people.

Mr. B-has prepared a small vocabulary for use. He says:

"It was necessary to do the whole by hand, printing each line separately, and then carefully copying the Chinese characters; and finally to get the whole litho-

graphed; then go over the whole again on the stone, carefully scraping and correcting letter after letter for days; the whole being about the most fatiguing of any work I ever attempted. After four weeks toil, the book is to-day finished, and I send you a copy. I know it is a very imperfect thing, but no other person would do any thing of the kind to aid these interesting heathen in acquiring a knowledge of our language, so I determined to risk reputation and the loss of time in the effort. I seemed providentially supplied with five Chinese books, prepared to aid an Englishman in learning the Chinese tongue, from which I have prepared this little one to aid them in learning ours. I have written it, as you see, in the new characters. I did it not only because my own judgment was decidedly in its favor, but because of the advice of other and good men, as Mr. Nevins, the Superintendent of Common Schools here; also Mr. Day, of Brooklyn, son of President Day, who remarked to me that there was nothing which could reach the foreigners here except the Phonetic system. Our common pronunciation is almost as impossible for them to master without continued assistance as is theirs for us; hence they do not and will not, except in rare cases, do it. But in the new characters, with only a few weeks' assistance, they can go on themselves to the mastery of our own pronunciation; they will then comparatively easily learn the meaning of our words, and thus master the language itself. Yet I would not speak too confidently until I have made the experiment and know the result. The Spaniards do learn this character in eight or ten lessons, so as to pronounce better than those who have studied the common charac-

He has also completed a second Chinese book under nearly the same disadvantages as the first. He hopes they may aid greatly in the acquisition of our language and of Christian ideas by the Chinese in our country. Concerning these people he saws:

"The Chinese have strong minds, are studious, active, and enterprising. There are about 4,000 of them residing in San Francisco. One large street for a considerable distance, nearly in the heart of the city, is occupied exclusively by them, while their separate establishments are scattered through all parts. They are said to be clannish, but I believe it to be mainly from the force of circumstances. As they cannot speak our language, and are withat very different from us in their habits and manners, they are almost excluded from intercourse with Americans. They are also a people of lively social feelings; and until the Americans kindly take them, teach them our language, instruct them in our ways, draw them to adopt our views, to imbibe the genius and spirit of our people, and, above all, to love the same Sa-viour and rejoice in the knowledge of the truths of the same God, they will, they must be clannish. When they do this, I believe the Chinaman will in no way, except in physical stature, be inferior to the Anglo-Saxon. The day, I believe, will come when the Chinaman, as the right-hand companion of the American, will stand shoulder to shoulder with him in every good cause. But this is to be brought about by the providence and grace of God sanctifying and giving efficiency to the labors of the missionaries of the Orose, and the influence of this country for the good, the spiritual, eternal good of the many thousands of that vast empire who are pressing to these shores. At the Custom-House and Naval-Office I was told that probably 4,000 Chinese had come into the country since December. I believe this is a large estimate, but they are coming again in great numbers. There is not more prejudice against them than against other foreigners, unless, as they are an industrious class of people and are willing to labor for small wages, they come more into competition with American laborers, and thus are more liable to meet with opposition."

There is an increasing interest being felt in San Francisco in all which respects the Chinese. Mr. B. writes:

"I rejoice that I am here among them to labor for their elevation and their spiritual good in Christ Jesus, our and their only Redeemer. It is a great, difficult, and most responsible work; but I trust that, aided by your prayers and the prayers of the churches of Christ, I may have grace to do my duty, and God will order the result according to his own eternal and infinitely wise counsel."

The providences of God seem to be providing for the permanent residence of large masses of these people within our territory. Some of them have already become citizens of the United States, or declared their intention of doing so, and their near neighbors say they have shown themselves to be men, and on many public occasions have appeared to great advantage. Every possible inducement to either Home or Foreign missionary labor combines to make this department of effort important. Whether, as the result of the present very extraordinary movement in China, a large portion of the 40,000 Chinese in California shall be called home to their native land, or be compelled to cast their lot for life among us, is as yet very uncertain. In the one case we should use the opportunity given to us to prepare them to take back in their hands, and in their hearts, the gospel of Christ for the salvation of their countrymen; and in the other to make them partakers of that same gospel, that their advent among us may prove to be a blessing not only to themselves, but to us and the world. God seems to have placed them within reach of our sanctuaries, and under the sound of our voices, and to be calling upon us to use the instrumentalities of his appointment for their conversion. Our responsibilities are thus increased in the ratio of our improved facilities for labor. May the favorable results of that labor show a corresponding increase!

The labors of our missionary there are self-denying ones. The whole appropriation to the Mission for the first year, including twenty-five hundred dollars expended for a building, is a thousand dollars less than some individual ministers of the gospel are receiving for their labors in the same city; yet the Executive Committee made as large an appropriation as the income of the Association would allow of.

MISSION IN EGYPT.

The attention of Christians has been drawn to this land of antiquity by a letter from the Rev. Mr. Thompson, of the Tabernacle Church, New-York, giving an account of his travels among the Copts, in company with Rev. Professor Upham, of Maine, and recommending the establishment of a mission among them. This letter, in manuscript, was early placed in the hands of our Secretaries by one of the brethren of the Tabernacle Church and a member of our Committee. The Executive Committee deeming themselves called upon by Providence to examine the subject of the establishment of this mission have done so, and have decided to appoint missionaries to this interesting and important field.

Copious extracts from Mr. Thompson's letter have been published in the American Missionary, and will be given in this Report. They cannot fail to interest all who love our Lord Jesus Christ, and who desire to be workers with him in the redemption of the world.

Rev. Charles F. Martin, a recent graduate of the Union Theological Seminary, now under appointment as a missionary of the Association, has had his attention turned to this field, and is ready to enter it, under the direction of the Executive Committee, whenever the proper time for doing so shall arrive.

Mr. Thompson states that the gospel was introduced into Egypt in the time of the apostles. Some of those who witnessed the miraculous manifestations of the Spirit, and heard the gospel on the day of Pentecost, were dwellers in Egypt, or Coptic Jews, who came up from Alexandria and other parts of Egypt to the great yearly festival at Jerusalem. No doubt some who were converted then, on returning, preached the gospel. The Ethiopian eunuch would not have failed to report the gospel of salvation after his conversion and baptism by Philip.

In the first century Egypt began to stretch forth her hands to God, and the early persecutions of her Christians, and especially under Diocletian, produced many martyrs and true witnesses for Christ there.

In the reign of Constantine the Great, the Christian religion was established in Egypt, as it was throughout the Roman Empire, and perhaps with less superstition than elsewhere.

We must content ourselves with a few extracts from Mr. T.'s letter:

"Christianity, though decayed and withered in the land of Egypt, is not yet extinct. It is an interesting and most significant fact, that, notwithstanding the persecutions they have endured from Pagan emperors and from Mohanmedan kings, nearly all the original stock of the country that remain at this day are nominal Christians. These are known as Copts, and they claim to have preserved intact the blood of the ancient Egyptians through all the changes of their country: a claim not without reason, since neither the Persians, the Greeks, nor the Romans supplanted the original inhabitants of the country, and since religious prejudices have been a barrier to the intermarriage of Mohanmedans and Christians. The Arab tradition is, that Copt was a son of Mizraim, the second son of Ham, who built Egypt; and that, having wrested from his brothers their share of the patrimony, he gave his name to the whole country. The Arabs now call a Copt Guypte, and Copts Guyptei, from which Egypt and Egyptians are easily derived. Though speaking the Arabic, the Copts also retain their original language, which has marked affinities with the Hebrew, and with the whole Shemitic family. Thus the Zoan of the Scriptures, called Tanis by the Greeks, and San or Zan by the Arabs, is called Gasis by the Copts; the Ham or Khem of the Hebrew Scriptures is Chem in the Coptic; the ancient Syens of the Scriptures, was very early made in this language, manuscript copies of which I have seen in the Coptic convents and churches.

"In their ecclesiastical organization, in their doctrinal belief, and in their church usages and mode of worship, the Copts have departed far less from the New Testament than have the Roman Catholics. The government of the Coptic Church is Episcopal. Its head is a Patriarch, who is elected from among the fathers of one of the principal monasteries, and who now resides at Cairo. In this respect the Coptic Church corresponds with the Greek, Armenian, Nestorian, and other Oriental Churches, which have never acknowledged the supremacy of the Pope. The Abyssinian branch of the Coptic Church is under the superintendence of a Mutran, who is now the only dignitary of that name, and who at his death is succeeded by another from Cairo, appointed by the Patriarch, and sent in chains to his see, in token of his dependence upon the head of the Church."

The Copts every where give the impression of superiority in agriculture, in trade, and in letters. In short, where business tact and enterprise are required, and where business thrift is evidenced, the difference between the Copts and their Moslem neighbors is as striking as between the Protestant and the Roman Catholic countries of Europe. The Copts are even now the best race on the soil of Egypt.

Here is a description in part of a meeting with the Copts:

"As we approached Megadeh, a principal town of the Copts, in the vicinity of Thebes, Prof. Upham and myself determined to pay our respects to these nominally Christian brethren. Taking the dragoman with us, we sought their church. As soon as our object was known, a number of very respectable men wearing the dark turban gathered about us, and conducted us in a body to their house of worship. It was a large square brick building, with a low doorway, and a row of brick pillars in the centre. Between the middle pillars was a screen, and behind this a rude wooden pulpit and a reading-desk, with a small vestry in the rear where the priest robes himself, which is also covered with a screen. There were no seats in the house, but mats were spread upon the floor, on which the worshippers sit in Orien-

tal fashion. Chairs were brought for us, however, and the whole company sat or stood around us in a circle on the floor. Directly before us was one who seemed to be the principal man of the party, and who took the lead in the conversation; but several of them had most intelligent countenances, and heads as finely developed as any portrayed in the phrenological charts. We told them who we were and where we came from; but they did not seem to have any definite ideas of America until a rude map was drawn upon the ground. We informed them of the number and the character of our churches, and of their missionary operations, and especially of their sympathy for such as maintained pure religion in lands of darkness, and had suffered for Christ's sake and the gospel's. I inquired for a Bible, and they produced a written copy of the Psalms, and a Bible printed at Malta, with the Coptic and the Arabic in parallel columns. In exchange I showed them a Bible with Oriental illustrations and maps, with which they were highly pleased. They also produced a copy of their liturgy in Coptic and Arabic. Seeing some rude pictures on the walls, executed in a style like the coarsest colored lithographs, I inquired whom these represented. They answered, the angels Gabriel and Michael, and the Virgin Mary; but they assured us they did not pray to them, nor in any sense worship them, but prayed to God through Christ alone. In answer to an inquiry whether they prayed for the dead, they showed the form of prayer used in the burial service, but said that they did not pray for the dead, nor to the saints. There was no altar with candles, nor any other marks of superstition, such as are seen in Roman Catholic churches-only those few pictures. They pray in their families, and have schools for their children. They are careful in the observance of the Sabbath; and though they have another larger house of worship-which they afterwards showed us—they have not room enough for their congregation, there being some 2,500 Copts in the town. The women sit in the churches in a screened gallery, apart by themselves. The Copts do not allow of bigamy, and they assured us that they are not loose in the matter of divorce, of which they have been accused by emissaries of the Roman Catholic Church and by their Puseyite coadjutors in the Church of England. They had already received donations of Bibles and Testaments from the British and Foreign Bible Society, but said they would be thankful to receive from us any Bibles and tracts that we might send them after our return, with a view to which we exchanged addresses, which a scribe with his inkhorn wrote very neatly upon such scraps of paper as were at hand. They did not complain of any oppression from the Government in matters of religion, but thought they were compelled to furnish more than their quota for the army; and with the vague notion of European influence which all Egyptians seem to have, they requested us to interfere for them through the Consul at Cairo. We spoke to them of the love of Christ dwelling in the heart, of our love for them, and our desire to know them and to do them good. They said they would be happy to have missionaries from America visit them and dwell among them. Coffee was then served after the manner of the East, hot, strong, without sugar or milk, in tiny cups of china poised in egg-shaped brass holders; and leaving a donation to the church, we rose to depart. But we were not suffered to go alone. Our whole audience of fifty persons, with accessions on the way, accompanied us to the river; and while for nearly an hour we awaited the arrival of the boat, they lingered around, learning to pronounce our names, and in every possible way expressing their gratification at our visit. The whole interview had been one of the utmost cordiality on their part, and they were evidently reluctant to have it closed. We were upon the whole quite favorably impressed with their appearance. I do not doubt that there are sincere Christians among them. As a body, however, they have fallen into a formal Christianity, and they need more discriminating and practical views of the gospel. They are simple-hearted, and ready to listen to the truth. Indeed, I should infer that vital religion has been somewhat revived among them by the distribution of the Bible.

"I cannot doubt that they have been so long preserved a separate people, as tenacious as the Jews of their language and their religion, because of some special design of Providence for the revival of Christianity through them in Egypt and in Ethiopia, and the evangelization of the vast interior of Africa. And I deem it of the utmost importance that a mission of inquiry should be sent to Egypt by Christians in the United States, to visit the Copts wherever they can be found, to gather facts respecting their condition, to acquaint them with the condition of the Ameri

can churches, to revive in their minds the primitive truths of the gospel and the spirit of the primitive Christians, to introduce among them religious hooks and tracts, and to encourage family religion and Christian education, and thus to prepare the way for such a permanent mission among these Copts as has been instituted among the Armenians and the Nestorians, and has there been so signally blessed of God. Such a mission should consist of at least two persons, well versed in church history and institutions, as well as in the Scriptures, affable and discreet, shrewd and discriminating, single-hearted and simple-hearted in their devotion to Christ and his cause. One of them certainly should be able to speak Arabic fluently, and one of them should have a knowledge of medicine, and especially of the treatment of dysentery and ophthalmia, the prevailing diseases of Egypt.'

SEVENTH ANNUAL REPORT.

Mr. Thompson suggests that a mission should be sent to Egypt, for the purpose of exploration; but remarks: "I am inclined to think that the way is open without further exploration. And were it not for my responsibilities as a father, now twofold increased, I would waive all other obligations, study the Arabic language, and enter upon the work I am commending so strongly to others. Did circumstances favor, my older and wiser companion would not be behind me in his zeal." He then calls upon brethren to unite with him in a thank-offering to be rendered in that distant land. He says:

"Let its form be the voluntary support of a missionary in Egypt. The sum of five hundred dollars a year will suffice for this after the first year of exploration, and of this I will give one tenth. Either the American Board, or the American Missionary Association, or the Christian Union, in all of which you have confidence, would probably designate a missionary to this field if his support were pledged. But if no Society will undertake the work, then do you undertake it, and let Dr. Robinson, and Dr. Cheever, and others, who have been in Egypt, guide you in the selection of the agent. Not for my sake do I make this plea, but for Christ's sake and the gospel's, for the sake of his professed people in this land, for the sake of the souls around me that are ready to perish. Shall not this land, where Abraham sojourned and where Jacob died, where Joseph was exalted and where Moses was born and nurtured-this land that gave a refuge to the infant Jesus from the wrath of Herod, and that in after years was itself baptized with the blood of the saintsshall not this land bail the day when 'the Lord shall be known to Egypt, and the Egyptians shall know the Lord whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people '?" (Isniah xix, 21-25.)

Another missionary should be appointed to go out with Mr. Martin, and the Executive Committee hope that some other church, whom God has blessed with the ability, will undertake his support,

AUXILIARIES.

THE PENOBSCOT COUNTY MISSIONARY ASSOCIATION

Held its sixth annual meeting at Bangor, Feb. 23, 1853. The receipts of the Society for the year reported showed an increase of 100 per cent, over those of any previous year. The report of the Treasurer urges increased effort in behalf of the parent Society. It expresses the hope that legacies may hereafter be of frequent occurrence, and calls upon all "to do with their might what their hands find to do." The Treasurer of this Society is James Allen, Bangor, Maine.

THE WESTERN HOME AND FOREIGN MISSIONARY ASSOCIATION.

An arrangement has been made with the Western Home and Foreign Missionary Association, by which it renews its auxiliary relationship to the A. M. A., and the two bodies are now in a situation to strengthen and encourage each other. The re-

port of the receipts of that auxiliary were received too late to be audited in the Treasurer's account; hence they do not appear in detail in the report. The amount

The number of missionaries commissioned by it during the year was 27, of whom 22 remained at the close of the year. Of the whole number, 18 were in Ohio, 3 in Illinois, 1 in Indiana, 1 in Michigan, 1 in Wisconsin, 1 in Iowa, 1 in Minnesota Territory, and 1 in Pennsylvania.

The W. H. & F. M. A. will devote its energies to the prosecution of the work of Home Missions in W. Pennsylvania, Ohio, Indiana, and Southern Illinois; and in those States will commission missionaries, employ agents and collect funds; and will pay over to the treasury of the parent Society any surplus of funds that it may receive beyond that which may be needed for the supply of its own wants in the home

Agents from the parent Society for the collection of funds for Foreign Missions will be welcomed to every part of that field once every year; and all the money paid in to either Society for the work of Foreign Missions will be expended under the direction of the Executive Committee of the A. M. Association. By this division of labor the Western Society can expend its energies in exploring and cultivating its own field, searching out feeble churches that need support, providing for them a faithful ministry, and securing in their behalf the material aid of their more highly favored Christian brethren and sisters. It will also endeavor to lay the claims of its field before every Christian within its bounds, and give each the opportunity of contributing to sustain the effort. For a time at least, it will need the sympathy and aid of Eastern Christians; but it is hoped that it will not be many years before it will have the ability to sustain its own feeble churches, and contribute freely to aid others still more needy. Until that time it will look to our Association for aid.

Rev. A. Benton is Corresponding Secretary, and T. B. Mason Treasurer of the Society.

THE N. W. H. M. ASSOCIATION.

Rev. E. Goodman, Chicago, Corresponding Secretary; has also become auxiliary to the A. M. Association, and will prosecute its work in the N. W. States and Territories. Its receipts during the last year, aside from the amount received through our Association, were \$2,209.67, and the number of Home Missionaries aided by it was sixteen. The arrangements made with the two last-named Societies will doubtless greatly increase the number of Home Missienaries who will connect themselves with us.

THE AMERICAN MISSIONARY.

Sixteen thousand copies of this paper have been printed and sent out monthly to donors to the Society's treasury, and to persons recommended by them. Besides intelligence from our missions, it has contained occasional articles, giving information concerning the principles of the Association, and has thus been a valuable agency in increasing the number of our friends, and in enlarging our receipts. We shall therefore continue to send it to all who express a wish to receive it, hoping that thereby we shall promote the best interests of the cause.

CONCLUSION.

THE extent of our territory, the amount of our population and its rapid increase ; the variety of races, religion, language and education; the conflicting character of the free and despotic institutions and laws of the country; the immeasurable wrongs of one portion of our population at the hands of the other; the apologies for slavery by leading men in the Church and ministry, notwithstanding its inhumanity, and its denial of education and the Bible to its victims; the consequent contempt for religion, and the boldness of infidelity, unitedly call the friends of God and man vigorously to prosecute, on the basis of the pure and free gospel of Christ, the Home Missionary enterprise.

SEVENTH ANNUAL REPORT.

It is not our purpose to discuss the relative importance of foreign and home missions. Neither can be magnified beyond its own merits, nor is there the least danger of injury to one by the hearty support of the other. The world, as a field, gives breadth to our view, commanding us to a work so vast as to stir within us all the elements of life and effort. No romantic notion, however, of the early conversion of the world, as such, without individualizing and establishing numerous missions among the nations and people, will be realized.

Home Missions are but a part of the whole, having important bearings upon the entire world. The character of our Christianity at home will determine it abroad. so far as we propagate it; and the question whether we shall succeed with our Foreign Missions depends under God, upon the cultivation of a pure Christianity at home, and much also upon the evangelization of the masses by Home Missions.

The ground taken by this Association against slavery, caste, and other sinsagainst fellowshiping slaveholders and their apologists, has been opposed by every method and with singular reasons given. We shall here consider but one of them, as the subject is discussed elsewhere in this Report.

It is said as a justification for holding relations to slaveholding churches and societies for the propagation of the gospel, and cooperating with them, that "Everything which is human is imperfect," forgetting that the imperfection plead is moral, and that sustaining such a crime as slaveholding, directly or indirectly, is a sin of great magnitude. As disease worketh death in the body, so moral evil, though imagined to be slight works death to the soul, and ultimately to the cause of benevolence, however zealous in the support of its object its individual or associated advocates may be. Who would plead the indulgence of disease for the health of the body, and why the allowance of moral evil in the cause of truth and salvation! "Whatsoever a man soweth, that shall he also reap."

The philosophy of Christianity commends itself to reason. The object being not only deliverance from the curse of the law, but holiness-it cannot be secured by sin, nor benevolence by selfishness: therefore, Christianity must not allow sin, but unconscious of any other danger, must jealously guard against sin as the only enemy. "Who can harm you if ye be followers of that which is good?" The friends of the gospel rejoice in the real divinity and consequent utility of Christianity.

We will not stop here to argue the sinfulness of slaveholding, a crime most terrible among men, and full of rebellion against God, but would simply ask of those who do admit it to be sinful, to treat it as such, working nothing but death. Under whatever guise it may come up, it will be seen by the good only to be shunned and execrated. It cannot be plead that benevolence requires us to unite in fellowship with slaveholders on the principle that we should visit the sick to do them good. The analogy is not true unless it be required that the visitor partake of the infection in order to heal the infected; of insanity, to make mad men sane. Would not such moral reasoning be called madness? The true physician aims to remove the virus from the blood, and the surgeon probes an ulcer to save the patient, though the evil may be near to the heart. Practitioners in morals and true religion know how useless are all expedients to unite good and evil, and choose to obey the injunctions, "Depart from evil, and do good:" "Abhor that which is evil:" "Avoid the appearance of evil."

Whatever may be promised from "another gospel," nothing can be hoped for from the gospel of Christ and its faithful application, but its legitimate results: salvation, with holiness unto the Lord. The friends of Temperance have discovered the truth of our principle, and only expect success in the way of total abstinence.

Any other principle would subvert what has been regarded necessary to salvation in the preaching of the gospel. Men are told that they must repent of all sin, must now repent, and that conscious allowance of sin, or encouragement of others in sin, is fatal to the Christian character and to the propagation of Christianity. They have been told this without qualification, and rightly too. Can then any sin present valid claims to forbearance, whether private or public?

Whatever system prevents the propagation of the gospel of Christ is sinful, and to be feared.

Slavery and popery stand prominent in the way of the evangelization of our country. In both, the Sabbath, that great preservator of a people and sign of God's presence, is systematically desecrated; and education, whether intellectual or moral, is prevented in the masses. Neither the confessional, penance, or fasts in the one case, nor whips and manacles in the other, can prevent the development of evil passions and brutal character. A priesthood leading the poor victims of superstition by artifice and deceit, and slaveholding which rules by brute force, are essential evil in themselves, and death to individual and national virtue and prosperity. From these systems, Home Missions meet the most formidable opposition; more merked and effective than that of infidelity. The one burns the Protestant Bible, and the other by law prevents its use, by entirely denying education and books to the slaves. Slavery and popery practically promote licentiousness and intemperance. No one can estimate the amount of injury inflicted upon the country by intemperance. Popery furnishes a large proportion of the drunkards, and of the miserable men who traffic in intoxicating liquors, demoralizing, impoverishing, and destroying the people. Infidelity has not the element of power that slavery or Romanism possesses, from the fact that it is a negative thing, and never has in itself the advantage of being a system. It must, if it would have this advantage, connect itself with socialism, or something which professes a good object.

Whatever does violence to public virtue and debauches and hardens the heart, is to be dreaded; especially when government becomes the actor. Thus the government of this country, by its violation of treaties with the Indians, and their expulsion; its dismemberment of Texas, and war of conquest and robbery with Mexico; and its crowning outrage upon humanity in the Fugitive-Slave Bill, has corrupted and demoralized multitudes, given to the spirit of violence new life, and marked the period of our history with shame and national barbarity. That we are not altogether a base nation is not owing to the want of example and authority from "the powers that be." The influence of humanity, and of the Christian sentiment yet alive in many, has kept us from being as Sodom and Gomorrah. The example and influence of the government has been marked with the desecration of the Sabbath. What if the religious teachers were to apologize for the government and excuse this violation of the divine law, as many have done, apologizing for its support of slavery, and by teaching respect for the government, while it enforces the Fugitive-Slave Bill-what chance would there be for the Sabbath and for God's law in this country ?

The haste for riches, the spirit of adventure, the worship of mammon has made the work of the missionaries difficult. They find this spirit as rife at the West, and in all new parts of this country, as in the old States, or even the Atlantic cities. The struggle for the ordinary comforts of life; the temptation to secure more land than is necessary to cultivate, and for speculation, nothing can regulate or control but the gospel and a faithful ministry, with the aid of the divine Spirit.

The emigrating tendency of the people retards the progress of the missionaries. In some instances, as they just begin to secure strength, numbers of the people pluck up and remove still further west, where they suppose their comfort or desire for wealth will be more fully met.

The missionaries must ery aloud, and show the people their idolatry and all their sin. They must waken the few friends of God in every neighborhood to salvation. They must gather churches and Sabbath-schools, visit from house to house, and labor day and night to bring men to repentance. This must be done in the face of infidelity, with its scoffs and sneers; the hatred of formalists and every species of errorists, and of many who are orthodox in creed, but infidel to humanity. They are not unfrequently called to weep over those who once flourished as professors of religion in the older States, but who have backslidden; and over some who have entirely apostatized from the faith and are found among the vilifiers of the Cross.

In the slave States they should preach a free and whole gospel in the presence of their enemies, and of threatened violence in some instances, and establish non-slaveholding churches in their midst, distributing anti-slavery tracts to the slaveholders, and giving the Bible to the slaves. The missionary, though opposed by rumsellers, interested politicians, bold singers and hypocrites, should enter with all his heart into the cause of temperance and other moral reforms.

He must take the lead in all educational enterprises, and see that the fountains of knowledge are kept pure, and everywhere open to all classes, and to both sexes. The missionary must be a man of progress. Everything about him is advancing in some direction, and he, to be true to Christ and to his generation, of all men must not stend still.

In new countries the life of a missionary is not only one of effort, but sometimes of exposure and danger; often he must travel many miles in cold and storms, and not unfrequently over swelling streams in times of freshet; often too from sickness personal, or in his family, with but scanty means, some one suffers or falls in death through the want of the necessary medical aid or care. He looks upward unto Jesus and presses on. The Lord owns such, and often pours out his Spirit on them and the people; a harvest of souls is gathered to Christ, and foundations are laid for generations to come. The struggling people, though at much sacrifice, with the encouragement of the missionary and his constant influence, succeed in erecting a house for the worship of God. School-houses and colleges rise up at their hands, and the wilderness blossoms as the rose. Wisdom as well as piety led our fathers to organize the early Home Missionary Society of Connecticut, and those of other States. What would the West now be if this Christian effort had not been made ? and what shall we soon be if Home Missions are not increased, and pursued with greater vigor than heretofore? How can the pious of New-England and other States meet the wants of their brethren who have gone out from them; or of the perishing millions from all countries who are rushing to our shores? How shall the reign of despotism or anarchy be prevented if the pure gospel of Christ is not made free to all, and pressed upon the entire people?

The revivals of religion within the present year in the missionary churches are grounds of encouragement. Though the Church looks mostly to the young, who are mainly our hope, it is a gratifying fact that in many of the revivals reported, a large proportion of the converts have been heads of families, in the midst of life, with all its responsibilities and influence.

At the West the anti-slavery spirit has more life and power than at the East, and except in some dark districts, which, settled mainly from the slave States, hold on to old prejudices, and oppress the free people of color, it speaks out in manly tones unshackled by the fear of hoary conservatism.

The missionaries of this Association, ever protesting against all cruel laws and usages affecting the slaves, the fleeing fugitives, and the free colored people, will plead for justice in their behalf, for all personal and civil rights, and for equal advantages in education and the arts.

The people of color have a higher destiny fast developing and important to us; nor can their moral and political influence be despised. Their efforts for improvements, and in the cause of temperance and religion—their support of hundreds of churches and ministers, entitle them to great respect and affection. Numbering, as they do, half a million of souls, they should be assisted by missions. In our cities where so many, especially the youth, are exposed to peculiar temptation, in their unpropitious circumstances, the friends of God and of humanity should, throw around them the means of protection, and seek to lead them to Christ.

The encouragements to prosecute Home Missions on a vast scale are multiplying, and the Church is giving indications of a purpose to meet the call which the providence and the Spirit of God makes upon her. The efforts of the different denominations to aid feeble churches in erecting houses for the worship of God, except, so far as it may be connected with a spirit of sectarian rivalry for church-extension, to the neglect of the weighty matters of the law and true spiritual life, is a sign of promise, and should be greatly increased.

Although it is the policy of the Association mainly to employ missionaries in connection with their partial support by the churches, it will aid evangelists in sections where the population is sparse. We have regretted, as have many others, the almost entire suppression of the labors of evangelists among the churches. Some pastors whose fears were excited some years since would, we believe, now welcome devoted evangelists to aid them in the promotion of revivals of true religion.

Just alarm has been given in view of the fact that so few young men are preparing for the Gospel ministry. Where shall we look soon for the ministers of reconciliation? We must cry to God for the outpouring of His Spirit in our Sabbathschools and Bible-classes. Parents, teachers and ministers must lead pious and
promising youth to contemplate and desire this great work. Our missionaries will
labor to effect this important object, and in every church seek out the true subjects,
and secure the aid which they may require.

Being themselves necessarily examples of self-denial, they will feel the importance of counteracting, as far as possible, the covetousness as well as the wastefulness of the people, and excite, in every way possible, in the old and young, a spirit of benevolence, and also the cultivation of liberality and large-heartedness; stimulating the churches to early self-reliance for the support of their ministers, and to extraordinary efforts to extend the blessings of salvation to the world.

It is a striking mark of the religion of Christ that "to the poor the Gospel is preached," and it is scarcely less so that the stranger is to know its power and share its blessings. However much, therefore, there may be to excite apprehension from the influence of foreigners of false religion, and of many who have never been taught to revere the Sabbath; and of the many who traffic in strong drink; we have occasion to bless God for not a few of his saints among this population who prize the Gospel, and who use it for the enlightenment and salvation of all.

If, indeed, we are led to the alternative that the multitudes from foreign lands will destroy our institutions and hopes, unless through love to them we become the

instruments of their repentance and salvation, there should be no lack o effort for their good, and for the glory of Christ in their conversion.

The philanthropist and the Christian, as he casts his eye upon Europe and witnesses the rigor of despots, their subtle diplomacy or bloody hand, as the struggling and convulsed masses at intervals utter their cries, with imprecations and anathemas, and gathering blackness, threaten to work out their own redemption; and sees already a quarter of a million annually leaving the old world to find a refuge in our country, may learn what is to come. When also, China with her three hundred and fifty millions is being revolutionized, and tens of thousands of her subjects are settling in this land, we should start as at the sound of the trumpet and the tramping of a host, and arise to welcome them with the weapons of truth, and in the garments of salvation.

The larger proportion of the multitudes coming from Europe are Germans, mostly Roman Catholics, Rationalists, Infidels, and Atheists. Perhaps, however, a quarter of them profess evangelical faith, many pant for the Gospel, and thank God for the Home Missionary. They are nearly all readers, love books, and can therefore be reached through the press and by those who can preach in their own language the Gospel of Christ. The institutions of learning and theology in existence among the Germans in this country, and their great number of evangelical churches, encourage us, while there is everything in the entire people to awaken solicitude and feeling in their behalf. They are generally lovers of liberty, and will do much for the overthrow of slavery. They will be a strong element in this nation, and the Church must do all that is possible to secure them to Christ. He will, we hope, yet "make one new man"* of all the peoples concentrating in this nation, combining the physical and mental powers of all—their arts and sciences—enlightening them by His word and Spirit, and giving to all the spirit of miversal brotherhood.

It becomes the friends of God and of than to look to God, and to act in hope, assured that no power of caste or oppression can defeat this glorious consummation. What a mighty and a blessed people we may be if Christianity shall indeed triumph! A new world indeed, and prepared to regenerate the old! This glorious result is to be secured by the Gospel and by Christian effort.

For years past the church and missionary societies have but scantily supplied the standing population with ministers. The rush of emigration from the old world and the Eastern States, together with the natural increase, will require beyond the Atlantic States, annually, a thousand ministers; a large proportion of whom, if supplied, must be-Home Missionaries.

If we look to the slave States increasing, in the slave population alone, at the rate of 70,000 annually, we see, that to meet the spiritual necessities of this outraged and neglected people, so far as ministers of the Gospel are concerned, 100 ministers would be required annually, calculating one to every 700 souls. How shall that want be supplied, and that of the three million new in bonds, and the mass of the white population mostly ignorant, and in morals not superior to the slaves?

The heart swells with pity for these multitudes, and our bowels of compassion yearn over the bond and the free, the home-born and the stranger. Christ died for all! After the labor, anxieties, and strife of the generation now on the stage, they will pass away to the grave, and their souls to meet their Judge. Succeeding generations will follow and people the eternal world, to enjoy the bliss of heaven, or suffer the woes of perdition. This country, if permitted of God to go on and to increase

at the present ratio, will, in less than a century, have a population equal to China; and whether, like the world before the flood, it shall be "filled with violence" to be destroyed, or with righteousness, truth and salvation, may depend, under God, upon the humble but earnest and prayerful efforts of his people of the present day, and especially through the missionary enterprise. Who can but tremble in view of his responsibility? Who can hold property, friends, or life dear if he may but throw himself and all he has into the work, cheered by the glorious promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to right-counses, as the stars for ever and ever," rejoicing as did the great apostle to the Gentiles, who exclaimed, "Who is sufficient for these things?" and "Through Christ strengthening me I can do all things!"

There is one topic prominently introduced in the Address of the Convention by which the American Missionary Association was formed, which was designed to be a conspicuous feature in our organization, that has not since received the attention to which its importance justly entitles it. The work of the world's conversion, the turning of its hundreds of millions of lost, degraded, and sensual beings, from their debasing superstitions and practices to the love and service of the true God, is vast beyond all human conception. To increase the facilities for its accomplishment, to divest them of every possible hindrance to its progress, to multiply indefinitely the number of those engaged in it, were the objects which the friends of the Association sought to attain in its formation. They purposed to call the attention of individual Christians and of local churches, possessed of the means of sustaining their own missionaries abroad, to the privilege, may we not say duty ! of doing so. That there are many individual Christians, and thousands of churches, who might each do this were they willing to exercise the same strict economy and endure a tithe of the self-denial that they expect from missionaries, cannot be reasonably doubted. A moiety of the wealth of church-members, now treasured up, or perhaps misspent, and which is eating the souls of its possessors as a canker, or is reserved for the destruction of their heirs, would, if thus expended, be amply sufficient to multiply many fold the effective force now used in the work of missions. That the fulfilment of the parting command of our Redeemer can never be reached until churches and church-members are made to realize more fully than they now do the extent of their individual responsibility in relation to it, is too plain to need argument. Is there any better way to secure the realization of this responsibility than by urging upon churches, whose members possess the pecuniary ability needed, the duty of selecting and sustaining their own missionary laborer in some part of the immense field now providentially open to them. They should, if possible, select one of their own number, or some one well known to them, and possessed of suitable qualifications, in whom they would feel a deep interest, and by whose correspondence they would be continually prompted to sustain him in his work.

In the primitive ages of the Church no large missionary bodies were in existence; yet labors analogous to those which we now term missionary, were constantly put forth, and were crowned with a success not since equalled. If the churches of our land would return to the simplicity of the methods made use of in those times, and employ them with the like spirituality of mind that characterized the early disciples of Christ, we might hope that the gospel would again have those signal triumphs which we may indeed imagine, but of which we have no adequate conception. Each church would then be a missionary body actively engaged in sending the goel abroad, and many of them having their own immediate representative in the field. The way is now abundantly prepared for such efforts. Large organizations,

needful for doing the preliminary work and for media of communication between churches or individuals and their missionaries, are already in existence. These are necessary in order that they may have an oversight of the whole field, and on which, in emergencies, missions and missionaries may fall back; but they can never do the work on their present plans. The churches must engage more directly in it. Will they do it?

Those best acquainted with the work to be done—missionaries who have spent twenty or thirty years in various parts of the field—are convinced that missionary efforts, in the better portions of it, should be increased ten-fold, in some portions an hundred-fold, while in others still it is yet to be begun. It will then be seen that if an increase at all approaching to the magnitude of the demand be attempted, no missionary body now existing in this country could even begin to do its portion of the work, unless it could be aided in the way indicated by numerous churches in different parts of the country, raising the needed means in their own body, sustaining their missionary, conducting the correspondence with him themselves, and thus relieving the missionary body from all present care and responsibility relating to

The division of the work, of its responsibility and its conferred power, would work happily for the preservation of its purity, and prevent the abuse of a trust which might otherwise become too great to be eafely committed to any merely human organization. Where numerous organizations exist, all having the same general object to accomplish, and depending on the favor of the benevolent for existence, each tends to quicken the zeal and purify the efforts of the others; so that if the efforts of one were conducted in a wrong spirit, there would be counteracting and ameliorating influences around to prevent entire corruption. On the contrary, where the efforts are all concentrated in one organization, if the spirit and the practice should become offensive to God, the influence wrought upon the cause would be most disastrous.

In efforts like those that have been suggested, where many churches do their own missionary work, merely using the organizations as channels of communication, there would be a vast economy of expense, as well as a large increase of means.

Another advantage resulting from such a course would be a multiplication of the number of those who would enter the missionary field. The effort to lay their personal responsibility upon every individual Christian would bring the question home to many minds, Why should not I go to the heathen? and hundreds now resting quietly at home would respond to the inquiry, Who will go for us!—Here am I; send me.

The Executive Committee cannot but feel that it is their duty to urge these considerations upon those churches of our Lord Jeaus Christ, whose members he has blessed with the means necessary to carry them into effect. The work is a glorious one; the obligation is as imperative as any they can conceive of, unless they can use their wealth in a way more likely to please and honor Him; and the good they can thus do cannot be estimated until we can fathom the depths of everlasting damnation, and take the full measure of eternal joy and blessedness. Some contributors to our funds have this year given more than enough to sustain a missionary family at any one of our missions; may we not hope that they will make their annual contributions sufficient for this purpose!

THE

ANNUAL DISCOURSE

PREACHED BEFORE THE

AMERICAN MISSIONARY ASSOCIATION,

TN TITE

UNION CHURCH, WORCESTER, MASS.,

SEPTEMBER 28th, 1853,

BY

REV. PROF. HENRY E. PECK,

APPRILL ATTO

SERMON.

THE GOSPEL METHOD OF EVANGELIZATION

1 Cor. ix. 22.

"I am made all things to all men, that I might by all means save some."

##att, iv. 8, 9, 10.

"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

EVERY institution, whether social, political, or religious, has an animus, a spirit, a something which makes it, as the case may be, useful or dangerous, worthy of affection, or deserving of reprobation.

Of no institution, and of no class of institutions, is this more true than it is of those which are designed for the propagation of religion. Men do not undertake to disseminate their religious sentiments or principles without being animated by a spirit which communicates itself to, and appears in the organization or institution through which their endeavors find a channel.

The Society of the Jesuits has a character as discernible as is that of any brother who wears the habit of the order. The American Missionary Association has a spirit as characteristic, and as easily known, as is that of any person who has come here to express an interest in its concerns. The American Board of Commissioners for Foreigu Missions has a character as evident to observation as is that of any officer who conducts or of any member who promotes its affairs.

Now, the animus or spirit of an institution or organization is more apparent in the policy pursued in its operations than in any thing else—

more even than in its most solemn professions. Know the mode, the method by which, for instance, missionary associations perform their work, and you know the character, the soul of the Societies themselves. Let such an institution prove itself cunning and crafty in the accomplishment of its purpose, and though it may call itself "the Society of Jesus," and assert that it embodies the guilelessness of Christianity, it is known to be corrupt, and its name becomes, in public esteem, the synonym for whatever is hateful and dangerous. But let it in its public policy be honest, straight-forward, and truthful, and worthiness of character is ascribed to it by all who candidly observe it.

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And to pass to another point, it may be said that as the spirit or animus of an institution is indicated, so is it influenced by the policy or method it observes in accomplishing its purpose. An institution may have in its beginning a commendable spirit; but, required to take up a certain line of policy, it may push that policy to such an extreme, or so maintain it in the face of evident indications that God would have the once useful method abandoned, as to suffer an entire loss of the character which, in its better day, made it worthy of praise. Many, it is to be feared, have been and are the institutions which have descended to a fearful degeneracy of character, through incautiousness in taking up policy which has reacted on and destroyed the laudable purpose it was intended to execute.

If these, then, are the relations of the policy of institutions to their standing before the public and to their actual character or spirit, what topic can more properly ask the attention of those who convene to investigate the affairs of, and pray for, a missionary enterprise, than one which has respect to the method to be observed in the propagation of religious truth?

In this question I have hinted my design in setting before you the passages of the Scriptures which I have just read; but I may properly express my purpose more distinctly by saying that I propose to look to these texts for indications of the material points of policy to be REGARDED, WHETHER BY INDIVIDUALS OR BY INSTITUTIONS, IN THE PROPA-GATION OF THE GOSPEL.

Following this purpose, then, I ask you to join me in looking, I. At the indications with respect to one aspect of the true method of evangelization which the first of our texts sets forth; for I may say here that our texts severally illustrate different though harmonious aspects or phases of the same thing.

The passage now before us - "I am made all things to all men" - is the language of the Apostle Paul, and describes the method by which he discharged the duties of his great office. We shall prepare ourselves to understand the sense and appreciate the importance of what is here said of himself by the Apostle, if we spend a little time in considering some of the circumstances under which the writer of the words before us was raised up for and discharged the ministry committed unto him.

Paul, though of Jewish origin, was born in a Greek city, and belonged to a family which enjoyed at least some social elevation. He had familiar intercourse, in his early years, with the best of both Jewish and Greek society: and Greek society was then the most cultivated in the world. At his conversion he lost social position, and was brought into close affinity with those who occupied humble stations in life.

And varied as was the social, not less so was the moral history of Paul. Naturally impulsive, and in his early years violent in his prejudices and persecuting in his spirit, long a Hebrew of the Hebrews, he became at his conversion of meek and gentle mind, a Christian in whom was no guile.

This variety of intercourse with men of all degrees, and this variety of experience of almost all possible moral states, gave the Apostle an opportunity to know human nature in all its aspects; to realize how man feels and is inclined to act under the widely different influences to which, in different social positions, and with different temperaments, habits, and education, he is subjected. He knew, by experience of it, what temptation to arrogance and pride the rich suffer; he knew, by contact with it, to what temptation to desponding and churlish murmuring the poor are exposed. He knew, by trying it, how hard it is for the socially elevated to descend to the humiliation which, to follow Jesus, they cannot escape. He knew, by daily sight of it, how difficult it is for the mind unquickened by habits of thought, to waken itself to the activity required for a heart-work. He knew full well with how strong a hand prejudice holds to old opinions, and with what power some forms of temptation weigh with even a soul consecrated to the service of God. He knew how formalism imagines that it sees too 'much, and philosophy too little spiritualism in such a system as that of which Incarnate Deity is the centre. Jews, Greeks, Gentiles; men of all sorts and classes; men trained in all ways and in no ways; religious men, sensual men, fanatics, and philosophers, all men-he knew them all, and seemed to be able, as I have said, to realize the wants and measure the feelings of all.

This knowledge of human nature made Paul tolerant towards it. He did not forget, when he preached the gospel, that those to whom he preached were almost invariably acted on by influences which made them averse either to all truth, or to that form of truth on which he was inclined to insist. He did not forget that the Jew was in bondage to prejudice, the Greek to philosophy, and the gross Gentile to appetite. He did not forget that the Jew, though he sought salvation by Jesus, might yet

enterfain strong regard for the temple worship. He did not forget that the Greek, though bending at the cross, might yet be disposed to ask a solution of its mystery. He did not forget that the pagan or the profligate, turned to the better way, might yet go on feeble knees through the strait path. Nay, rather remembering the frailties and the perverse tendencies of human nature, he bore with it as it rejected truth, and was patient with it as it only slowly groped its way out into the light. With the penitent Jew he prayed and vowed in the Temple, though for himself he was free from the law which required temple-service. With the believing Greek, he reasoned respecting mysteries, for the solution of which he was willing to wait till, in the light of eternity, they should no longer be mysteries. To the poor wretch, just escaped from the power of lust, he extended his own strong hand, and exclaiming, "I am more than conqueror through Him that loved me!" besought his trembling brother to hope for the same glorious conquest in which he rejoiced. He made it his business to strengthen weak hands and feeble knees. He denied himself luxuries, and even necessaries, lest by the use of even that which his conscience did not refuse to him, he might hurt the yet uninstructed consciences of others. He made forbearance to the frail a cardinal element in his scheme of Christian duty; and no precept did he ever utter more fervently than he did that in which he said to his Christian brethren, "We then that are strong ought to bear the infirmities of the weak."

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If, then, we are to give weight to the example of Paul, we must infer that he who has the true evangelizing spirit will be tolerant towards human weakness, and will pursue a method of labor which will make account of the effect on the moral state of men, of temperament, of training, of habit, and of social position. He will remember, in urging the claims of the gospel, that every man has frailties and besetments peculiar to himself, and that he is in bondage to some-influence which, perhaps and probably, has no weight with any other being. He will remember that old notions may so distemper the moral eye, that truth cannot always be readily seen by it, and if seen, not fully understood; and that, until there is prejudice, or some other form of selfishness, there is no sin in this distemper. He will remember that impediments to acceptance of the truth may be inseparable from the social affinities of those for whose good he labors. He will remember that the uninitiated and the novice cannot see duty as he, a veteran, does, and that many things which would be entirely sinful in him might be no offense against right in one who knows less than he does.

And if for the individual to have the true evangelizing spirit, he must be tolerant, so, for an institution, a church, a Missionary Association or Society to have this spirit, it must be forbearing. It must not drive its ponderous wheels over institutions, theories, and social distinctions which oppose themselves to it, but must rein its way on facile axle through such a course as a kind discrimination between ignorance and sin, between essential practice and non-essential conduct may open before it.

With one aspect of the true policy of evangelization before us, let us now turn, that we may observe another, to the text which stands second at

the head of my discourse.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

We have here a drama. The actors are, on the one hand, the father of lies, the being who either originates or accelerates the cheats, the oppressions, the cruelties, the iniquities of all forms, which blight human happiness, pervert the human mind, and fit the immortal soul for endless woe: on the other, the being on whom the heavy load of the world's redemption has been laid-who, more loving than an earthly father, and more tender than a mother, looks on no human woe without compassion. and on no sorrow without desiring to relieve it; the being who counted it no grief to try the temptations, the afflictions, the pains of men, and to encounter the bitterest of suffering, ay, death, that those who hated him might be saved. On a height overlooking the world, these persons, he who curses and he who blesses our race, confront each other.

The Arch-tempter, glorying in his power and in the mischiefs of which he has been the author, points his companion to the evils which the world endures; the selfishness, the malice, the bitter strife, the woes, the personal griefs, the bodily pains, the hungerings, the thirstings, the social and moral calamities, the arrogance of place, the depressions of the poor, the bereavements which extort a wail from the captive in the cell, and as well from the king on the throne; the opposition to truth, and the hostility to God which deface the fair earth, and deform the image of the Most High.

Saddening is the sight to the lowly and loving Man of Sorrows. Not more painful is the sight to the parent of the anguish of his first-born and only child which struggles in the embrace of a cruel death. Yes, saddening indeed, and the more afflictive to him, because he knows that the end of these sins and griefs and woes is not yet; that generation after generation of their offspring, in long procession, must still, through scores of centuries, traverse the path of human history: the more saddening too, because he knows that in conflict with these enemies of good, the disciples who shall take up the peace-dispensing gospel he has come to declare, must bear trials from which his own heroic soul, armed with highest powers, cannot but recoil.

The survey completed, the Deceiver says to the other, "All these things: will I give thee, if thou wilt fall down and worship me." Ah, is not this a tempting offer? The mastery of the world, the deliverance of that world from temptation, from sorrow, from discord, from physical and moral evils; and the rescue of the saints in all ages from the reproaches, the buffetings, the martyrdoms they must experience if Satan remains supreme; all these advantages to be gained by just one act, a compromise act, an act which no eyes but those of them who are parties to it shall see, and which need never again be repeated. Will not the Saviour accept the offer? Nav! Hear his indignant reply! "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With such emphatic rebuke does he meet the offer made him, and with that one sentence does he declare that not even to save the world, the object on which his heart is most set, will he pursue a course which will either involve himself in sin or indicate the least tolerance towards the sins of others.

Here, then, we have disclosed another of the aspects of the policy of true evangelization, viz.: that it will for no consideration, and however much it may be inclined to accommodate itself to the opinions and non-essential habits and customs of men—that it will for no consideration make any compromise with, nor any concession to sin; that not sapping and mining, but outspoken and inflexible hostility, will be the style of its opposition to all evident unrighteousness.

Leaving here the text before us, and taking up the inference which has been drawn from it, I may remark upon it, that evangelization must always act in distinct hostility to all sin, and with no tolerance for, or disposition to accommodate itself to any sin, or,

1. It cannot claim that it represents Christianity. Christianity makes no provision for sin, nor are the terms on which it offers its blessings indulgent towards the least sin; and if Christianity sternly discountenances all sin, shall a church, for instance, which, by a timid use of her discipline, shelters any known iniquity; or shall a religious newspaper which, by studied coldness towards reformatory enterprises, gives virtual countenance to the sin to be reformed; or shall a religious Publishing Society, which, pliant towards strong-handed vices, garbles the works of the honest dead—I will not say to suit the wishes of, but for the purpose of reaching the corrupt living; or shall a Missionary Society, which, by a time-serving policy, really lends its influence to the support of wrongs which humanity hates—shall either of these agencies call itself an instrument of Christian evangelization? Nay, surely, if there is any thing in

2. Evangelization must always act in distinct hostility to all sin, or it:

ean accomplish no, or if any, no good results. Policy which is timorous and time-serving has no moral power. Pursued by unscrupulous Jesuits, it may seemingly convert heathen by nations, and bring kings to receive holy water at its summary baptism; but it never really converts the heart. It cajoles the passions, but does not move the will. Nay, it makes men scorn itself, and loathe the doctrine or system of which it is the vehicle. Leave condemnation of oppression out of the gospel you carry to him who holds his fellows in unrequited bondage, and will he respect, or admire, or truly embrace that gospel? Not if he has in him a sense of the first principles of right, of justice, of obligation.

Indeed, it is only aggressive policy, policy which, awed neither by the standing, the wealth, nor the threats of the transgressor, says boldly to him, "Repent of Sin or Perish," which is likely to bring him to exclaim, as David, convicted by the prophet's pointed parable and his bold charge, "Thou art the man," exclaimed, "I have sinned against the Lord."

True, a timorous evangelizing policy may sometimes produce results which promise well; but the end of those results shows that evil keeps growth with, if it does not outgrow the good produced. Send missionaries to a tribe or nation of pagan slaveholders; hesitate about requiring the missionaries to reprove the peculiar sin of the people, and let the missionaries hesitate about doing so; and though idols shall be given to the bats; and civilization develop a social state and political institutions; and though industry shall turn hunting-grounds into fruitful fields, and religious worship be offered in temples crowning hills on which pagan holocausts once smoked, yet will the civilization soon show itself to be a brutal state, and the political institutions prove themselves only perpetual supports of monstrous wrong. Read in the horrible pro-slavery laws of the so-called civilized and christianized Choctaws, the indications of the final issue of an evangelism which temporizes with sin.

And it is further to be noticed, that it is generally, if not always true, that even while temporizing evangelization is rewarded with partial good, the policy employed exerts a fatal reflex influence on those who employ it, and through them on others. Look, for illustration of this statement, to the history of the leading events which have transpired in this country within a few years. Chief among these events have been the annexation of Texas, as a slave State, to our federal Union; the waging, in behalf of slavery, of a wicked and almost wholly unprovoked war with Mexico; and the attempt by Congress, in the passage of the celebrated Compromise measures, to make the North for ever subservient to the slave power.

Now, by what process has this series of events, culminating in the Fugitive Slave Bill—and what a climax of villany!—I ask, by what process this series of events, all designed to favor an infamous institution,

has been brought about ? Brought about, be it observed, in the face of a national conscience which, even in the days of Madison and Jefferson, was strong enough to save our Constitution the disgrace of saying one word which should assume that slavery is a legal institution. By what process? Let the history of evangelizing instrumentalities answer. In the time named, one leading religious Publishing Society, the organ of a union of denominations, and sustained by prominent ministers and laymen, has seemingly, if not evidently, at the instance of slavery-propagandists, coolly condemned to withdrawal from circulation a little book which, with much merit, had no fault except that it says:

ANNUAL DISCOURSE.

"What is a slave, Mother?" asked Mary. "Is it a servant?"

"Yes," replied her mother; "slaves are servants, for they work for their masters, and wait on them; but they are not hired servants; but are bought and sold like beasts, and have nothing but what their masters choose to give them. They are obliged to work very hard, and sometimes their masters use them cruelly, beat them, and starve them, and kill them; for they have nobody to help them. Sometimes they are chained together, and driven about like beasts.

Another more prominent Publishing Society has, like its fellow, either bowing before or subservient to our peculiar institution, while publishing treatises on the various sins and crimes which come within the compass of human guilt, constantly failed to rebuke, and even left wholly out of sight the sin of holding men in slavery, a sin known by it to be indulged in by a large class of those who read its publications; and has added to what seems like sycophancy in its course by expunging from the standard works issued from its press such passages as might be obnoxious to slaveholders.

And meantime, a leading Missionary Society has capped the volcanic fires of earnest desire for the relief of the bondman, kindled in many Christian hearts, with the truly extinguishing doctrine that slavery is an organic sin, and therefore not to be treated as one would treat sins not organic, such as drunkenness and falsehood.

These things-all measures of evangelizing policy-have occurred; and what effect have they had? Making those who were participants in them, and those who were subject to the influence of the participants, familiar with, and complacent towards, compromising and temporizing with sin. What effect could they have, other than such a debasement of the religious mind of the country, and then, of course, of the politics of the country, (for religion has hitherto been a check on our politics,) that the audacious legislation which enacted the Fugitive-Slave Bill was made possible, and was tamely acquiesced in by not a small portion of the professedly religious men of the land.

A temporizing evangelization, then, by the operation of the laws of our

nature, not only fails of its professed object, but recoils in evils not a few on those who undertake it, and often on the Church and world at large.

And I need hardly add, for a third remark respecting the policy of evangelization which compromises with sin, that it cannot have Divine approval. Surely, the Being who struck with instant death the man who thoughtlessly lifted a hand to steady the tottering ark, is not likely to be complacent towards an individual or an institution guilty of temporizing with evil that good may come.

Here resting this train of thought, I may properly repeat the inference drawn from our second text, that the true evangelizing spirit will, for no consideration, make any compromise with or concession to sin.

The two aspects of the proper method of evangelization are now before us; and with our picture complete we find that in this method are joined toleration toward the ignorance and sympathy with the trials of men, with undeviating, open hostility to sin.

And now, brethren, can the importance of making evangelizing policy embrace the two elements so frequently named on this occasion be too strongly emphasized, or can those who love truth be complained of if they strenuously insist that the work of saving souls, whether at home or abroad, shall be so conducted that while the weakness of man shall not be rudely assailed, his sins shall not pass unreproved? The question of course answers itself.

It was, if I mistake not, with an earnest and devout desire that Christianity might be rescued from the corruption to which, what seemed to many the time-serving policy of certain agencies and enterprises undertaken in her name were likely to subject her, that its founders originated the Society which now celebrates its Seventh Anniversary.

A brief review of the circumstances under which the American Missionary Association was established will not be out of place here.

In the course of the agitations which attended the anti-slavery movements of 1837 and onward, many thinking men through the country were led to feel that their political alliances were such as made them parties to the support of slavery. Doing works meet for repentance in their political associations, they were naturally led to look next at the moral aspects of their religious connections; and the result of the inquiries on this point which became somewhat prevalent was, that a forward step, especially in the matter of relations to missionary enterprises, was also necessary. The conviction ripening into action, its fruit was the following call.

[&]quot;To the Friends of Bible Missions in the State of New-York.

[&]quot;Brethren,-The undersigned are friends of Freedom and of Missions. Heretofore we have acted in the support of Missions through the Ameri-

can Board and kindred Associations. Numbers of us still do so. But we need not inform you that latterly strange things have come to the public knowledge. Slaveholders are in churches planted and sustained by the American Board. They are there approved and regular members. They have been welcomed to, and continued in them, without question, without reproof, without discipline. This has been done for more than one quarter of a century, and is still done; and now that the thing has at last come to be generally known, the Board, and those who direct its affairs, excuse, justify, and declare it apostolic and scriptural. They commend the missionaries who have done and still do it, as competent and faithful, and tell them, in terms, that they cannot advise, much less require them to change their proceeding. For aught that appears, the gospel we are to propagate through this agency is to tolerate, baptize, and welcome slavery to the Church, wherever it meets it in all the earth. Caste, polygamy, and other social wrongs are to have a like allowance, admission, and sanction. And they who would have it otherwise are assured that they transcend 'God's method,' and have not learned their 'procedure from the Bible.'

"Brethren, the undersigned invite all the friends of freedom and of missions, who have heretofore cooperated with the American Board and kindred Associations, or who now do so, to meet in Convention at Syracuse, on Wednesday, the 18th of February next, for the purpose of considering generally the whole subject of the Bible methods of propagating the gospel; and particularly for the purpose of putting forth such a remonstrance against the practice referred to in the mission churches, and the positions taken in justification of it, as the cause of Bible missions demands; with the consideration of such practical measures as may seem

best to give practical effect to the same."

In answer to this call, a large convention, composed in no small measure of men eminers for ability to comprehend truth and for devotion to duty, came together.

During the session of the convention, the policy of the Missionary Board with which most of the delegates had been in the habit of acting was illustrated by a quotation from one of its own Annual Reports, the Report* presented at the meeting held in Brooklyn, N.Y., in the autumn of 1845.

The quotation was adduced as a fair exponent of the views held by the leading officers of the Board with respect to some of the functions and methods of evangelization, and is in these words:

"But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that

When this frank and distinct avowal of the policy of the American Board, with respect to "organic" sins, was produced in the convention o which I have referred, and when it was proved by reference to the instructions given by the Prudential Committee to missionaries set apart to labor among the oriental churches, instructions which charged its servants to make no assault on the rites and ceremonies which the very missionaries thus charged have described as being "grossly idolatrous," and as consisting in part of homage to the image of the "immaculate mother of God;" and when it was further proved, by reference to documents showing that the Committee had refused to allow missionaries to organize churches for the shelter and culture of converts in the East, who dared not subject themselves to the perverting influences which abounded in their national churches; I say, when it was proved in this way that the Board was disposed to reduce its conservative theory to constant practice, and that probably nothing would avail to turn the Board from its sapping and mining policy, the majority of those present felt that they could no longer

work must probably be applied. There are the castes of India, deeply and inveterately inwrought in the very texture of society, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and coatemptous feelings and conduct in social life, and presenting the most formidable barriers to every species of improvement. There are also the unrestrained exactions, made in the form of revenue, or of military or other service, connected with a species of feudalism, prevailing in many unenlightened communities, which are most unrighteneous in their character and paralyzing in their influence, and cause unlimited distress to individuals and families. There are also those various forms and degrees of oppression, whether of laws or of usage, prevailing under the arbitrary governments which hear away over the larger part of earlie's surface."

which bear sway over the larger part of earth's surface."

"Should it be found, as the result of experience, that souls among the heathen are in fact regenerated by the Holy Spirit, before they are freed from all participation in these social and moral evils, and that convincing evidence can be given that they are so regenerated, then, may not the master and the slave, the ruler and the subject, giving such evidence of spiritual renovation, be all gathered into the same fold of Christ! And may they not all there and in this manner, under proper teaching, learn the great lesson, (so difficult for partially sanctified men to learn,) that in Christ Jesus there is neither Jew nor Greek, neither bond nor free, but that all are one in Him? And may they not, under these influences, have effectually nurtured in them those feelings of brotherly love, and that regard for each other's rights and welfare, in which alone is found the remedy for all such evils! Under such influences, may not the master be prepared to break the bonds of the slave, and the oppressive ruler led to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste; and each to do it cheeffully, because it is humane and right, and because they are all children of the great household of God? By such influences, mainly, is not the great moral transformation to be wrought in the master and the ruler, in the bondman and the oppressed, all-important to both, and the only sure guaranty for permanent improvement in the so-cial character and condition of either?"

The reader is asked to consider whether this passage does not savor strongly of those "half-covenant" doctrines which once infected many of the churches in New-England, and which led to the dismission of the elder President Edwards, who had resolutely withstood them.

^{*}This Report was called out by the presentation to the Board at a previous session of several petitions, asking for some action on the part of the Board, which should silence the charges of a disposition to be time-serving with respect to its relations to slavery, which were current in some circles. The spirit of the Report (certainly to a degree) embraced the doctrine that slave-holding, as such, is not to be treated in the matter of religious instruction, admonition, and discipline, as are drunkenness, falsehood, and gaming.

fraternize with the Society, though they had fondly loved it, long prayed for it, and rejoiced in its success, as the veteran rejoices in the success of the leader he has followed through many long campaigns.*

The feeling thus estranged from the American Board, soon found opportunity to take distinct and working form. A local committee which had undertaken to send the gospel by the medium of the rescued Amistad captives to inner Africa; another committee, which was maintaining missions in Jamaica; and the Western Evangelical Missionary Society of Ohio, finding that their work could be accomplished by an extension of their plans, gave up their organizations, and accepted the invitation of the American Missionary Association to be merged in that Society, which had been recently formed by those who had expressed their views of Bible Missions in the Syracuse Convention.

Anxious to guard the great idea of Christian missions which they sought to incorporate into their new organization, assiduously as possible, the founders of the Association threw the gates of membership open to none who were not evangelical in their religious belief and moral in their conduct; and rejecting the close-corporation form, made the doings of the officers of the Association subject to the scrutiny and legislative action of the members.

Thus originated and thus constituted, the Association has been in the field seven years, and in that time has pushed its outposts to almost every quarter of the globe. It is represented by an effective force of Christian laborers in Siam, in the Sandwich Islands, in Africa, in Jamaica, among the Indians of the far North-west, the Chinese in California, the people of the destitute portions of the western and north-western States, and two of the slave States. Operating through a territory so wide, and tested under every variety of circumstances, the Society has had opportunity to determine whether the sapping and mining or the uncompromising is the better policy; and the friends of the cause surely have occasion to rejoice

that thus far no disposition on the part of the Association to accommodate itself either to organic iniquities or to private vices has come to light. May the day when the Society shall be complacent to evil that good may come, never be!

I cannot close my discourse without applying the subject I have endeavored to illustrate. 1. By charging my hearers to remember that duty to aid in Christianizing the world is not met simply by association with and labor in behalf of some missionary enterprise, but that the obligation to which I refer as imperatively demands alliance with the right kind of evangelizing agencies, as it requires any endeavor. This is so obviously an inference from the topics we have considered, that I need not illustrate or expand it. But let me press the point. Let me ask those who hear whether they look with careful and conscientious scrutiny to the policy of the evangelizing agencies with which they are connected? Do they see to it that the moral support of their sympathies and prayers, and the material aid of their contributions, withheld from institutions which, by temporizing, bring shame on the gospel, are given to agencies which, by aggressive and progressive fidelity to truth, dignify the gospel of Him who would not, even to save a world, concede to even a single sin? Say, friend, does the constraint of social relations, or habit, or thoughtlessness wed you to an organization; the policy of which savors of compromising rather than Christian honesty? or does truth so have its place in your affections, your principles, and your conduct, that you fraternize only that which, aiming to do God's work, aims also to do that work in God's way: the way of forbearance with what can be borne with, but of hostility to sin, which can never claim forbearance?

Ponder the question, brethren, for it may be that some who have not thought themselves wanting in the missionary spirit have yet need to commence the true evangelizing practice.

But let me apply my subject, 2. By calling on those who sustain the Association for which I speak, to keep steadily in view the great principles which should underlie the policy of an organization for the propagation of Christian truth; and to see to it that their Society, temperate, kind and tolerant toward those who are not friends to it, and also toward the world it seeks to save, is yet positively, not by compulsion, but by loving, free choice, hostile to iniquity in all forms, to sins organic and to sins not organic, to public sins and to private sins.

But let me, in final application of my subject, remind my brethren of the Society, that it is not by public action only or chiefly that radical gospel institutions can be sustained. The instrumentalities which with meekness but with boldness, with gentleness but with fearless avowal of truth, do God's work in the right way, must be rooted in the steadfast

^{*}Lest my recital of history should convey a wrong impression, I must here say:

1. That those who in the Syracuse Convention complained of the action of the Board, did not undertake to determine the moral intention of those who devised and executed the policy complained of. It was the policy itself to which they objected; and they evidently felt that if they were sure that the policy originated in a pure intention, they were not at liberty to uphold it.

2. That since the time the Board published its intention to pursue the conservative policy with regard to Missions in the East, of which complaint was made in the Syracuse Convention, it has in practice abandoned that policy, and set up churches for the enfolding of converts from the dead forms of the Greek and other oriental churches; but whether or not this change was brought about by the pressure of a disaffection with its course, which cost the Board the loss of at least one of its many excellent missionaries, is not for me to say.

faith, devout prayers, and irreproachable lives of those who maintain them. In no other soil, not even in the fervor of fidelity of their representatives in the great field, can they find nutriment. Consider then, brethren, our obligation! Reflect, that if our secret purposes, our hidden affections, our private conduct, our state and standing in God's sight are contrary to truth, no public endeavors we can make will avail to the support of truly gospel missions.

How shall our brethren in Africa have the heart to stand unflinchingly before the strong-handed wrongs they witness, or how shall our missionaries in the territory of Southern slavery be nerved for their trying work, if only the money and resolutions of those who are themselves in prac-

tice temporizers, sustain them?

Let us carry the thought which this question cannot but awaken in our hearts, to our homes; and impelled by this momentous motive, let us do well our daily duty, and fill with a devotion which never tires of prayer, and with a labor for souls which is never weary, the measure of our obligation to our Maker and to man. And if such is our devotion, and such are our lives, then will not our missions represent in vain the truths we practise. They will succeed; and our home religion will send through them, insignificant though they may appear to human eyes, a fullness of blessing even to distant nations; as when with a tidal wave, which hardly ripples on the surface of the deep, the swelling flood of ocean fills with its affluence every depression of the indented shore.

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[1854]

EIGHTH ANNUAL REPORT

OF THE

American Missionary Association,

PRESENTED AT

WEST-MERIDEN, CT.,

SEPTEMBER 27TH, 1854:

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

TOGETHER WITH A

LIST OF LIFE-MEMBERS.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
OFFICE, 48 BEEKMAN STREET.

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Leavitt, William, Washington, Conn. Lee, John R., M.D., Worcester, Mass. Lee, Des. William, Lisbon, Conn. Le Moyne, F. Jalius, M.D., Washington, Pa. Le Moyne, Mrs. M. R., Washington, Pa. Le Moyne, Mrs. Nancy, Washington, Pa. Le Moyne, Romaine, Washington, Pa. Leonard, Rev. A. L., Burlington, Iowa. Light, Joseph, Worcester, Mass. Litchfield, Jairus, Leominster, Mass. Little, Miss Josephine, New-York City. Locke, Benjamin W., Brownhelm, O. Locke, John, Brownheim, O. Long, Gaptain Ozias, -, Conn. Longley, Rev. Moses M., Chatham Center, O. Lord, Rev. Edward, Fulton, N. Y. Lord, Mrs. Mary Jane, Fulton, N. Y. Lord, Rev. T. N., Auburn, Me. Lord, Mrs. Daniel W., Kennebunkport, Mc. Lord, Rev. F. E., Olivet, Mich. Lord, Mrs. Sarah T., Olivet, Mich. Love, Rev. William Deloss, Berlin, Conn. Love, Mrs. Matilda, Berlin, Conn. Lovell, David, Oakham, Mass. *Lovell, Elias, Millbury, Mass. Lovejoy, Rev. Joseph C., Cambridgeport, Mass. Levejoy, Mrs. Elizabeth, Cambridgeport, Mass. Lovejoy, John, Lowell, Mass. Lumbard, Dea. Washburn, Worcester, Mass. Lum, Rev. Samuel, Kanzas. Lyman, John, Torringford, Conn. Lyman, William, Middlefield, Conn. Lyman, Mrs. Catharine E., Middlefield, Conn-Lyman, Mrs. Alms, Middleffeld, Conn. Mahan, Dr. Thomas S., Iowa City, Iowa. Mahan, Elizabeth N., Iowa City, Iowa, Mann, James, West-Medway, Mass. Mansfield, Mrs. Relief, Camden, Me. Marshall, Dea. C. G. Salmon Falls, N. Y. Mattison, Ira, Mount Vernon, O. Maxwell, Rev. George, Mansfield, O. Maxwell, Mrs. Marths, Mansfield, O. McClelland, J. S., Mount Jackson, Pa. McClelland, Mrs. Mary S., Mount Jackson, Pa. McClelland, Mrs. Martha, Westfield, Pa. McConnell, John, Darlington, Pa. McCoy, Kenneth, West-Alexander, Pa. McFarland, Levens, Brookfield, Mass. McFarland, Mrs. Mary, Washington Pa. Mead, John, Walton, N. Y. Melville, Dea. Jonas, East-Jaffrey, N. H. Melville, Mrs. Betsy, Jaffrey, N. H. Mendenhall, Anna T., Mount Pleasant, O. Merriam, Albert W., Harpersville, N. Y. Merriam, Caroline D., Hobart, N. Y. Merriam, Mrs. Sophia, M., Harpersfield, N. Y. Merriam, Reed, Westminster, Mass. Herriam, William M., Harpersfield, N. Y. Merrick, Mrs. Emma, South-Amberst, Mass. Merrick, Rev. James L., South-Amherst, Mass. Merrill, Mrs. Anna, Oberlin, O.

"Merrill, Benjamin, Merrill, Mrs. P. G., Williamsburg, Me. Merrill, Rev. David N., Gt. Barrington, Mass. Miles, Dea, Jonas M., Worcester, Mass. Miles, Rev. Milo N. Metamora, Ill. Miller, Rev. Daniel R., Liebon, Ill. Miller, Mrs. Jane C., Lisbon, Ill. Miller, John, Bellevue, O. Miller, Henry, Torringford, Conn. Miller, Lewis B., Torringford, Conn. Millerd, John L., Dover, O. Miner, Rev. Ovid, Syracuse, N. Y. Minor, Mrs. Lucy C., Danville, Iowa. Mitchell, Miss Eliza, Oberlin, O. Moffat, Addison, Jamaica Missions. Moffat, Mrs. Sarah B., Jamaica Missions. Montague, Dea. J. S., Brookfield, Mass. Montgomery, John P., Haverhill, Mass. Moore, Mrs. Caroline M., Champlain, N. Y. Moore, Mrs. Harriet Storer, Concord, N. H. Moore, Noadiah, Champlain, N. Y. Moore, Rev. D. M., Ripley, O. Moore, Rev. Humphrey, D.D., Milford, N. H. Moore, Rev. Wm. H., Torningford, Conn. Morgan, Prof. John, Oberlin, O. Morgan, Rev. H. H., Hannibal, N. Y. Morse, Rev. Alfred, Maumee City, O. Morse, Rev. Henry C., Union City, Mich. Morse, Rev. Jason, Brimfield, Mass. Morse, Parker, Sen., Metamora, Ill. Moseley, Geo, T., Union City Mich. Mosly, Colonel Thomas, Union City, Mich. *Mowry, William H., Greenwich, N. Y. *Mowry, Mrs. Angelina G., Greenwich, N. 3 Mudge, Samuel W., Rome, N. Y. Murdock, Catherine, Westminster, Mass. Murdock, John Franklin, St. Johnsbury, Vt. Muzzy, Nathan, Worcester, Mass. Neal, Thomas, Oberlin, O. Neal, Mrs. Sarah, Oberlin, O. Nelson, Thomas L., Elyria, O. Nettleton, Lyman, Washington, Conn. Nevin, Rev. Edward H., Cleveland, O. Newton, D. F., Cleveland, O. Newton, Dea; Gaylord, Durham, Conn. Newton, Miss Martha, Albany, N. Y. Norris, Miss Eliza M., Stratford, Conn. North, John H., Torringford, Conn. Nowell, Mrs., Bangor, Me. Officer, Rev. Morris, Findley, O. Olds, Rev. Abner D., Jamaica Mission. Olds, Mrs. Ann. H., Jamaica Mission. Olmstead, Lynde, Hartford, Conn. Orvis, Rev. W. B., Williamsfield, O. Otis, Ephraim R., Greenville, Conn. Packard, Mrs. Elizabeth, Chatham Center, O. Paine, Mrs. Charlotte M., Albany, N. Y. Paine, John A., M.D., Albany, N. Y. Paine, Mrs. John A., Albany, N. Y. Paine, John A., Jr., Albany, N. Y. Paine, Horace M., M.D., Albany, N. Y.

Paine, Samuel C., M.D., Oxford, Mass. Paine, William W., New-Hartford, N. Y. Painter, Alexis, West-Haven, Conn. Painter, Elizabeth W., West-Haven, Conn. Painter, Mrs. Thalis M., West-Haven, Conu. Painter, Sydney, West-Haven, Conn. Painter, Henry W., West-Haven, Conn. Painter, Sarah M., West-Haven, Conn. Painter, Julia M., West-Haven, Conn. Palmer, George A., Greenwich, Conn. Palmer, Rev. Ray, Albany, N. Y. Palmer, William B., Augusta, Mich. Parker, Mrs. Eliza R., Bloomingdale, Ill: Parker, Losa, Reading, Mass. Parker, John, Granville, O. Parker, Rev. Wooster, Foxcroft, Me. Parmale, Mrs. Anna, Clinton, N. Y. Parsons, Rev. B. F., Dover, N. H. Partridge, Captain Clark, Medway, Mass. Partridge, David, Worcester, Mass. Partridge, John, Paxton, Mass. Pattengill, Rev. Horatio, Hornelisville, N. Y. Pattengill, Rev. Julius S., Walton, N. Y. Patton, Rev. William W., Hartford, Conn. Patton, Mrs. Mary B., Hartford, Conn. Peabody, Humphrey, Milford, N. H. Pease, J. Byron, Springfield, Mass. Pease, Rev. Giles, Sandwich, Mass. Pease, Peter P., Oberlin, O. Peck, Dea. Charles, Jewett, N. Y. *Peck, Everard, Rochester, N. Y. Peck, Mrs. Martha Farley, Rochester, N. Y. Peck, Mrs. Alice B., Rochester, N. Y. Peck, Rev. Henry E., Oberlin, O. Peck, P. P., Sandusky City, O. Peck, William Farley, Rochester, N. Y. Peck, Edward Willard, Rochester, N. Y. Peck, Jesse, Boston, Mass. Peck, Mrs. Evelina H., Boston Mass. Peck, Waterous, West-Bloomfield, N. Y. Peck, Jasper C., West-Bloomfield, N. Y. Peck, Mrs. Mary F.; West-Bloomfield, N. Y. Peckham, Rev. Samuel H., Leominster, Mass. Peckham, Mrs. Sarah C. Leominster, Mass. Peirce, Rev. Charles, IL, Andover, Mass. Perkins, Mrs. Clarissa Ann, Paterson, N. J. Perkins, Rev. Geo. W., Chicago, Ill. Pettengill, Moses, Peoria, Ill. Pettengill, Mrs. Lucy, Peoris, Ill. Phelps, Mrs. Lucy T., Elisworth, Me. Phillips, Charles, West-Haven, Conn. Phillips, Mrs. Charles, West-Haven, Conn. Phillips, Rev. John C., Methuen, Mass. Phillips, Mrs. Harriet W., Methuen, Mass. Phillips, Dea. Rufus B., Fitzwilliam, N. H. Pickett, Rev. Asron, Sandisfield, Mass. Pierce, George, Norwich, Conn. Pierce, Rev. Willard, N. Abington, Mass Pitts, Cyrus, Moline, Ill. Pitts, Mrs. Margaret B., Moline. Ill. Pixley, Albert, Detroit, Mich.

Pixley, Ira, East-Bloomfield, N. Y. Pixley, Mrs. Jane, East-Bloomfield, N. V. Pixley, Isaac C., Hickville, Mich. Pixley, Lebbeus M., Great Barrington, Mass. Platt, Daniel G., Washington, Conn. Plumb, Edward B., Clay, Iowa. Plumb, Mrs. Betsey, Clay, Iowa. Plumb, Samuel, Lenox, O. Plumb, Mrs. Caroline, Lenox. O. Plumer, Samuel, Georgetown, Mass. Poage, Rev. James S., West-Alexandria, Pa. Pomeroy, Alanson, Strongsville, O. Pomeroy, Mrs. Keziah, Strongsville, O. Pond, Burton, Torringford, Conn. Poor, William O., Belfast, Me. Porter, Rev. Charles G., Bangor, Me. Porter, Elizur, Danville, Iowa. Porter, Mrs. Maria M., Danville, Iowa. Porter, Samuel D., Rochester, N. Y. Potter, Ebenezer, Fitzwilliam, N. H. Potter, Mrs. Susanna, Fitzwilliam, N. H. Potter, Rev. John B., Quincy, Ill. Powell, Rev. A. V. H., Middleffeld, Conn. Powell, Mrs. N. B., Middleffeld, Conn. Pratt, Rev. Parsons S., Winfield, N. Y. Pratt, Samuel A., Worcester, Mass. Pratt, William, Quincy, Mass. Prentice, Samuel, Greenville, Conn. Preston, Mrs. Catharine, Pittsburgh, Pa. Prindle, Rev. Cyrus, Leoni, Mich. Prindle, Rev. Lyman, North-Ferrisburgh, V Putnam, Rev. John M., Dunbarton, N. H. Putnam, Rev. Rufus A., Epsom, N. H. Ramsdell, Mrs. Elizabeth, Warren, Mass. Randall, William H., Albany, N. Y. Rankin, Rev. A. L., Yellow Springe, O. Rankin, Mrs. Amanda K., Yellow Springs, O. Rankin, Rev. S. G. W. I., Portland, Conn. Ranney, Rev. D. H., Wilmington, Vt. Rapp, James, Utica, O. Rapp, Mrs. Mary Ann, Utica, O. Redding, Samuel F., Grafton, Mass. Reed, Carlo, Olivet, Mich. Reeves, James H., Newark, N. Y. Reeves, Mrs. Cordelia Ann, Newark, N. Y. Reeves, Mary E., Newark, N. Y. Reynolds, Rev. Wm. T., Sherman, N. Y. Rice, Rev. Enos H., Howell, Mich. Rich, Rev. Ezekiel, Deep River, Conn. Richards, Miss Elizabeth M., Albany, N. Y. Richards, Ward, East-Bridgewater, Mass, Richardson, Mrs. Eliza W., Jamaica Missions Richardson, Rev. A. M., Jamaica Mission. Richardson, Daniel, Woburn, Mass. Richardson, Elisha, Franklin, Mass. Richardson, Elisha F., Franklin, Mass. Richardson, Capt. Stephen W., Medway, Mass-Richardson, Sally, Stoneham, Mass. Rider, Samuel, East-Bridgewater, Mass. Ritter, Thomas, M.D., New-York City. Ritter, Delia M., New-York City.

Ritter, Julia E., New-York City. Ritter, Isabella G., New-York City. Ritter, Maria, New-York City. Ritter, Anna, New-York City. Roberts, Rev. George, Williamsfield, O. Robbins, Rev. S. W., North-Haven, Conn. Rebinson, Elihu, Augusta, Me. Robinson, Rev. Reuben T., Winchester, Mass. Robinson, Mrs. Clara C., Winchester, Mass. Robinson, William A., North-East, Pa. Rockwell, John, West-Cornwall, Vt. Rodgers, Des. Clayton T., Strongsville, O. Rogers, F. Amelia, Augusta, N. Y. Rogers, Decius, St. Albans, Vt. Ross, John, Hartford, Conn. Rowe, Mrs, Phebe L., Stoneham, Mass. Russell, George W., Worcester, Mass. Rust, Elijah S., Oberlin, O. Sabin, Dea, Wm. C., Saxten's River, Vt. Sabine, William, Onondaga Valley, N. Y. Sabine, Mrs. William, Onondaga Valley, N. Y. Sabine, Miss Eva, Onondaga Valley, N. Y. Safford, John, Cambridge, Vt. Safford, Mrs. Charlotte, Cambridge, Vt. Safford, Mrs. Aura B., Cambridge, Vt. Safford, John, Jr., North-Cambridge, Vt. Salisbury, Dr. Stephen, Medway, Mass. Sanford, Rev. David, Medway, Mass. Sanford, Rev. W. H., Boylston, Mass. Sawin, Den. J. D., Gardner, Mass. Sawyer, Rev. Rufus M., Winthrop, Me. Scholes, Shadrach, Knightsville, R. I. Seaton, Rev. Charles M., Charlotte, Vt. Sibley, Darius Boyden, Millbury, Mass. Sill, Dea. Enoch, Moreau, N. Y. Scott, Satterfield, South-Salem, O. Scovil, Jared A., Wost-Cornwall, Vt. Soudder, Marshall S., Grantville, Mass. Searles, Sarah Jane, Methuen, Mass. Seaton, Rev. Charles M., Charlotte, Vt. Seymour, Sarah H., Seneca Falls, N. Y. Shafer, Rev. Archibald S., Gaines, N. Y. Shafer, Mrs. Almira, Gaines, N. Y. Sheldon, Rev. Luther W., Townsend, Mass. Shepard, Rev. Prof. George, Bangor, Me. Shepherd, Rev. Isaac N., Marion, O. Sheppard, Charles G., Penn Yan, N. Y. Sheppard, Mrs. Jane B., Penn Yan, N. Y. Sherman, Asahel, Wayland, Mass. Sherman, Ira, Bridgepert, Conn. Shipherd, Rev. Fayette, Watertown, N. Y. Shipherd, Mrs. Catharine, Watertown, N. Y. Shipherd, Jacob R., Watertown, N. Y. Short, H. N., Bergen, N. Y. Shumway, Loriston, Oxford, Mass. Skinner, Jason, Harwinton, Conn. Simmons, Mrs. Rev. C. N., Wrentham, Mass. Smalley, Rev. Elam, D.D., Troy, N. Y. Smith, Miss Agnes F., Andover, Mass. Smith, Benjamin, Unionville, O. Smith, Rev. Carlos, Tallmadge, O.

Smith, Charles T., Delavan, Wis. Smith, Rev. Prof. D. Tallcot, Bangor, Me. Smith, Erwin S., Mason Village, N. H. Smith, Mrs. Maria E., Mason-Village, N. H. Smith, John N., Andover, Mass. Smith, Mary C., Stanwich, Conn. Smith, Orange, South-Egremont, Mass. Smith, Rev. Hervey, West-Hampton, Mass. Smith, Hiram M., Oberlin, O. Smith, Dea. James, Andover, Mass. Smith, Jesse, Kingsboro, N. Y. Smith, John, Andover, Mass. Smith, Rev. Joseph, Lovell, Me. Smith, Mrs. Luna, Gloversville, N. Y. Smith, Samuel, Mansfield, O. Smith, Miss Sarah, Stanwich, Conn. Smith, Stephen, Mason Village, N. H. Snow, Rev. Porter H., Whately, Mass. *Snow, Spencer, South-Hadley, Mass. Soule, Dea. John, East-Bridgewater, Mass. Sparks, Mrs. Elizabeth, South-Onondaga, N. Y Spaulding, Rev. Saml. J., Newburyport, Mass. Spencer, Rev. David B., Ojibue Mission. *Spencer, Rev. Levi, Peoria, Ill. Spooner, Dea. Andrew, Oakham, Mass. Sprague, Lee, Worcester, Mass. Spring, Laura E., Brimfield, Mass. Spring, Luther 2d, Worcester, Mass. Stackpole, Joseph, Dover, N. H. Stacy, Mrs. Eliza, Concord, Mass. Stanley, Ira, Jr., New-Britain, Conn. Stanley, James, New-Britain, Conn. Starley, Noah W., New-Britain, Conn. Starks, Amanda, Chateaugay, N. Y. Stearns, Hannah L., Charlestown, Mass. Steel, James C., South-Salem, O. Steel, Mrs. Jane, Chillicothe, O. Steel, Thomas B., Elizabethtown, N. J. Steele, Rev. Geo. M., Warren, Mass. Sterling, Sylvanus, Bridgeport, Conn. Sterry, Rev. DeWitt Clinton, Lebanon, Conn. Stetson, Miss Elizabeth B., Mariborough, Mass Stetson, Dea. Jotham, Medford, Mass, Stetson, William, Marlborough, Mass. Stevens, Rev. Asahel A., Cheshire, Conn. Stevens, Miss Philenia, Stoneham, Mass. Stewart, Mrs. Harriet, Penn Yan, N. Y. Stewart, Mrs. Jane, Bloomingburg, O. Stone, Isaac N., Harvard, Mass. Stone, Hon. Washington, Oakham, Mass. Stone, Rev. W. B., West-Brookfield, Mass. Stowell, Rev. Abijah, Gardner, Mass. Strieby, Rev. Michael E., Syracuse, N. Y. Strong, Dea. Abner, Bellevue, O. Strough, Rev. Joseph, Cohocton, N. Y, Sturges, Mrs. Mary M., Mansfield, O. Sumner, Mrs. Mary, Oberlin, O. Taft, Ira, Kingsville, O. Taft, Lewis, Fitzwilliam, N. H. Tanner, Edmund P., Canfield, O. Tappan, Mrs. Sarah J., Brooklyn, N. Y.

Taylor, Mrs. Hannah T., Francestown, N. H. Taylor, Rev. Lathrop, Francestown, N. H. Taylor, Nathan, Pittsfield. O. Taylor, Zophar, Harvard, Mass. Tefft, Rev. J. Cutler, Mendi Mission. *Terry, Mrs. Harriet, Terrysville, Conn. Terry, Rev. James P., South-Weymouth, Mass. Terry, Rev. Parshall, Painesville, O. Thome, Rev. James A., Ohio City, O. Thompson, Charity, Jersey, O. Thompson, Rev. Geo., Mendi Mission, Africa. Thempson, Rev. Loren, Jamaica Mission. Thompson, Mrs. Nancy M., Jamaica Mission. Thompson, William, Jersey, O. Thompson, John, Augusta, N. Y. Thompson, Mrs. Elizabeth, Southboro, Mass. Thompson, Rev. J. C., Washington, Pa. Thompson, Rev. Leander, West-Amesbury, Mass

Thompson, Mrs. Ann E., West-Amesbury, Mass.

Thorp, Curtis, Binghamton, N. Y. Thurston, Brown, Portland, Me. Thurston, Rev. David, Brown's Corner, Me. Thurston, Mrs. Prudence, Brown's Corner, Me. Thurston, Rev. Stephen, Searsport, Me. -Thrasher, Mary Ann, Stafford, Conn. Tobin, John, Newark, N. J. Todd, Rev. John, Gaston, Iowa. Todd, Dea. Samuel, East-Berkshire, Vf. Torrey, Rev. David, Delhi, N. Y. Torrey, Mrs. Mehitable, Chatham Center, O. Torrey, Ziba, Abington, Mass. Torry, Rev. Charles W., East-Cleveland, O. Townshend, Rev. Ebenezer G., Syracuse, N. V. Tracy, Josiah, Mansfield, O. Trask, Rev. George, Fitchburg, Mass. Trask, Israel, Beverly, Mass, Turner, Rev. Asa, Denmark, Iowa. Turner, Rev. Josiah W., Gr. Barrington, Mass. Tuttle, Edmund M., Meriden, Conn. Tuttle, Mrs. Betsey H., West-Meriden, Conn. Tuttle, Leveritt, Torringford, Conn. Tuttle, Lymar, Camden, N. Y. Tuttle, Thomas, Clinton Corners, Wis. Underwood, Rev. Almon, Newark, N. J. Underwood, Mrs. Elizabeth S., Newark, N. J. Underwood, Henrietta P., Newark, N. J. Underwood, Miss Rhoda, Newark, N. J. Underwood, Dea, Sydney, Harwich, Mass. Upham, Zenas H., Windham, Vt. Van Alstine, Rev. N., West Sand Lake, N. Y. Van Houten, Rev. Henry, New-Berlin, N. Y. Van Wagner, Rev. James M., Wakeman, O. Venning, Rev. Charles B., Jamaica Mission. Viall, Mrs. Elizabeth F., Jerseyville, Ill. Wakefield, Rev. Wm., Madison, O. Wakeman, Rev. Joel, Almond, N. Y. Wales, Samuel, Sen., Windham, O. Waldo, Rev. L. F., North-Brookfield, Mass. Walker, Horace D., East-Abington, Mass.

Walker, Rev. James B., Mansfield, O.

Warner, Sheldon, Pitcher, N. Y.

Wheeler, Dea. Eltanon, H., Charlotte, V.
Whipple, Rev., George, Bollevilla, N. J.
Whipple, Rev., George, Bollevilla, N. J.
Whipple, Rem. L., Jeckson-Ha. III.
Whitpone, Rem. E., Jeckson-Ha. III.
Whitcomb, Manben, Harvard, Mass.
Whitcomb, Rev. Mo., Stoneham, Mass.
Whitcomb, Rev. M., J. Harvard, Mass.
Whitcomb, Rev. W. O., Stoneham, Mass.
Whitcomb, Rev. W. O., Stoneham, Mass.
Whiteomb, Rev. W. O., Stoneham, Mass.
White, Barles, Woressier, Mass.
White, Rev. Lanse C., Worth-Abington, Mass.
White, Rev. James C., Birtugfidd, O.
White, Rev. James C., Birtugfidd, O.
White, William Augustus, Welton, R. W.
Whitton, Sev. James C., Worth-Abington, Mass.
White, William Augustus, Welton, R. W.
Whitton, Whitton, Mass.
Whitton, Sev. Joseph R., West-Alexander, Pa.
Whittam, Bev. J. D., West-Alexander, Pa.
Whittam, Bev. J. D., West-Alexander, Pa.
Whittam, Borniel N., Brookfald, Mass.
Whittam, Borniel N., Brookfald, Mass.
Whittam, Love, J. D., West-Alexander, Pa.
Whittam, Love, J. D., West-Alexander, Pa.
Whittam, Borniel N., Brookfald, Mass.
Whittam, Love, J. D., West-Alexander, Pa.
Whittam, Mass. M. D., West-Alexander, Pa.
Whittam, Mass. M. D., West-Alex Webster, William, Sennet, N. Y. Wesd, Ebenszer, Darien, Conn. Welsh, Rev. Rawson II., Oswego, N. Y. Wells, Rev. Eliza, Sandwich, Mass. Whitney, Abigail G., Strongsville, O. Whiton, Mrs. Mary Elisabeth, Boston, Maas. Whiton, James Morris, Jr., Boston, Mass. Way, Rose Palmer M., Jamaica Mission. Weaver, Philip, Bangor, Me. Webster, Rev. J. C., Hopkinton, Mass. Webster, William, Sennet, N. X. Way, Mrs. Ann Amelia, Jamaica Mission Waterman, Mrs. Almeda, Annaville, N. Y. Waterman, Daniel, Taberg, N. Y. Waterbury, Lewis, Maltaville, N. Y. Walker, Mrs. R. H., Mansfield, O. Ward, Rev. Horatio G., Lyndon, Ill. Ward, Jonathan, Birmingham, O. Warran, Rev. Waters, East-Berkshire, Vt. Ward, Rev. Samuel R., Toronto, Canada W Warner, Mrs. Lucy O., Pitcher, N. Y. Pa, Woodward, Austin, Franklin, Mass.
Woodward, Eev. J. B., West-Ford, Vt.
Pa. Woodward, Mrs. Mary, Cassnovis, N. Y.
Wright, Mrs. Ann W., Westfald, Pa.
Wright, Rev. Edward, West-Haven, Conn.
Wright, Mrs. F. P., Walnut Hills, O. Wood, Des. Aaron, Westminster, Mass.
Wood, Abliah, Wesborough, Mass.
Wood, Mrs. Hannah, Westborough, Mass,
Wood, Benjamin F., Westminster, Mass.
Woodruff, Edward Payson, Strykersville, N. Y. Wilson, Alexander, Francestown, N. H. Wilson, Rov. Hiram, St. Catharine's, C. W. Wilson, John, Knowlesville, N. Y. Woloott, Mrs. Mary J. C., Jamaica Mission Wolcott, Rev. Samuel, Providence, R. I. Wolcott, Rev. Seth T., Jamaica Mission. Witter, Rev. Dexter, Benton, O. Witherby, Rufus L., Grafton, Mass. Wiswell, Rev. Luther, Brooks, Me. Winslow, Rev. Horace, New-Britain, Conn Winn, Francis, Grafton, Mass. Winchester, Melana T., Austinburg, O. Wilson, Mrs. Mary B., Chicago, Ill. Wilson, Rev. J. G., Chicago, III. Wilson, James, Francestown, N. H. Wilson, Des. Samuel, Harwinton, Conn. Wilson, Mrs. J. Adeline, West-Union, O. Williams, George, Arcade, N. Y.
Williams, Rev. J. M., Springfield X Roads, Pa.
Williams, Rev. Wolcott B., Charlotte, Mich.
Willison, Michael, West-Bioomfield, N. Y. Williams, Mrs. Jeanette G., Farmington, Conn.
Williams, Anna Maria, Farmington, Conn.
Williams, Miss Catharine D., Farmington, Conn.
Williams, George Austin, East-Hartford, Conn. Williams, Austin F., Farmington, Conn. Williams, Ellen, East-Hartford, Conn. Williams, Mrs. Harriette W., Buffulo, N. Y. Wills, Mrs. Charlotte L., Washington, Pa. Willard, Mrs. Laura, Troy, N. Y. Willard, Hon. John D., Troy, N. Y. Wilder, Lucinda E., Hanover, Mass. Williston, Mrs. Cecilia, Northampton, Mass. Willard, Clarence, Troy, N. Y. Willard, Henry, Troy, N. Y. Wilder, Rev. M. Hale, Salem, Mass. Wilcox, Rev. Philo B., East-Bridgewater, Mass. Wieting, Rev. Philip, Hyndesville, N. Y. Wieting, Mrs. Philip, Hyndesville, N. Y.

Wert, Rev. David, Henry, Ill.

Watson, Harvey, Torringford, Conn.

REPORT. TREASURER'S

| RECEIPTS. | | EXPENDITURES. | | |
|---|--|--|---|--|
| For fiscal year ending August 31, 1854, acknowledged in the American Missionary: November, \$6,793 99 Less errors, 28 80 December, \$4,055 58 Less errors, 8 00 January, February, March, April, May, June, Jule, 1 25 August, \$3,881 70 Add error, 1 25 August, September, October, | \$6,765 19 4,047 58 3,783 36 2,407 31 5,508 22 2,926 75 2,926 75 2,512 45 3,196 37 | "California Mission, "Ojibue Mission, "Djibue Missions, including North-western Association \$4,590.31, and Western Home and Foreign Missionary Association \$1,239.45,) "Colportage, Bibles and Tracts for Slaves, "Office expenses: Rent, Stationery, Fuel, etc., "Salaries: Corresponding Secretaries and Assist. Treasurer, Collecting-Agents: Travelling expenses and compensation, Publications: American Missionary, (over 19,000 copies per month,) Annual Report and Sermon, and occasional Pamphlets. "Postage, Discounts on uncurrent money, Interest on bor- | 5,0291
850
1,4265
3630
1,0800
4,2151
8227
13,8815
4419
9521;
3,73218
76865
930105 | 17
11
14
17
10
10
10
10
10
10
10
10
10
10
10
10
10 |
| Borrowed Money, \$3,091 64 Less cash on hand, 946 70 | 47,693 82
2,144 94 | expenses of Secretaries, Missionaries, and Speakers, | 7,751 95 | |
| | \$49,838 76 | | \$49,838 76 | 6 |

WE hereby certify that we have examined the accounts of Lawis Tappan, Treasurer of the American Missionary Association, for the year ending August 31, 1854 with the vonehers, and find the same to be correct, leaving a balance against the Association (after paying all liabilities to that date) of two thousand one hundred and forty-four cents.

*Wylle, Rev. Samuel B., D.D., Philadelphia, Pa

TREASURER'S REPORT.

North Hav. G. Whipple of Non-Fark; such H. M. Paymo, of Albery, N. V. Tun Ascockaiten adjourned to nock on Thursday morning, ad D o'clock.

The Annual Service Comprehend by Ber S. as McKeen of Brakhad, Va.

WEIGHT TARRODIAW

THERSON' MORNING, Southert 28

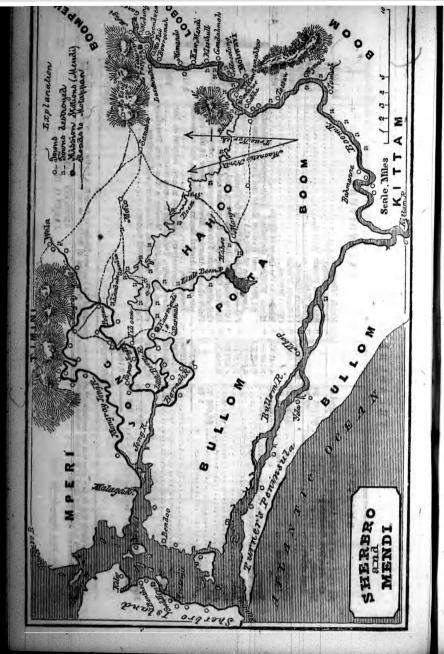


Fig. 4d in the private property of the state of the state

by Ms. Whipple, release, on mackets of Rdy, Mr. Walley the R. or . . .

organists (growth and the substituted that Indianaes) states.

The finishess Copy days are represented a construction of the states.

EIGHTH ANNUAL MEETING.

The Service is the ort was the star on of by Mr. Joseph and Carles

THE ASSOCIATION met in the Congregational Church of West-Meriden, Ct., commencing at two o'clock P.M., of Wednesday, September 27, 1854; Hon. William Jackson, President, in the chair. Prayer was offered by Rev. A. Underwood, of New-Jersey.

Rev. Henry Belden, of New-York, was appointed Recording Secretary, and Rev. J. C. Tefft, of the Mendi Mission, Africa, Assistant-Secretary, for the Meeting. The Minutes of the last Annual Meeting were read and approved.

The Treasurer of the Association, L. Tappan, read his Report of receipts and expenditures for the fiscal year, which, on motion, was referred to the Auditors of the last year.

The Secretary for the Foreign Department read the Report of that Department. At intervals during the reading, statements relative to their respective missions were made by Mr. Tefft, of the Mendi Mission, and Mr. Richardson, of the Jamaica Mission; and the congregation united in singing Heber's missionary hymn,

"From Greenland's ley mountains," etc.

Mr. Jocelyn, Secretary of the Home Department, commenced the Report on Home Missions, but before concluding gave way to a motion to defer the completion of the Report until Thursday morning.

The following Committees were then appointed, namely:

Committee on Business, Resolutions, etc.—Dr. J. R. Lee, of Worcester, Mass.; Rev. W. B. Brown, of Andover, Mass.; Rev. S. S. Jocelyn, of New-York; Rev. W. W. Patton, of Hartford; H. B. Spellman, Esq., of Cleveland, O.; and Lewis Tappan, of New-York.

Committee on Nominations-Rev. L. F. Waldo, of North-Brookfield,

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Mass.; Samuel Deming, Esq., of Farmington; Rev. J. Brewer, of Middletown; Rev. G. Whipple, of New-York; and H. M. Payne, of Albany, N. Y. The Association adjourned to meet on Thursday morning, at 9 o'clock.

WEDNESDAY EVENING.

The Annual Sermon was preached by Rev. Silas McKeen, of Bradford, Vt., from Rev. 6: 12. "And they went forth conquering and to conquer."

THURSDAY MORNING, September 28.

A meeting for prayer and conference was held, commencing at eight, and continuing until nine o'clock, at which time the meeting was called to order for business by the President, and prayer was offered by Rev. Josiah Brewer, of Middletown.

The Secretaries' Report was then resumed by Mr. Jocelyn, and completed by Mr. Whipple, when, on motion of Rev. Mr. Waldo, the Report was approved and referred to the Executive Committee for publication.

Rev. Mr. Bardwell then made some statements relative to the Mission among the Ojibues, and the condition of the Indians of that tribe.

The Business Committee reported a series of resolutions recommended by the majority of the Committee, and a minority report on the second resolution of the series. The Report of the Committee was accepted, and the resolutions were taken up in order for discussion. The first of the series was passed unanimously.

The second resolution was then read. Some verbal amendments were made, followed by a discussion, in which Mr. Tappan, Mr. Brown, Mr. Patton, Mr. Stillwell, Mr. Brewer, Mr. Williams, and others participated, and which continued through the forenoon.

AFTERNOON SESSION.

The Sacrament of the Lord's Supper was celebrated by the Association and the congregation present. Rev. Mr. Brown made the opening address, and officiated in the distribution of the bread. Mr. Richardson, of the Jamaica Mission, followed in an address to the congregation, and the distribution of the cup.

After the conclusion of these services, the Association was again called to order for the transaction of business, and the discussion on the second resolution was resumed. The proposed amendments were then withdrawn, with the understanding that they should be published, (also the enactments of the Choctaw Council referred to in them,) in connection with the official report of the proceedings of the meeting; after which the second resolution was unanimously passed.

The remaining resolutions of the series were then adopted.

RESOLUTIONS.

1. Resolved, That the success that has attended the operations of the Association from its commencement calls for our gratitude to the Great Head of the Church,

and should encourage us in prosecuting the important work committed to our hands.

2. Resolved, That we rejoice, and express our thanks to Almighty God, in view of the action of the A.B.C.F.M., recently taken in Hartford, in freely discussing the subject of slavery, in adopting the anti-slavery sentiments in Mr. Treat's letter of 1848, and in resolving to disregard the recent enactments of the Choctaw nation

relating to the instruction of slaves and their children; and we ardently hope and sincerely pray that the time may soon come when the Board will withdraw all support from slavery by excluding slaveholders from the mission churches.*

3. Resolved, That, in view of the condition of the Church with reference to American slavery, the religion of Christ as well as consistency of character require the Christian abolitionists to be as circumspect in their religious as in their political action, lest it be truthfully said that they prize politics more than Christianity.

4. Resolved, That the providence of God in opening the way before our mission-aries into the interior of Africa, and inclining the hearts of so many of its rulers to desire the establishment of missions among them, viewed in connection with the spiritual blessings granted to the agencies already employed there, should be regarded as his call upon Christians to increase their efforts for the evangelization of that continent.

5. Resolved, That the success with which the Great Head of the Church has crowned the mission among the emancipated people of Jamaica, should encourage the Executive Committee to make vigorous efforts to supply that mission with the increased number of missionaries and teachers now needed.

6. Resolved, That the success of Colportage in Kentucky, in connection with the circulation of the Bible among slaves, and the formation of churches in slave States that hold no communion with slaveholders, under the direction of this Association, affords evidence of the Divine favor, and indicates the duty of greatly increasing the number and efficiency of those who are strenuously and successfully laboring in such fields.

7. Resolved, That it is the solemn duty of the friends of missions immediately to avail themselves of the openings providentially existing, for the introduction of the Gospel and the promotion of temperance and freedom in the slave States and the new territorics, and that it be recommended to Christians to encourage emigration to Kanzas and Nebraska, to supply the means for the support of missionaries, and to induce the establishment therein of missionary colonies, in which Christians shall associate as churches, with ministers of their own selection.

*One of the enactments referred to forbids that any "slave, or the children of slaves, shall be taught to read or write in or at any school, or academy in the nation, by any person whomsoever, or connected in any manner whatever, either as superintendent, missionary, teacher, farmer, matron, pupil, or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation."

Another provision of the same law is as follows; "It shall be the duty of the general superintendent and trustees of schools to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioner of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different Boards of Missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate, or attempt to disseminate, directly or indirectly, abolitlon doctrines, or any other fanatical sentiments, which in their opinion are dangerous to the peace and safety of the Choctaw people."

[PROPOSED SUBSTITUTE FOR RESOLUTION 2, WITH AMENDMENT IN BRACKETS.]

Resolved, That as friends of Bible Missions we rejoice in the refusal of the A.B.C.F.M. to regard unjust and unchristian legal enactments, and in the sanction at length given by them to the truth contained in the letter of their Secretary, Mr. Treat, of 1548, that "domestic slavery is at war with the rights of man, and opposed to the principles of the Gospel," that the great majority of slaveholders are manifesty selfish, and treat the alaves as property making their own advantage the grand object in view; and that the Apostles did much that by fair implication bears strongly against slavery, while they did not give it the least sanction, regarding it as unnatural and sinful; that in particular, while not admitting that the phraseology quoted indicates the entire duty of the Church, we still rejoice in the declaration of Mr. Treat's letter, as thus indorsed by the A.B.C.F.M., that if a candidate for admission to the Church, who sustains the legal relation of owner of slaves can not show that this relation "is involuntary on his part," or" that it is retained at their request and for their advantage," and that "he utterly rejects and repudiates the idea of holding property in his fellow-men," "there "is no warrant whatever" "for admitting such a none to the privileges of the people of God;"] and that we earnestly hope that the time is not far distant when the Board will take still higher ground, and declare to their missionaries who preside over churches that admit slaveholders to their communion, that slaveholding is not to be tolerated, even if slaveholders for a former of the Lord's supper can scripturally and righfully be denied to converts who are supposed to have given evidence of pietry, if they persist in holding their fellow-men in slavery under any preference; and that the Indian churches must forthwith free themselves from all connection with slavery and slaveholders, or the Board will immediately withdraw from them its aid.

8. Resolved, That while "the field is the world," and our foreign missions should be fully sustained and rapidly enlarged, home missions should also be greatly increased and vigorously supported, both for the salvation of our own country and as a means of preparing it to be an instrumentality for the conversion of the world. 9. Resolved, That it is essential to success in the prosecution of our work that there be a great increase of the missionary spirit in the hearts of Christians, and that we therefore exhort all who cooperate with us, to consecrate themselves, their property and their children fully to God, and that with reviewed expressions they

property, and their children fully to God, and that with renewed earnestness they supplicate the outpouring of the Holy Spirit upon the churches at home and the missions abroad.

10. Resolved, That in view of the great work still to be done, in the enlightenment of public sentiment, and the more thorough reformation of Missionary Boards, and the opening for missionary work at home and abroad, the friends of Bible Missions are earnnestly invited to increase their contributions to this Association, that its missions may be adequately sustained and greatly multiplied.

The Committee on Nominations reported as follows:

"The Committee on Nominations having learned with regret that our worthy President declines a reelection to that office, would recommend the adoption of the following resolution:

"Resolved, That the thanks of this Association be presented to Hon. William Jackson, for the service that he has rendered to it as its presiding officer, from its formation to the present time, and that we tender to him our assurance that we shall ever hold in grateful remembrance the faithful and impartial manner in which he has discharged the duties of that office.

"The Committee respectfully recommend the following as officers of the

Association for the ensuing year:

For President.

Hon, LAWRENCE BRAINERD, of St. Albans, Vt.

Vice-Presidents.

Rev. DAVID THURSTON, Maine, Rev. SAMUEL E. CORNISH, New-York, F. D. PARISH, Esq., Ohio,

Hon. WILLIAM JACKSON, MARS., Prof. C. D. CLEVELAND, Penn., Rev. JONATHAN BLANCHARD, Ill.

Corresponding Secretary for the Foreign Department, Rev. George Whipple, New-York.

Corresponding Secretary for the Home Department, Rev. S. S. JOCELYN, New-York.

> Recording Secretary. Rev. HENRY BELDEN, New-York.

Treasurer. LEWIS TAPPAN, New-York.

Executive Committee.

ARTHUR TAPPAN, New-York, C. B. RAY, New-York, THOMAS RITTER, New-York, WILLIAM E. WHITING, New-York, HENRY BELDEN, New-York, JOSIAH BREWER, Connecticut,

S. S. Jocelyn, New-York, ANTHONY LANE, New-York, SAMUEL E. CORNISH, New-York, J. O. BENNETT, New-York, J. A. PAINE, New-York,

J. R. LEE, Massachusetts.

The resolution was adopted, and the officers nominated by the Committee

Mr. Jackson then addressed the Association, stating that he had not declined a reelection to the office of president from any diminution of interest in the Association, but only on account of his increasing age and infirmities. He intended still to exert himself to sustain the interests of the Society, and was grateful for the honor conferred on him, by electing him to the less responsible office of Vice-President, an office which he cheerfully accepted. He then introduced Hon. Lawrence Brainerd, President-elect, who, after a few brief remarks, took the chair.

A proposed amendment to the Constitution was reported to have been submitted to the Executive Committee, and was therefore presented to the

Association. It was then, on motion,

Resolved, To strike out from the third article of the Constitution, the words "at any one time;" and to add the following clause, namely, "provided that children and youth who have not professed their faith, may be constituted life-members without the privilege of voting."

THURSDAY EVENING.

Brief addresses were made by the Treasurer, the Corresponding Secretaries, by Mr. Bardwell and several of the missionaries present.

At the suggestion of several persons in the congregation a collection was taken, after which the following resolutions were passed:

Resolved, That the thanks of the Association be presented to Rev. Silas McKeen for his discourse preached last evening, and that a copy be requested for publica-

Resolved, That the thanks of the Association be presented to the Church of West-Meriden for the use of their house of worship on this occasion; to the Committee of Arrangements and to the choir, for their very valuable assistance; and to the citizens of the place, for the hospitality extended to the members of the Associa-

The Association was then formally adjourned, to meet next year at such time and place as shall be designated by the Executive Committee. The congregation united in singing the "Missionary Hymn," and were dismissed with the apostolic benediction.

EIGHTH ANNUAL REPORT.

SINCE the last meeting of the Association, two of our foreign missionaries have finished their labors on earth and entered, we trust, into their eternal rest in the presence of their Lord. One was an ordained missionary in connection with the 'Mendi Mission, and the other a female assistant missionary in the Olibus Mission.

Five missionary laborers have, for the first time, joined their several Missions, and three have returned to them after a short visit to the United States. Nine have been compelled, either by their own ill-health or that of their companions, to leave their work for a season and endeavor to recuit their energies by a visit to their native clime. Some of these expect to return to their Mission this fall; others will wait till the opening of another spring. The providences of God that have compelled so many of our missionaries to leave their labors just when, to all human appearance, they were most needed, can not but be regarded as afflictive, and should call forth earnest prayer that they may be speedily permitted to return, or that others may be found to fill their vacant places.

The mercy of God has been youchsafed to our Missions in the outpouring of his Spirit and the revival of his work among the people. Our Foreign Missions, with a single exception, and many of the missionaries in the home field, report refreshings from the presence of the Holy Spirit, and conversion of the impenitent, and among church members a manifest progress in the divine life.

By the Treasurer's report it will be seen that there has been a gratifying increase in the receipts of our treasury, amounting to more than fourteen per cent on the income of the previous year, and some five thousand dollars more than the current expenses of the Association, thus enabling the Committee greatly to reduce the debt existing at our last annual meeting.

The number of life-members of the Association, which was at the last report 864, has been increased 295, and now amounts to 1159.

The Committee have also been cheered and encouraged by the action of individual churches and ecclesiastical bodies, indorsing more or less fully some of the distinctive principles of the Associations, and recommending its Missions to the support of Christians. The recent action of the American Board of Commissioners for Foreign Missions concedes the correctness of one of the positions assumed by the friends of the Association, namely, that missionary bodies were solemnly bound

to bear a testimony against American slavery as a sin against God and an obstacle in the way of the world's conversion. These things create the hope, that if the friends of God who regard slaveholding, ordinary slaveholding, as incompatible with the spirit of Christianity and a sufficient disqualification for its communion, will be true to God and firm and consistent in the maintenance of their principles, the time will come when all missionary bodies will refuse to solicit or receive into their treasuries the gains of oppression, will teach that slaveholding is a barrier to admission to the Church and a ground of discipline, and will refuse to sustain missionaries or mission churches who by their language or their practice deny it.

SUMMARY OF FOREIGN MISSIONARY OPERATIONS.

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MENDI MISSION, WEST-AFRICA.

Stations .- KAW-MENDI. BOOM-FALLS. AND GOOD HOPE.

Missionaries.—Rev. Geo. Thompson, Rev. J. C. Tefft, Rev. Morris Officer, Rev. John Condit, John S. Brooke, Doctot T. G. Cole, Daniel W. Burton, Sanuel Gray, Edward Henny Greer, Miss Hompson, Miss Burton, Miss Geren, Mageru, Jim Gray, Miss Hanned Morr, Miss Loviea Saxton, Miss Mary B. Aldrich; under appointment, Miss Janz Winters, Miss Suran Teall, and Miss Suran Wolfer.

During the year under review, our mission in Africa have been called to mourn the loss by death of one of their number, Rev. John Condit, formerly of Newark, New-Jersey. Mr. Condit received his appointment from the Executive Committee in October, 1853, was ordained at Newark, in November, and on the 30th of that month, with high hopes of usefulness and strong confidence that God had called him to labor in Africa, he sailed in company with Mr. Thompson for the Mission. He arrived on the coast of Africa December 27, reached Sierra Leone January 4, and the Mission January 13.

One of his associate missionaries, Dr. T. G. Cole, says of him:

"He was filled with a veritable worker's spirit, and (immediately after his arri-

val in Africa) began to show forth his zeal in his Master's service by his fervent efforts to awaken in the minds of the pupils, the natives, and all whom he met, a spirit of more active inquiry on the subject of religion, and to interest them in the great plan of salvation through the all-atoning blood of Jesus Christ."

EIGHTH ANNUAL REPORT.

His first missionary labor was performed at Freetown, Sierra Leone. Mr. Thompson thus describes the scene:

'Passing along a narrow street, thickly settled, we passed a house full of people talking among themselves. They called out 'Good evening, sirs; come in here; and we went in. They arose and gave us a seat; and Brother Condit, finding them all ready to hear of Jesus, preached to them. They were all attention, and often assented, saying, 'That's true.' 'True.' 'Yes,' etc. They thanked us very much for calling. We prayed, and sung, and departed, after all had shaken our hands, thanked us again, and bid us 'good night.' Brother Condit said, 'That's worth crossing the ocean for."

At the first mission meeting, subsequent to his arrival, he was appointed to labor in connection with the Kaw-Mendi station, with which he continued his connection till his decease. On the Sabbath, as Mr. Thompson ministered to the church and congregation at the mission, Mr. C. visited the neighboring villages to lift up before their inhabitants the standard of the cross. He thus visited and preached in several villages where the name of Christ had never before been heard. The Spirit of God seemed to accompany his labors, and the preaching of the word greatly affected the hearts of his hearers. For seven successive Sabbaths lie preached in Barmah, a town a little below Kaw-Mendi, whose chief was a Mohammedan, and who at length manifested much hostility to his labors, and especially to his attempt to circulate the New Testament in Arabic. Speaking of one of these visits. Mr. Condit wrote :

"On my arrival, I was met by the king and some of his followers, demanding of me my business there. I said I came to preach Christ to them. He became enraged, and told me I was a bad man. I came to teach his people devil-ways. and I had a devil-book, pointing to two Arabic Testaments which I took with me for distribution. He said, You must take them devil-books back again. After he got through, I asked him if he took the responsibility of driving the missionary away from the people. He said he did. He was willing to have me come and talk with him upon other matters, but not to preach. When I commenced to sing. he left, calling the people after him. However, many staid, while I talked about Jesus. Through the grace of God, a fire has begun to burn there, which I hope will consume the Man of Sin."

At a later date Mr. Condit wrote that he had been preaching at a little town below Barmah, where, he says,

"They informed me the Gospel had never been preached. I shall never forget the scene, and I trust sternity will reveal the fact, that some souls were benefited. I had the privilege of seeing the heathen idols demolished before my eyes, men and I had the privilege of seeing the heathen idois demolished before my eyes, men and women giving up their charms and gree-grees, and declaring they would no longer live in their country ways. The power of God was in the word. Such earnest looks, such alternate expressions of despair, hope, and joy, as were seen in the countenances of some of the hearers, when I was enabled by the Spirit to unfold the mercies of God to them in the gift of his Son Jesus! I never had such love for any people. When I took my departure, every soul in the town followed me to my boat, clapping their hands in token of gratitude, and desiring that I should come often. I left with my pockets nearly full of gree-grees, charms, etc. . What will be the result time alone will declare. One thing is certain, the Lord has visited that place, and whether it will result in their destruction or salvation, we do not know. May we not, however, after such manifestations of God's mercy, hope

that some will retain the good impression made, and hide the word in their hearts until it bring forth the fruits of righteousness? The same results attended the word at a small town near Good Hope. Miss More was with me on this interesting occasion. The head man was the first to strip himself of his country fashions."

Of the ultimate results of these labors it is impossible to speak. The immediate effects were such as greatly to cheer the heart of the missionary and make him feel that his self-denial and labor were not in vain.

It is but proper to say that our missionaries were very strongly apprehensive that Brother Condit was undertaking too much, and that they entreated him to moderate his labors and avoid exposure; but feeling remarkably well, and being confident that God had a work for him to do, and would sustain him to perform it. he did with his might what his hand and heart found to do, and went entirely beyond his physical ability. When attacked with the fever he was in an open boat on his way to Freetown, and continued to go forward for two days, when he turned back to Good Hope. There he remained until he died, April 24.

Dr. Cole says, when he first saw him:

"We hoped, with God's blessing, he might pass through and recover, as his nervous system did not show that extreme excitability which indicates want of vital strength, nor that dullness that marks the overwhelming power of malaria. He would get up and down alone, from choice, rather than ask any one to assist him; till Friday morning, while so doing he fainted, fell headlong across the room. and went into spasms of face, neck, and body generally. These were not severe, but continued till he was restored from the fainting. He was insensible of what had passed. From this time his downward progress was rapid."

Since his decease, we learn that before he became a missionary, he had twice had somewhat similar fits, having fallen in a state of compete exhaustion, and for some time continued insensible.

After describing his death, Dr. Cole says:

"Thus passed away all that was mortal of our friend; but the soul of the dear brother, we believe, we know, is at rest. One so gentle in spirit, so confiding, so full of faith in God, and hope in his promises, so indefatigable in his labors for the conversion of sinners, so self-denying when he felt the call of God to him, so willing to be any thing, or to do any thing, endure any thing for Jesus' sake, can not but find a ready admittance and glorious welcome to the home of the blessed, the haven of eternal rest, and world of endless joys. Oh! if we all could have that fervency of spirit and meekness of disposition, we doubtless should find the work of God to prosper more effectually in our hands."

Our Mission has also been diminished in number during the year under review, by the return of Mr. Officer, and Mr. and Mrs. Gray. Mr. Officer is a member of the Lutheran Church, and if he returns to Africa will probably go out in connection with Missions of his own denomination, believing that he can do more for Africa by inducing the Lutherans to undertake separate missions, than if he were to labor in connection with other denominations of Christians. The Ex. Com. part with him with much regret, but they can not undertake to control his convictions

Mr. Gray has spent three years in Africa, and has in various ways rendered valuable service to the Mission. His excessive labors and frequent exposures so affected his health that he notified the Ex. Com. early in the year, that he should be obliged to return to America. He left the Mission in January, and arrived

EIGHTH ANNUAL REPORT. in New-York in February last. It is doubtful whether he will return to the

Mr. Tefft, after having obtained the consent of the Executive Committee, and on account of ill-health, returned to this country in June. By the advice of the Mission physician, and the full approbation of the Mission, Miss Sexton, who had for some time been suffering from dropsy, accompanied him. The health of both improved during the voyage, and the Ex. Com, have confident hope that they may return this fall.

KAW-MENDI STATION.

Until the present year the Mission had been subject to an annual rent for the grounds occupied by this station, and during the troubled condition of the country some back-rent had accrued. By an agreement entered into with Henry Tucker. chief of the Sherbro country, February 24, 1854, this rent has been relinquished for ever. The following are the essential parts of this agreement:

"Said Henry Tucker, in consideration of one hundred and fifty dollars, paid by James Cutler Tefft and Morris Officer, doth for himself, his heirs, assigns, and people, relinquish all back-rent due from the Kaw-Mendi Mission to him, for the use of the Mission premises, bounded as follows, namely, beginning at the point of land running into the Little Boom River or Creek, near the western part of the little village, now called Mo-Cobak, and running from thence south, or south-west. eight furlongs; thence east, parallel with said Little Boom River four furlongs; thence north, or parallel with the west boundary, eight furlongs to the Little Boom

"Said Henry Tucker further agrees to relinquish to said J. C. Tefft and Morris Officer, and their successors, as Missionaries of said Kaw-Mendi Mission, all further rent for said Mission premises so long as said American Missionary Association may wish to occupy them. And said Henry Tucker further agrees, that said Kaw-Mendi Mission may remove all property from Kaw-Mendi, whenever they shall deem it best."

This instrument was regularly signed, sealed, and witnessed, and a copy of it sent to the Executive Committee.

On the second Sabbath of January, Mr. Tefft received into the church four boys from the Mission-school. One of these boys had been at the Mission since before Mr. Raymond's death, and the other from eight to eighteen months. The case of one of them was peculiar. Mr. Tefft says that for a full year before he succeeded in joining the Mission, he was determined to go there and get an education. He was then living as a servant-boy, and would often entreat his master to let him go, so that he could do something in the world besides being a waiter. The first sermon he heard at the Mission seemed to make a lasting impression on his heart, and eight months after he made a public profession of his faith in Christ. The latest intelligence from the Mission brings favorable reports from all these.

The whole number received into the church, the last year, up to July 1, 1854, was seventeen, and the number of native church-members at that time at Kaw-Mendi was fifty-three. Three had been dismissed from that church to join the church at the Boom-falls station, and two, yet members, were under discipline. Since the formation of the church eleven native members have been excommunicated, two have died, and four have left for other places.

REVIVAL OF THE WORK OF GOD.

In May, Mr. Thompson wrote from Kaw-Mendi that God was pouring out his spirit and reviving his work at that station. The work commenced with great power on the Sabbath, May 14, and continued up to July 3, the date of the letters last received. Their meetings for preaching and for prayer were numerously attended. The members of the church appeared much more than usually earnest in their desire to know and do all the will of God, and to secure for others an interest in the great salvation. Many of the impenitent manifested conviction for sin, and quite a number professed conversion, and applied for admission to the mission-church. Mr. T. says he never before had such clear and definite views of the truth that Christ died for every man, as when preaching to the people from 1 Peter 1:18, 19. The occasion was one of much more than usual interest. He adds-"God affected my own heart, and fitted me to speak simply. Give God the praise. It was a solemn time while Christ crucified for each one of them was held up before them. God bless the truth."

The following is an extract from a letter dated June 20th:

"The work mentioned by me in former letters yet continues with power. Old, hardened cases, who have withstood every thing from the commencement of the mission, have humbled themselves and professed to submit to God. Many heads of families have professed repentance, and are now praying alone and together. For more than five weeks we have had meetings every evening. For three weeks I preached every evening in the chapel. Then we changed the mode of operation. and while the teacher and scholars met in the chapel every evening to pray, Daddy Johnson, an aged African, and I went from house to house, holding meetings, till we went nearly through the town. Our meetings were held mainly in the open air, for the houses would not accommodate half the people. These meetings were searching and powerful. I generally preached a short sermon, and many confessed their sins and professed submission to God. Nearly every meeting witnessed new cases of husbands, wives, or country people, apparently coming to Jesus. The work goes on. We hope to see all converted. Some hard cases remain for whom we are praying. Numbers of the boys and girls hope they have passed from death unto life. May God carry it forward till all iniquity shall be searched out and put away. This week I expect to preach every night, beside attending prayer-meetings and classes, and examining candidates for the church every afternoon."

Mr. Thompson then gives an account of the hopeful conversion of two native men, each of whom, at the time he wrote, appeared well,

"My Sabbaths as you will have seen, are very laborious, as I preach four times and conduct the Sabbath-school. At the little town where Bro, Condit preached a few times, they plead for us to come and preach to them, but I can not get away. How can I? Oh! if we only had sufficient help to go 'two and two,' then could we visit and invite the people of the towns around to the Gospel feast. But, alas! now they remain heathen, almost within hearing of us, and we can not help it. When shall we have laborers? The Lord provide them in his good time. The work is his, and I believe it will go on."

Under date July 3, Mr. Thompson wrote:

"Yesterday was an interesting and blessed day at Kaw-Mendi. I baptized and received eight new members to the church; seven of them were connected with the school, and one was the mother of three or four of our girls. Another old lady from the village near, who has long given evidence of piety, would have been received, but was providentially detained. Numbers of the school children yet profess conversion, and we hope are converted, but will wait till the next communion, as there was not time to examine them before this one. Many of the workmen and towns-people, heads of families and single, old, middle-aged and young, profess to have given up all to Christ, and are leading a praying life, but as they need more instruction than could be given them before this communion season, it was thought best for them to wait till the next. For seven weeks we had meetings every

Mr. Thompson describes the interest of some of these meetings as being intense, almost overpowering him. Upon one occasion the people came together and filled the house long before the usual hour, so that no bell was rung for the meeting.

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"It is good," he says, "to be here, though my labors are excessive. I think I never labored so hard for so long a time, in America. I wonder at myself, but it is only the fulfillment of the promise, 'As thy day is so thy strength shall be.'"

BOOM-FALLS STATION, (or Mo-Tappan.)

This station is in the Boompey country, at a little town called Mo-Tappan, about half a mile below Tissana, the residence of the chief of the country. It is represented as being a delightful location, having a large number of small towns within a few miles of it, and all ready to receive the preacher of the Gospel and listen to his message. It is on the Boom River, in latitude about 7½ degrees north, and directly on the route from the Sherbro Island into the interior Mendi country. Mr. Thompson desired to obtain the location when he first went into the Boompey country, but it was at that time denied to him. Its chief, Braw, subsequently expressed a strong desire to have a mission established there, and afforded some facilities for the enterprise. Mr. Brooks commenced the station a little more than a year and a half ago, but his operations were temporarily suspended, and recommenced during the present year.

Mr. Brooks has with him a native teacher from Freetown, and seven of the most advanced scholars from Kaw-Mendi. He commenced a school immediately after his arrival there, with thirteen scholars, and was urged to take others long before he could prepare accommodations to take them. It was his purpose to make a part of the mission buildings from unburnt brick, believing that he could obtain good buildings, at very much less expense than in any other way. Of the success of his experiment the Executive Committee have not been informed.

Mr. Brooks has none but native Africans with him at this station. Soon after he recommenced his labors there, he wrote:

"I am again at my favorite field; happy, though alone; contented, though life in the bush is rough and unsettled; hopeful, though the seed long sown has produced little fruit; encouraged by faith's bright promises, though I can see nothing of the future. God, who hath called, who hath promised, who is faithful, and whose will is the salvation of men of every grade, condition, and clime, . . . is an all-sufficient support to my soul. So long as I am sure that the work my hands find to do is his work, my heart is satisfied.

"Oh! how much one banished as it were from every kindred mind, shut out from society, and shut up with such a mass of mind—depraved, degraded, repulsive mind—needs the society of the Supreme! I can not see how a person, enlightened and Christianized, could remain with such a people, without the abiding fellowship of the Holy Spirit.

The boys are some society, but it requires all my grace and experience to keep them within suitable limits. If they were mature Christians, they would be some support—as it is, the care for their souls rests upon me with more weight than my own. I am sure I share an interest in your prayers. I know that almost hourly prayers are offered for me and mine."

Mr. Brooks afterwards gives the following account of the exercises of the Sabbath and of the opening of a school. It will be seen that the pupils of the school are required to spend a portion of each day in labor. A three-fold advantage will arise from this, a reduction of expense, training them to habits of industry, and furnishing them with a knowledge of agriculture, or some useful art:

"All going to or from the town, on the Sabbath, except to attend these meetings, or in care for the sick, has been prohibited. A flag is to be raised Saturday evening and Sabbath, to show our neighbors the day for rest and worship, and invite them to join us in our devotional and religious exercises. Our congregation last Sabbath was made up of people from five or six different towns around. Such a representation will be seldom given, yet I do expect a few from three or four of the towns nearly every Sabbath. I shall do all in my power to draw them out.

"On Monday I opened a school with 12 pupils. The hours of the day were divided in this manner: from 6 to 9, labor; from 9 to 10, breakfast and have prayers; from 10 to 1, school; from 1 to 4, work; then dinner and recreation; prayers or meetings at 6. All must attend at prayer and meetings. The boys are cutting farms for themselves. They have begun well. Monday and Saturday evenings we have a prayer-meeting; Wednesday, an inquiry-meeting; Thursday evening, a lecture. I purpose that the Sabbath and Thursday-evening lectures shall be discourses on the Sabbath-school lessons."

The following extract from a letter written soon after this station was commenced, will show some of the encouragements and trials of the missionary, and perhaps incite some pious hearts to pray for the preservation of the young converts just snatched from the baneful control of heathenism:

"Last Monday evening, our prayer-meeting was very interesting. Four of our good boys joined in the exercises, offering fervent and affecting prayers that they might be made useful to the mission and their fellows. One made the following remark in his prayer, which I give as a specimen of the desires expressed by all: 'Lord we have for a long time desired to live with the heathen. Now grant us grace to live so as to give them confidence in our religion, and draw them-to thee.' These may not be the exact words, but they are as near as my memory serves me. It expresses the idea, with nothing added. Hearts that can frame and feel such a prayer, under God will be useful. Is it not a support for one under the circumstances in which I am placed, to have a few such boy-associates? Associates indeed they are, cheering and blessing me every day. With these, who would have been heathen to-day, but through the grace of God, in the use of the mission, who could not labor with good cheer and hope?"

Directly across the river, from the Boom Falls station, lies Mo-Bungo, in the Looboo country, whose chief, Bea-Bungo, has long been anxious to have a mission established there. He is getting to be an aged man, and in many ways has manifested a strong desire to hear the Gospel himself and have it preached to his people. He appears to possess a more intelligent knowledge of it than any other leading man in those parts. Our missionaries do not decide whether his motive is the simple desire to learn Gospel truth, or something less worthy. They do, however, regard these indications as furnishing an open door which they may enter with the proclamation of divine truth, trusting God to make that truth effectual for the conversion of men. Of this chief, Mr. B. says:

"From a visit I had last week from Bea-Bungo, I judge that his mind has not been idle on the subject of religion. He came to me with a 'dream,' but for a dream there is a cause. The points of interest in it were, 1. He was told by one in his dream that he must pray to God in Mendi; that God could hear Mendi as well as English. 2. That when he kneeled down to pray, he found that he was not alone, but many of his companions and younger persons were present, and followed his example. 3. After prayer, the man who served him as a teacher gave him and his companions wine and milk, very delicious to drink. When he left me, he said, 'When you are not able to come and hold meeting at my place, send your boys and I will hear and learn of them, alone, if no one else will turn in to hear with me. For myself, I am going to beg God what I can and what I know in my native tongue. I believe he will hear.'

At another time he wrote:

"Bea-Bungo refitted a large building in good native taste, mainly for meetings. This he has done of his own free will, without even a suggestion from me. As soon as the work was finished, he visited me to invite me to occupy it for a house of worship.

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"A few days previous to this, he came to inquire if we were not prepared to take his children, manifesting some uneasiness, through fear that we could not take all he wished to have us. I gave him some, though not very definite encouragement, that we might soon take four or five."

At a later date, Mr. B., in describing the scenes of the Sabbath, wrote:

"I have around me about thirty souls, whose interests demand the care and labors of one missionary. To these I had intended to give my undivided attention this day, until, at an early hour, a messenger came from Bea-Bungo, inquiring if I could come to his place to hold a meeting to-day. What answer shall I give? What can I do? I am single-handed and it is thought by those who know little of the field, that there is not here a sufficient opening for missionary effort. I am thus compelled to labor alone, without any hope of soon receiving assistance. The impossibility of one's being able to enter all the opening doors, and to comply with all the calls to go to different places, 'to keep Sunday,' is such that I often become distracted, and know not what to do or where to go. Those who best know the field, and my trying situation here, have deep sympathy with me, and would, if

consistent with other duties, speedily hasten to my assistance.

"Yielding to the request of Bea-Bungo, I went to Mo-Bungo to hold religious relating to the request of Bersbungs, I went to introduce to interest services. Being a little later than usual, I found he had given up the idea of my coming, and that, having heard I was going to Soombia, he had gone there to attend meeting. This looks like some desire of the Gospel for its own sake. I asked two of the leading men to call the people together. They did so, and I spoke to them

of the religion of Christa"

In view of scenes like these, and the many calls for the missionary reaching him from other places, Mr. B. appeals to Christians at home:

"But the question is still pressing upon my mind whether I shall add fuel to the kindling interest awakened in the minds of the heathen, and neglect the children and people whom Providence has placed under my more immediate care; or shall I turn a deaf ear to the Macedonian cry? Has God called me to awaken an interest in the cause of Christ among this people, that I am not able to sustain? Were the efforts which have led to these results wrong and untimely? What say you, my brethren? What will the Christian Church answer when asked this question? Will they say, we are not prepared to follow up a general movement among the people of the Boom; confine your labors to as small a circle as possible when you find the people becoming too much interested in the observance of the Sabbath? Don't think of keeping up with the providence of God, as seen in the opening doors of usefulness around you. Besides, is it not the 'white man's money' rather than the 'white man's religion' which they desire? Selfishness, I admit, may have much to do in this matter, and it would be unreasonable to expect otherwise. They are not converts who call for the Sabbath visits of the missionary, but they are heathen, who have seen enough of Christianity to know that it is more desirable than heathenism, and who wish their children to grow up under its influence, that they may live and act like 'white men.' Or at least they wish to have the name of observing the Sabbath, and to have meetings 'white man's fashion.' These are the lowest motives which I can attribute to them. If I am enthusiastic in regard to this station and field, I wish not to lead others into wrong views relative to it. Sober truth is strong enough to support any cause worthy of Christian patronage. To things as they are, I therefore appeal, and ask if the lowest construction we can put upon Bea-Bungo's motives, in the desire he manifests to have religious meetings and Sabbath regulations at his place, does not, by the most approved rules of practical missionary life, indicate an 'open door' of more than ordinary interest? I see but little reason to hope for an easier entrance among the heathen than is now offered to us on the Boom. If twenty missionaries

were stationed along this beautiful river, within the distance of as many miles, they could collect, in four times that number of towns, attentive hearers, who would give them a warm welcome, and 'something to eat,' for the glad tidings of salvation, although they might not, in great numbers, embrace it."

In relation to temporal matters, Mr. B. says there is a very marked improvement in the personal habits of the people at the Boom Falls station. One year before, there was but one man beside himself that attempted to raise cocoa in that neighborhood; now, almost every family is attempting a cocoa farm, and it is fast becoming a common article of food. So also of gardening. His example is being followed, and some gardens in the neighborhood vie with his own for neatness

In all things, Mr. B. is greatly encouraged. He says:

"Never in my life was I more confident of success than I am of the success of our cause. Never did any thing look so inviting, so desirable, so hopeful as the work we contemplate on the Boom. Mr. H. expressed it as his opinion that the Boom presented one of the most inviting fields for missionary labor within his knowledge. This is saying much, for he is acquainted with the whole west coast of Africa to the Cape of Good Hope.

"You and my brethren may class me with those who wish to go ahead. Onward, onward, with measured, steady progress, is the language of my heart. I would not be wild and headlong, but deliberate, active, hopeful. I feel as I would have others feel, much as a man would who is under the necessity of travelling a day's journey through a forest filled with by-paths, and without a guide. He travels thoughtfully, carefully, that he miss not his way, but presses forward as fast as he can with safety, to gain time for a hindrance, if one should occur. With us, time is limited. There is a way to do our work in that limited time. To provide for unforeseen difficulties, we must press forward with energy."

Lest he should be thought too sanguine, he thus apologizes for dwelling more upon the encouraging features of his field than upon its discouragements, and says:

"One who has long contended with the discouragements and difficulties of missionary life, in heathen lands, is much like the veteran warrior, who has passed through many a hard-fought battle. Each speaks more freely of his success and his hopes than of his hardship and his toils: supposing that all will know that the latter are inseparable from his calling. The young warrior and the young missionary may at first be disposed to dwell on these, but as he becomes more engaged in his work, and feels the cause to be his own, they cease to occupy his attention, and find but little place in his communications. Hope, success, triumphs, are ever new, and for that reason, command his heart and control his pen."

While he thus writes he is not inexperienced in the trials of a missionary life: "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, (and) in hunger and thirst." One of these perils he thus describes:

"At Bogo, the next place I called at, I was met by fifty or more warriors, naked, and armed with drawn cutlasses for a fight. As soon as I sprang ashore, they entered my canoe and pillaged it, stripping my boys, throwing one into the river, and tying a rope upon another's neck. I was then taken into a house with a third boy to be kept from the rabble and noise, to tell my business and be questioned. In a few minutes the excitement became so strong out of doors that we were left alone in the house. Some clamored loudly for our lives; others said, Kill the men, and put the white man in the canoe, and let him go down to the salt water where he came from. At length the company became divided. Two Mandingo or Mendi Mohammedans, together with one warrior from Tecongo and a man from Tormohoo, took our part. This was very seasonable, for two of my men were by this time in

the hands of executioners. Our friends prevailed. The rabble being defeated in this plan, crowded into the house and began to strip me and my other boy. From me they took all but my trowsers and a shirt. Those who had defended the men out of doors learning what was going on in the house, took whips and soon cleared the house 'by strong.' With this wild people we were detained three days."

Nor is he unaware of the imminent danger of the falling away of those in whom they have the most confidence. Fearful examples of the apostasy of those who have run well for a season have taught him, as well as others, to say:

"These of whom we have such hope and confidence are but youths, subject to the moral instability of early life, besides the influences of heathen education and association, for ever awakening the passions of the human heart, and tempting them to a life of sensual indulgence. Knowing this, excites my fears. Seeing them at times struggling with these temptations, and almost giving way, grieves and distresses me beyond measure. Looking at either side, it is well and good to be here; good to be a teacher and guide to such youth. I would not have it otherwise. God hath so ordered, and I am, and hope they are, blessed in his appointment."

And again:

"The more I do and suffer for Africa, the more it seems like a home for me. Africa, the heathen of Africa, lie, next to God, the nearest to my heart; yes, so mingled and entwined are they with my duty and love to God, that they are hard to separate. Discouragements invigorate me for a new effort; trials bind me more closely to this people; difficulties and hardships make me feel more at home. So long have these things been like my daily food, that life without them would seem like an empty dream."

This seems to be a fulfillment of Christ's instructions, counting the cost, and then, with all the heart, undertaking to build the Lord's house.

GOOD HOPE STATION: SHERBRO ISLAND.

This station has been commenced within the year under review. It is situated in about 7 deg. 30 min. north latitude, and 12 deg. 30 min. longitude west from London, on the Sherbro Island, and nearly opposite the mouth of the Boom-Kittam River. By the payment of one hundred dollars, a lease for nighty-nine years, with the privilege of renewal on the same terms, has been obtained of about five eighths of a square mile, lying on the Sherbro River, near the British Consulate. The mission thus obtains the advantage of a coast station. Easy of access from all the other stations, on a stream navigable by vessels crossing the ocean, and nearly surrounded by a numerous native population, who live in small towns or villages near them, it is thought the location will be more healthy than any that could be found on the coast of the main land.

One of the houses sent from this country has been erected there, with additions, and a station commenced. Since Mr. Officer's return to the United States, there has been no ordained missionary there, and Mr. Burton has conducted the religious exercises of the Sabbath. These meetings are attended by the British Consul and some other Europeans, residents on the Island. A small school has been commenced, and a limited number of scholars taken under the care of the Mission. This station is so located that Mr. Burton, who is now the only male missionary there, hopes to be able to limit the number of scholars, so that none shall be received who do not give fair promise of usefulness when educated, and that the sobool shall never be so large that the missionary force can not do justice to all.

As we have before said, our mission there is greatly in need of a reinforcement.

Since the death of Mr. Condit and the return of Mr. Officer and Mr. Tefft to the United States, Mr. Thompson is the only ordained missionary at the Mission. This fact, of course, precludes the possibility of commencing new stations in answer to the applications made to them; yet they feel almost as if necessity was laid on them to make a commencement at two points. Mr. T. continues:

"If God will provide the help, there are many places open to us which we should like to occupy; but there are two in particular, Welah and Mo-Bwavi, which we must take up as soon as our help will permit. Welah should be the first on account of its healthfulness for new missionaries, and on account of its readiness of access from Kaw-Mendi, Good Hope, and Mo-Tappan. To this last-named place we could easily ride on horseback. . . . Its beautiful situation, the land scenery, the splendid water-power, the falls, the excellent spring or river water, and the abundance of stone make it one of the most desirable places known. Such a place can not remain long unoccupied, and we need it for the welfare of the coast and the interior station, and of the whole mission. How can we do without it?"

NEW STATIONS.

On the little map of our African missions, prefixed to this Report, the first of these places may be seen, near the centre of the north border. It lies on the Jong River, just above tide water, at the first rapids as you ascend from the ocean. All or nearly all, our missionaries have visited it, and are unanimous in describing it as a most desirable site for a mission station. Dr. Cole describes it as pleasant, healthy, and in a direction toward a thickly-populated region more interior. He says it has along the river elevated banks, covered with timber of a good quality, with the purest and best of soft water. He found "granite rock, with its innumerable peculiarities, and iron, to abound." Most of the material necessary for buildings could be obtained there, or near at hand. Mr. Thompson's description of the place, as published in the October number of the Missionary, is still more glowing. All the mission, without an exception, unite in desiring permission to occupy it. It is now open for our occupancy. How long it may remain so is uncertain.

Mo-Bwavi is about 12 miles below the Boom Falls station, on the Boom River, under the government of Bar-Colong, who resides at Mo-Colong, a village of five hundred inhabitants, about half a mile distant. This chief has long desired the establishment of a mission there, and has several times obtained from some of our missionaries a pledge to commence one as soon as they shall be able to do so. Mr. Brooks has already secured a house in anticipation of soon being able to open a school, if no more. He wrote at one time as follows:

"Bar-Colong is becoming quite uneasy about our building at Mo-Bwavi. I am sorry we are not able to commence a mission there. We must go forward; so it seems to me. Surely I would not go faster than Providence leads, but I do feel that Providence is dragging us forward, and that we are holding back unwilling to be led. It would be well to open stations at other places, but above all, and first of all, we should thoroughly man Mo-Tappan and Mo-Bwavi; not less than four able male missionaries will man these two stations comfortably. Six would be better, though the other two may do as well at Welah, until we are better supplied. We are not prepared as we could wish for a large reinforcement, yet one moderately large could be set to work at once."

Listening to the entreaties of our missionaries, the Executive Committee passed a vote authorizing the mission to commence a new station at Welah or Mo-Bwavi, as they might elect, as soon as practicable. Nothing but the fear of encouraging the mission to undertake more than they were able to do, prevented the Committee from authorizing the occupancy of both the places named.

In the August number of the American Missionary, an earnest appeal for laborers was published, as coming from the older members of the Mission. They represent the country as everywhere open to the preachers of the Gospel, and give a list of scores of towns in which a missionary would be cheerfully received, and his message of truth respectfully heard.

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"These," it says, "are all open for preaching. At every place the missionary would be welcomed, and heard. Many are glad to hear. They should hear; and since God has opened the way, so that his messengers can go undisturbed, to proclaim the way of salvation, is it not an unmistakable call from heaven to let them hear—to make known to them the plan of redemption, through a crucified Redeemer? 'But how can they hear without a preacher? And how can they preach except they be sent?' For Brother Brooks, alone as he now is, can not go to them all. His hands are full, and his strength more than occupied in towns close at home, within a half-hour's walk. Now the way is open. The missionary of our mission is received on both sides of the war-all are our friends-all wish to give us children-all will hear. It was not so always. It will not continue so long, unless we take possession of the ripe field. Oh! where are the laborers? Who will come to the rescue? Who says, 'Here am I-send me?'

[After giving another small list of towns lying near the mission, in another direction, said to contain an aggregate of 6000 or 7000 inhabitants, the appeal speaks of] "numerous villages and towns in other directions, easily accessible; and every place freely opened to the missionary. Is not this an important field? Should it not be occupied at once? Then who will come? Who will hasten before these

numerous doors are closed against us? Who !

"And what shall we say of the interior? They are calling for us to come, but how can we go? We are crippled and tied, for want of help. Tecongo, a day and a half east by north, pleads. The king is ready to do any thing we ask. He is very anxious to have us come. And a mission there would do more than any thing else, to secure permanent peace in all the country. We should then have hold of the hands of both Tecongo and Boompeh, the great opposing powers of the

"Two hundred miles eastward, in the Kong mountains, from which place some of the Amistads came, they are eager for a missionary. God has gone before us, and opened our way, and by his providences, is urging us forward. What will

Christians at home answer? Will they hold up our hands?

"The country described is beautiful—high land, rich soil, fine water, and excellent breezes, day and night. Nights cool, like full in America, so that a fire is grateful, and clothes not a burthen. Fruits and vegetables can be raised all the year. Brother Brooks raised four crops of corn on the same piece of ground in one

"Delightful scenery abounds. The air is pure, and we think it is a healthy country, capable of being made great; but heatherism reigns, and hangs like a pall, over all. The Gospel is needed to work a change. This is the great remedy which God has given us to rectify all these ills; but the remedy must be applied.

Who will help us? Africa calls. Your crushed missionaries call. And God from heaven calls: 'Whom shall I send, and who will go for us!' Shall these multitudes of benighted souls have occasion to say longer; 'No man cared for my soul?' Oh! let it not be. May the Lord send forth laborers after his own heart.

"We are in a country where war is frequent. The Gospel is a gospel of peace. We want men and women who will enter heartily into the work; who can bear all things-endure all things,' and thus exhibit, in life, the excellency and power of the blessed Gospel. We want thorough peace men, who can trust in God—men of business—men of prayer—'apt to teach.' The Lord choose!"

The Executive Committee are constrained to spread forth this appeal before the young men, and especially before young ministers, in our land, and ask them to consider it as addressed to them. Does not God thus call upon some of them. to deny themselves the endearments of home, and take up their cross and go, for Christ's sake, where they can thus give the bread of life to thousands for whom

Christ died, and who without their exertions must inevitably go down to the grave and to the judgment, without a knowledge of the way of life through a crucified Redeemer?

The Executive Committee must regard Western Africa, in the vicinity of our missions, and farther in the interior, as open to the preaching of the Gospel, to an extent many times as great, if not many hundred times as great, as our ability to occupy it. The knowledge of this fact, again and again, in the operations of a Divine providence, thrust upon the attention of young and middle-aged men and women, must be regarded as his call upon them to go in, and in the name of the Lord, take possession of it. By the remembrance of what He has done to make salvation possible-of all that he has providentially wrought to give us a knowledge of the way of its attainment; by the revelation of the joys of heaven, and the pains of hell: by his commands and entreaties, affectionately, earnestly, and with Divine Majesty left for and laid upon them. God in Christ is calling upon Christians to complete the work he has begun, and to preach salvation in his name throughout all the world. By his providential opening of a door into Western Africa; by his there preparing a heathen people to listen to and receive the word of truth; and by an often-refreshed remembrance of the wrongs which our own land, by slavery, has heaped, and is still heaping, with crushing, damning weight, upon Africa and her sable sons and daughters, he is peculiarly calling upon Christian abolitionists to enter into the work, and do all they can, both here and in Africa, to remove the curse. Ethiopia is stretching out her hands unto God: who among the children of God will give her the bread of life and the water of salvation?

KIND OF LABORERS NEEDED.

1. We need for our African mission, first of all, pious and learned ministers of the Gospel, who can both preach the Gospel through the agency of interpreters, now prepared for them, and reduce to writing the language of the country, so that we may give the people the Bible, the word of life, in their own familiar tongue. Hitherto the cares which have fallen upon the few laborers, have absolutely prevented them from giving due attention to this immensely important department of a missionary's labors. The time has come when this ought no longer to be neglected. Great facilities are prepared for its accomplishment, by the partial education of so many native youths, who continue to speak with freedom their own language. Some of these give cheering evidence that they are sincere Christians, and would enter upon such a work with all their hearts. The preparation for a life of usefulness which such employment would give these young persons, is an additional inducement to commence it. For this, and the other work demanded, we now need an ordained missionary for each of the stations already occupied, and for the two that our brethren wish to take possession of.

2. The African mission need also, well-qualified teachers, male and female, for the several stations occupied, and to be occupied. Whatever may be truly said about the preaching of the Gospel as the divinely-appointed agency for the world's conversion, the experience of the past has shown that from the younger portion of any generation, the more abundant and lasting fruits of such labor have been obtained. When God led Israel out from Egypt, it was not the adults who had witnessed and understood his wonderful deliverances amidst the plagues and atthe Red Sea, and who had witnessed "the lightnings and heard the thunders of Sinai when God himself came down in power and majesty to proclaim his holy law," that were permitted to enter the promised land, but the youth alone, who, though unable to comprehend the meaning of these glorious displays of divine majesty and goodness, were afterwards trained line upon line, precept upon precept, here a little and there a little, to understand the commands of God. The carcasses of the others fell in the wilderness. If then we would follow the leadings of Divine Providence, and learn wisdom from his record of the world's history, while we preach the Gospel to all, without distinction of age, sex, or condition, we shall take special pains to impress it upon the minds of children and youth, in the house and by the way, lying down and rising up. To preach the Gospel to the children in Africa, we need many well-qualified Christian instructors, both male and female.

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3. Our Mission needs also business men, to conduct the secular affairs of the Mission. In an uncivilized country, destitute of the arts, of a circulating medium, and of all but the rudest and simplest interchange of commodities, secular agents to superintend the affairs of the Mission, to perform many kinds of manual labor, and to aid in educating the people in habits of industry, are almost indispensable. Such are needed in Africa. Not only men qualified to superintend and direct the labor of others, but men and women also, who are willing to be "hewers of wood and drawers of water," to promote the interest of the Mission. A true Christian, then, whose heart God has inclined to the work, need not stand alcof from it, because he has not an education. If he is ready to labor in a department for which his peculiarities best fit him, there will be found a place for him in the widely-extended field.

This may be the proper place for a word of caution to those who contemplate the missionary work. An open door among any people does not necessarily imply a readiness to receive the Gospel in the love of it. A willingness to hear the Gospel, to weigh its claims, or even to acknowledge its superior excellence, is one thing. To embrace its principles, to fulfill its requirements, to accept its provisions of mercy, and honor God by obeying his commandments, is another and widely differing thing. The first constitutes the open door, and imposes the obligation on the Church to enter it and preach the Gospel; the last, in the economy of grace follows the preaching of the word, and depends on the influence of the Spirit of God. He who goes to the heathen, though the door be thrown wide open to all the instrumentalities he may employ, must expect to encounter the oppositions of heathenism in its thousand disgusting, horrible developments, and to battle with truth against error, light against darkness, good against evil, the foolishness or preaching against the power of the prince of this world, until God giveth the victory, and the wearied sower is permitted to reap, and bring home his sheaves with rejoicing.

The Missionary to Africa must also encounter suffering and disease. Some may at length be driven from the field, and others called to an early grave, but the salvation of a continent, and obedience to God, are worth something of suffering and sacrifice. And we firmly believe that the day of Africa's redemption will never come, until many of the sons and daughters of the Church are ready to embrace suffering for Christ's sake, and not count their lives dear unto them, if they may but honor their Redeemer in the conversion of men. A bright crown, and life eternal, await whosoever will lose his life for Christ's sake, and the Gospel. The command is, "Go ye into all the world and preach the Gospel to every creature;" the sustaining promise is, "Lo! I am with you alway, even unto the ends of the earth;" and the final award, "Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| 1 | BRAINERD Missionaries, Rev. A. M. Richardson, Mrs. Richardson. Teachers, Addison Moffatt, Mrs. Moffatt, A. B. Hills. Mrs. Hills. Assist- |
|---|--|
| | ants, W. J. DAVIS, L. J. HENRY. |
| 1 | ELIOT Missionaries, Rev. L. Thompson, Mrs. Thompson. Teacher, Miss Luoy |
| | WOODCOCK. UNION(Embracing Hermitage and Chesterfield.) Missionaries, Rzv. S. T. Wol- |
| | COTT, MES. WOLCOTT. Teacher, at Chesterfield, MISS MARY DEAN. |
| 1 | DEVON PEN Missionaries, Rev. C. B. VENNING, MRS. VENNING. |
| | OBERLIN Missionaries, Rev. P. M. Way, Mrs. Way. Teacher, Charles Sims. |
| | PROVIDENCE Missionaries, Rev. H. B. Hall, Mes. Hall. Teacher, Miss Maria Hicks. |
| | BRANDONOut-station of Providence, under the charge of Mr. Hall. |
| 1 | GOLDEN VALE. Missionaries, REV. A. D. Olds, Mrs. Olds. Teacher, H. Myers, |
| | Teacher, at Rock River, MISS MARGARET STHART, Total, 29. |

THERE are connected with these stations, eight churches, under the charge of seven ordained missionaries, one of whom was ordained by the Congregational Association of Jamaica, during the past year.

Brainerd.—This station, under the pastoral care of Mr. Richardson, has enjoyed a very interesting revival of religion, in which the Church has been greatly blessed, and many souls hopefully converted to God. In the midst of the increased labors consequent upon this state of the Mission, Mr. Richardson's health failed, and after repeated attempts to recruit, by partially ceasing from labor, he was compelled, in July last, to ask counsel of the Mission relative to the expediency of his coming, for a season, to the United States. The Mission unanimously advised him to leave the Island at once, as the only probable course of safety; and he accordingly sailed in August for this country, where it is probable he will spend the winter.

The following extracts from his letter announcing his arrival among his friends here, will be read with interest:

"We have not left because tired of our work, or discouraged with our field. On the contrary, we never have felt our hearts so deeply interested and so greatly encouraged in our work as within the past few months. God has seemed, of late, to be opening a wide door of usefulness to us, by opening the hearts of the people, and graciously inclining them to hear and obey his messages of truthr. Soon after the annual meeting of the Mission last March, a special weekly prayer-meeting was commenced by the Mission families at this station. We felt our hearts burdened in view of the sad condition of Zion and our own spiritual leanness. We resolved to go to God in our extremity, and make special supplication for the outpouring of his Spirit upon ourselves and the community around us. Nor did our Father deny our requests or leave us to seek in vain. We found him ready to bless, yea, even coming to meet us, 'while yet a great way off.' And it was truly a blessed meeting, as

"'Mid tears of penitence we knelt, And found his word was true.'

"Our church and neighborhood prayer-meetings soon began to show tokens of increasing interest. More attended, and a better spirit prevailed. Confessions for sin were mingled with cries for mercy. About this time the cholera made its appearance in our midst and commenced its fatal ravages. Two or three impenitent persons were suddenly out down, and their awful end was such as to alarm even the most careless. God's providences and spirit seemed combined for the accomplishment of a great and good work; judgment was tempered with mercy, wrath with love. From this time the interest became quite general. Almost the entire community seemed to be moved, and the work went steadily forward. Weekly prayer-meetings were held simultaneously in five or six different neighborhoods, the attendance averaging from thirty to forty, and twice that number being sometimes present. The weekly meeting for inquiries was attended by upwards of

one hundred, for nearly three months previous to our leaving; about one half were youth, and the rest heads of families. Some were doubtless led by mere sympathy, and others were alarmed and excited by fear of death, although we carefully refrained from exciting their fears, and often warned them of the danger of mistaking these emotions for genuine conviction of sin. But after making due allowance on this score, we were cheered with the most satisfactory evidence of deep conviction and heart-felt penitence on the part of a goodly number. I think I never witnessed more marked and satisfactory evidence of a genuine work of grace than in the cases of some of these. The reign of lust and passion was succeeded by the mild, calm sway of reason and religion. Lips that had been filled with scoffing and blasphemy, now breathed forth in broken accents the publican's prayer, 'God be merciful to me, a sinner.' One man, who had been a bold blasphomer, and was greatly hardened, when brought under conviction was so overwhelmed with a sense of the exceeding greatness and enormity of his sins as almost to despair of mercy. .He would rise in prayer-meetings and attempt to speak of the wickedness of his past life, but tears and sobs would choke his utterance and he would be unable to proceed.

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"Of the results of this work I can not speak definitely, having been compelled to leave while it was yet in progress, and before sufficient time had elapsed to test the genuineness and stability of the hopes of many. A special communion service was held the Sabbath previous to our departure, when eleven were admitted to the Caurch on profession of their faith. A large number of others are under examination, many of whom give good evidence of being truly converted to God. To leave a people under such circumstances has been a great and sore trial. We parted with mutual regret and many tears, and yet they all seemed to feel that duty required us to leave them for a season, and they made the sacrifice the more cheerfully, hoping that a few months of sojourning in our native land would so far invigorate us, that we should be permitted to return and labor among them for

years to come. "The following statistics present a general idea of the condition of this station :

| Member | ra receive | d duri | ng the y | | ter, | | | | | |
|----------|------------|--------|----------|------|------|------|----|----|------|------|
| " | | | |
 | |
 | 10 | |
 | . 8 |
| Adults | baptized, | | ited, | | | | | | | |
| Children | n " | | |
 | |
 | | ٠. |
 | . 19 |
| rresent | number | | irers, | | | | | | | |

"The average attendance upon the means of grace has been somewhat larger, for the past few months, than was reported last year. The Sabbath-school and Bibleclasses have been well sustained, both in point of numbers and interest. The amount raised by voluntary contributions has been as follows;

| For | Ministers' support, | \$87 | 53 |
|-----|---------------------|------|----|
| 0.0 | Schools " | 104 | 58 |
| ** | general purposes, | 60 | 55 |

"By a comparison of the contributions of the past year with those of the previons one, it will be seen that there is a considerable falling off in the amount. This should not, however, be regarded as certain evidence of a diminution of interest in the objects specified. For while there may have been growing lukewarmness on the part of a few, yet I am confident the case is far otherwise with the majority. I believe the mass of our people are more than ever convinced of the value and importance of Gospel and educational privileges. And the number of those who contribute for these objects, is greater now than at any previous time since my connection with them. Several reasons may be assigned for the deficiency in the receipts of the past year. Money has been scarce, and provisions very high. The dire effects of war upon commerce, in 'breaking the staff of bread,' and taxing the necessaries of life, have been sensibly felt. The prevalence of cholera, during the latter portion of the year, not only crippled the energies, but drained the resources

of many families, reducing the survivors to actual want. In some instances both parents were cut down within a few days, and the children left dependent on the charity of relatives or friends. Upwards of twenty have died of this disease, within the bounds of our congregation; four were members of the church, and heads of families. At some of the other stations it has prevailed more extensively and fatally. It is worthy of special record, as a matter for devout gratitude and thankfulness to God, that while nearly all the mission families have suffered from its attacks, none have fallen victims to its terrible power.

"While we have been scourged, we have been blessed, and I trust can truly say, 'It has been good for us that we have been afflicted.' Before the cholera made its appearance there were evident tokens of the workings of God's Spirit upon the hearts of some. An increased spirit of mayer was manifest, and here and there might be seen an anxious soul, inquiring after life and salvation. The Tuesday-evening prayermeetings, held in different neighborhoods, began to be more numerously attended, and soon became crowded and deeply interesting. The house of God was filled on the Sabbath with a solemn auditory, whose tearful eyes and anxious countenances bespoke the presence of the Holy One. The weekly meeting for inquirers was attended by all ages, from the child of eight or ten, to the gray-haired man of seventy. We hope and pray that the good work may continue. We feel that God has been better than our fears, and that he has most signally rebuked our past unbelief. That he may be glorified, as the result, has been, and still is, our constant and most earnest prayer.

"School.—The Mount Patience school has been in successful operation during most of the year. The attendance has been so large, (notwithstanding the opening of another school at Belgar,) and Bro. Moffat's labors such-for lack of competent assistance-as greatly to impair his health, and occasionally interrupt the school. We hope the Society will soon be able to meet this, and other similar demands, by furnishing additional laborers, that those already in the field need not be crushed and worn out before their time. In February last, a new school was opened, in the house built last year, at Belgar. It has been named the 'Good Hope School,' and is under the charge of Bro. A. B. Hills. He commenced with about forty pupils, and the number steadily increased until it amounted to eighty. There being no dwelling-house for the Teacher, Bro. and Sister H. have been obliged to live at Brainerd, which is nearly four miles from his school. As this is likely to be a permanent and important out-station of Brainerd, it has been thought advisable, by the Mission, to erect a dwelling-house on the premises for the accommodation of the Teacher. A colored young man has therefore been emplyed as an assistant in the school, while Bro. Hills devotes most of his time to the work of building him a

A more detailed report of the Schools will be given in another place.

Eliot.-Mr. Thompson has not sent us a statistical report of the church at this station. From the statement received, we learn that eight members of the church have died of the cholers, during the year. Mr. and Mrs. Thompson were both attacked with the disease, as was also Miss Woodcock, who has joined the Mission since the commencement of the year. All, however, recovered.

Mr. Thompson says there has been a good degree of religious interest in the church, and some in the congregation. A number of persons who, in former years. had been excommunicated from the church, give evidence of repentance, and have applied to be restored.

The school at Eliot, under the charge of Miss Woodcock, is in a flourishing condition, with the names of more than sixty children on the roll. The contributions of money at this station have been larger than last year, notwithstanding the high price of provisions and the prevalence of the cholera. The whole amount was about \$265.

Mr. Thompson reiterates the request, coming from nearly every one of our Missionaries, for more teachers to supply the necessities of the younger portion of the community.

Union Station.—Mr. Wolcott, from this station, was in the United States at the commencement of the year, but returned to Jamaica soon after. He reports the death of eleven members of the church at Hermitage and Devon Pen.

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The religious interest at this station has been as great as in any former year. Eight persons have been added to the church at Hermitage, and twenty at Devon Pen. And the interest and prosperity of the school have been greatly increased.

The pecuniary contributions have been affected by the afflictions of the people, and only a part of them have been reported. These amount to \$124.44.

A difficulty of obtaining land, in such portions as the people could buy and pay for, has been greatly felt, by the people about Chesterfield. Mr. Wolcott has sought to remedy this, by purchasing a large quantity and dividing it among them, in such quantities as they could pay for. A portion of the land thus purchased will be retained, and made use of for the benefit of the people generally. The Mission are anxious to take as many of the colored children as they can, under their entire control. Their strongest hope of benefiting the rising generation lies in this.

Oberlin Station,—The church at this station has also lost some of its members from the prevailing scourge. Mr. Way reports as follows:

| Number | of memb | ers reported last year, 40 |
|---------|----------|----------------------------|
| | 16 | restored, 1 |
| u | 46 | received by letter, 1 |
| a | tt. | received on profession, 10 |
| u | 44 | excluded |
| | *** | deceased, 5 |
| Present | member o | of communicants 44 |

Amount contributed:

| For school purposes, | £8 | 10 | 0 |
|----------------------------|-----|----|-------|
| " support of the Gospel, | 6 | 11 | 6 |
| " " poor, | 1 | 12 | 0 |
| " repairs of school-house, | | 17 | 0 |
| ALCOHOL: A SECOND STREET | £19 | 10 | 6—\$9 |

Our Sabbath-school and Bible-class numbers about 100. Our week-day school has been discontinued for the want of a teacher for the last four months. We are still destitute.

We have passed through sore trials during the year, but through mercy have been sustained and the church has been preserved. Our hope is still in God.

Providence and Brandon Hill.—The report of these stations is given together and is subjoined. The school at Providence has been under the care of Miss Hicks. In accordance with an arrangement made with her when she went to Jamaica, she will return this fall to the United States, to spend a year here.

The church at this station now numbers forty members. Two have been added during the year. One has been dismissed by letter; four have been cut off, and three have died. Besides these, seven members of the congregation have died. The church at Brandon Hill numbers twenty-two members. One member of the church has died during the year; and one child that belonged to the congregation.

The average attendance of the congregation at both stations is about the same that it was a year ago.

The church and congregation at this station have contributed,

| For Minister's support, | \$22 | 62 |
|--|------|----|
| " Teacher's, " | 20 | |
| " Church purposes, | 18 | 60 |
| And have given 55 days' labor on the station, which, at 25 cts. per day, would be, | 13 | 75 |
| | \$75 | 61 |

The church and congregation at Brandon Hill have contributed for the minister's support. \$26.19.

We have had forty weeks schools during the year. Miss Hicks taught thirty-three weeks, and Mrs. Hall seven. We are now without a teacher. The school has numbered 70 scholars in all. Some of the time there have been over 50 in daily attendance. The average daily attendance has been 33. A school is much needed at Brandon Hill. A few of the children from there have attended this school, the distance being five miles.

I still preach at Brandon Hill every Sabbath morning, unless providentially prevented. We sometimes feel like desponding amid the many discouragements with which we have to contend, and in view of the slow progress which we make. Yet we can not look back over the past without feeling that our labors have not been wholly in vain. There is a gradual development of the truth in the minds of the people of our congregations, and we see some of its appropriate fruits.

There seem to be two classes among the members of our churches. One class who are religious because they must be or fail of heaven. Another class who have embraced the truth, and who yield their hearts and lives in obedience to it, as far as they are able to understand it. Of the former class are some who have for years stood at the door of the church, knocking for admittance. But as we toil in this moral desert, it is refreshing to find a few who seem to have drunk of that living water, which is in them "a well of water springing up into everlasting life."

Golden Vale.—A church of twelve members was formed at this station under the care of Mr. Olds, about the beginning of the year. Two more have since been added. The station has labored under embarrassment during the year, in consequence of being deprived of its most central place of worship. The use of a house for this purpose had been granted to the Mission by the owner of an estate there, with the expectation, on the part of the missionaries, that they might occupy it two years. Early in the year the owner required the possession of it. Mr. Olds then wrote:

"You will be desirous of knowing what arrangements we are making for future labors. Our people have never manifested so much interest in having the Gospel and its kindred institutions among them as now.

"There are three permanent settlements about Golden Vale. We now propose to have a chapel (temporary) in each of these places, and the people are taking hold with great spirit to accomplish the work. In the most permanent settlement, we purpose to have a building completed by Christmas, that will answer for both chapel and school-room; and we have the promise that fifty children will be in readiness for the school. I now preach at these places, alternating my labors so as to be at two of them each Sabbath. By this plan I shall not only reach all that I did before, but get many hearers that would not walk as far as Golden Vale. My

present conviction is, that this arrangement will be the best permanent one for this station; and that we shall see ere long that He who does all things well has guided in this matter, and that in this instance he 'will make the wrath of man to praise him, and the remainder thereof he will restrain.'

At the close of the year, Mr. Olds reports, that small chapels have been erected at two of these neighborhoods, one of which would seat about 150 persons, and the other half that number. He adds:

"The same cause that deprived us of our chapel, also took away our schoolroom, and as a consequence our school was suspended from October to April,
when Mrs. Olds opened a school at our residence, with about twenty scholars.
This number was soon increased to about forty. About the same time, we opened
a school in the mountains, at one of the little chapels before referred to. We employed a native teacher, a young man of respectable attainments, and of a good moral
character. This school numbers about forty-five on the list, and about thirty in
daily attendance.

"Schools are much needed in this parish; there being a population of about 8000; and yet, during most of the time we have labored there, no school beside our own has existed, if we except about twenty private scholars. Nor is there any good prospect that better advantages will be afforded for the education of the rising generation, unless the same stream of benefactions that has made this small beginning shall continue to flow."

SCHOOLS.

The members of this Mission have long felt the importance of training native teachers to meet the increasing domand for instruction in the island of Jamaica. A school for this purpose was commenced at Brainerd, some years ago, under very factorable circumstances, but was soon after suspended, in consequence of some very painful developments then made. This subject has again come under the consideration of the Mission, and it was unanimously voted to recommend to the Executive Committee of the American Missionary Association, to reöpen the High-School at Brainerd, as soon as the necessary arrangements can be made. In communicating this vote, the Secretary of the mosting wrote:

"It is proper that I should state that the present flourishing condition of our schools, together with the unusual interest recently awakened in the minds of the people on the subject of education, have led to this action. We are more than ever convinced that we see in the very encouraging prospects now opening for the prosecution of the work of instructing the youth of this island, the finger of Providence pointing to a department of Christian effort too long and sadly neglected by all classes of missionaries here. It seems to me that the idea of reaping present fruit is too much dwelt upon by many of the friends of missions, to the neglect of sowing the seed for a future harvest. How often do we hear the missionary spoken of as one who is entering a harvest-field to reap the ripening grain. True, he shall reap and bring home his sheaves with rejoicing—but not ordinarily, until he has gone forth weeping, bearing the precious seed, and sowing it beside all waters, waiting with faith and patience for the ripening harvest. Is there not danger that, in our anxiety to be cheered by present results, we may overlook and sacrifice the more permanent and substantial fruits of our labor? Should we not rather regard the heathen world as a dark and almost unbroken vullderness—covered with a monstrous growth of sin and wickedness, into which the missionary is to enter as a pioneer, to clear off, break up, sow, and cultivate, until the wilderness is reclaimed and 'become a fruitful field, and the wilderness shall blessom as the rose?'

"In reference to the opening of a Normal School for teachers here, we can furnish fifteen or twenty young men and women (from our families and elsewhere) who bid fair to be useful, and whom we are anxious to prepare for missionaries and teachers. We think, if the plan meets the approbation of the Executive Committee, that we can make arrangements for opening the school next April, (D. V.) The large day and Sabbath-schools here would afford an opportunity for those pre-

paring to teach to gain some experience, and to be doing good while pursuing their studies. Such a school would also afford an active stimulus to both parents and children, to encourage them to go on with the work of education. It would be a mark to aim at."

The schools connected with the Mission are under the care of a voluntary school association, formed by the missionaries, for the double purpose of promoting the cause of education, and leading the people to take an interest in and support them. The following is the Report of this Association:

"In presenting to the Executive Committee the Second Annual Report of our school organization, it affords us much pleasure to be able to express our increased confidence in the wisdom and utility of the steps that led to its formation. We are more than ever convinced, that it will prove an efficient auxiliary in our missionary work. It is already giving character and permanency to our school operations, in the estimation of those around us, while it has served greatly to augment the interest felt by our own people, and to increase their efforts to bring their children under the influence of wholesome, thorough instruction. Our anniversary meeting was held, this year, at Eliot Station, August 2, and was largely attended by both parents and children from the different stations, and also by those not connected with our Mission. It was an occasion of much interest and profit. A brief opening address was made by the Secretary, on the character of the education required by the people of Jamaica, and the kind of teachers needed.

"The atternoon session was mostly occupied in listening to the Reports of the Teachers and Directors of the several schools connected with the Association, of

which the following is a brief summary:

| Schools. | Teachers and Assistants. | Days taug't
per week. | Whole No.
of Scholars | Average
Attendince. | Funds | raised |
|----------------------------|---|--------------------------|--------------------------|------------------------|-------|--------|
| Mt, Patience, | Addison Moffat, W. J. Davis, Assist. | 5 | 175 | 83 | \$77 | 88 |
| Good Hope, | Amos B. Hills,
L. J. Henry, Assist. | 4 | 80 | 45 | 26 | 70 |
| Eliot, | Lucy A. Woodcock, | 5 | 63 | 31 | 72 | 00 |
| Rock River, | Margaret Stuart, | 5 | 21 | 13 | 4 | 00 |
| Oberlin, | Charles Sims, | | 68 | 35 | 40 | 80 |
| Providence, | Maria Hicks, | 4 | . 70 | 33 | 20 | 64 |
| Chesterfield. | Mary Dean, | W. | 90 | 50 | 42 | 34 |
| Devon Pen,
Golden Vale. | Mr. and Mrs. Venning,
Two Schools, part of the | * | 69 | 38 | 27 | 24 |
| —10. | year taught by Mrs. Olds and Harry Myers.—13. | | 80 | 55 | 50 | 00 |
| | | | 716 | 383 | \$361 | 1 60 |

[&]quot;The above statistics do not rightly represent the present numerical strength of our corps of teachers. Four vacancies actually exist. Mrs. Olds, Miss Hicks, and Miss Stuart are now in the United States. Mr. Sims is no longer employed as a teacher. These vacancies should be promptly filled, or much ground will be lost. The Association would therefore appeal, most wrgently, to the friends of the Mission to furnish us with pious young men and women for teachers, and with the means for supporting them. We greatly desire to extend ous operations into dark and destitute neighborhoods around us, where many are calling loudly for instruction. We would gladly double the number of our schools, had we the means at our command, or in prospect. While we are anxiously striving to make our schools, as fast as possible, independent and self-supporting, yet we feel that it would be unreasonable to expect them to be entirely sustained on the ground, while the mass of the people are poor and ignorant, and the value of education is but little understood or appreciated. It nover has been done on other missionary fields, nor will it be done in Jamaica for some years to come. Our people are

doing something, and they will yet do much more. They are trying to help themselves, but they still need aid and encouragement from abroad. Shall they not have it? They are feeble children—weakly and crippled—having been well-nigh strangled in the iron womb of slavery—and they need to be upheld and led by a foster hand, until able to walk alone. There are difficulties to be grappled with and overcome, in establishing and sustaining schools in Jamaica, such as few can realize, unless they understand, from personal observation, the actual state of things. Still, good schools are a sine quanon, in our missionary work. It can not be successfully prosecuted without them. Church and school, minister and teacher, education, and religion must go hand in hand. A neglect of this principle of action has been, it seems to us, one great reason why the fruits of missionary labor, in many parts of the world, have not been more permanent and abundant. If we mistake not, the history of missions settles this point beyond dispute, that wherever schools have been most numerously established and best sustained, there (ceteris paribus) such efforts have yielded the most abundant harvest. We plead, then, for aid in enlarging and sustaining our school operations. We have witnessed the degraded and almost hopeless condition of the great mass of the adult population of this Island, and we have set our hearts upon the work of rescuing the youth from like degradation and ruin. Is it not a great and good work? And will American Christians refuse to aid liberally in carrying it forward? Are there no young men and women in the churches, who feel prompted to imitate their Master by going abroad to do good, who would love to share in the toil and self-denial of instructing these dark-browed children of ignorance and sin? If so, let them come, and verily, they shall not lose their reward.

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"As the Committee are aware, we have for some years been planting and seeking to establish a Normal and Industrial School. Hitherto our degire has remained unaccomplished, for lack of means and a suitable location. Recently, however, the providence of God has seemed to open the way for securing a most desirable locality, for a merely nominal price. Richmond Estate, lying between Eliot and Brainerd, and containing upwards of 1000 acres, with good buildings, and an excellent water privilege, has been offered for sale. With the unanimous approval of the Mission, its purchase has been negotiated for, for the sum of \$2400. In taking this step we have counted upon the liberality and cooperation of our friends and the friends of Jamaica at home. We have been encouraged by assurances of aid, and we do hope the results will not be such as to lead any to suppose that we have reckoned without our host! We know there are large-hearted men in the American churches, who love to devise liberal things, where great good is likely to result, and who would not hesitate to open their hands and give freely to this object, could they but see its importance as we do. To such we make our appeal. We have no means for raising the necessary funds here, save by borrowing money at a high rate of interest. But we have put our hands to this enterprise, and shall not look back. The funds must be raised! Who will aid us? If individuals can not be found, who are willing to donate the funds for the benefit of the school, a loan (for which good security will be given) will be thankfully received. Donations for the above object may be sent to Lowis Tappan, Esq., New-York, and any communications relative to the subject may be addressed to either of the undersigned, and sent to 48 Beekman street, New-York.

"By order of Association, S. T. Wolcott, Chairman.
"A. M. RICHARDSON, Secretary."

OJIBUE MISSION-MINNESOTA TERRITORY.

BED LAKE STATION. ... Missionaries. Rev. S. G. Whight, Robert Layerty, E. W. Carver, O. A. Coe, Miss. Wright, Mrs. Layerty, Mrs. Carver, Mrs. Carver, O. A. Coe, Miss. Wright, Mrs. Layerty, Mrs. Carver, Mrs. State, J. S. Fisher, Francis Spers, Mrs. Fisher, Mrs. Spres, Miss Fers, Miss Fers, Mrs. Spres, Mrs.

Red Lake Station.—Mr. Bardwell, who has recently visited the Mission, makes the following Report of this station. Many, if not all, of the children in the Board-

ing-School spoken of are sustained by the payment of twenty-five dollars for each, by some Christian friends in the United States. Those who thus undertake their support will find a reward in what Mr. B. reports concerning them:

"The Boarding-School at Red Lake is in a prosperous condition, and gives promise of great usefulness.

"The School has been taught through the whole year, except a short time in sugar-making. The number of scholars boarded during the year, has been sixteen, but is now increased to twenty. The branches taught have been reading, writing, arithmetic, and geography. With two or three exceptions, these children progress as rapidly as children in civilized lands.

"The boys are all required to labor, before and after school, and the girls are required to labor in the various branches of house and needle-work. All appeared cheerful and contented, and manifest no disposition to return to the lodge. The people are beginning to feel more interest in the school. A pretty general desire has been awakened among the people to have their children educated. Many more children might be gathered into the school if we had suitable buildings for their accommodation, and the necessary help. Bro. Wright says:

their accommodation, and the necessary help. Bro. Wright says:

"'We are now fully satisfied, that the only effectual way to elevate an Indian child, is to take him into the bosom of the family, and treat him, as far as possible, as an own child. In this way only, can his affections and confidence be secured, and that deep-seated prejudice against the white man, which is propagated from parent to child, be eradicated.'

"It was, indeed, very gratifying and encouraging to me, to witness the improvement of those children. If those who are contributing their \$25 annually to sustain the school, could see the contrast between the children aided by their benefactions, and those who remain with their parents; or could realize the wonderful transformation of character which has taken place in them, as a result of their benefactions, I am sure they would much sooner double their contributions. than see them placed back again in the lodge. Three of the scholars were hopefully converted last winter, and have united with the church. They appear to be devoted Christians. One young woman, (Lucy,) who has been for some years in the Mission, and is an exemplary Christian, has recently married a respectable and industrious white man. James B. Taylor, who is a brother of Lucy, has for a number of years, been anxious to visit the white man's country, and spend a few years in study. He is a professor of religion, a very steady, industrious young man, now nineteen years of age. He seems to have been entirely transformed, and perfectly loathes the heathen character and habits of his people. For years, he has been unwilling to associate with the heathen boys of his age, and hear their fitthy conversation: and he was the more anxious to come to the white man's country, that he might avoid such associations. Some good friends had made pledges toward his support for a few years, and I have brought him home with me, hoping that he may spend a few years with us, and ultimately become a useful missionary among his people. He seems to appreciate what the missionaries have done for him. One day, as we were passing a lodge of almost naked filthy Indians, James said, 'But for the missionaries, I should have been like them.'

"Four have been added to the church at Red Lake, during the year. The present number of native members is ten.

"The Indians are making some progress (though slow) in civilization. Instead of finding them starving, as in past years, I found them abundantly supplied with food. Some families have ten, some twenty, and some fifty bushels of corn. Bro. Wright says, 'We have not heard the cry of hunger in this band for the last four years. These Indians are in fact now raising more than a supply for their own consumption. The missionaries have for a number of years greatly needed some other means of grinding their wheat and corn, and sawing their lumber, than doing it by hand. I made an effort last year to raise the funds necessary to build a mill, and succeeded so far as to warrant the undertaking. They have the frame erected for a grist and saw-mill, and the dam built. Most of the labor, however, has to be performed by the missionaries themselves. The iron is now on the ground, and they hope to have the mill in opperation this fall. Bro. Lafferty is the only mechanic connected with the Mission, and consequently his labors are more

abundant than his strength. He greatly needs, and must have help. If a man who is able to turn his hand to different kinds of mechanical work, can be found, who is willing to give himself to the work of doing good, he may find there an ample field for labor. If a man can not be found who is willing to give his time, we must hire one for two or three years.

EIGHTH ANNUAL REPORT.

"A school-house and barn must be built another year. The missionaries all need new and more comfortable and commodious dwellings. Help to do such work can not be obtained in that country, and consequently must be sent from the States. They need also a man whose business shall be to take charge of the boys out of school, to arrange their work, and work with them. It is important as fir as practicable, to keep the children of the Mission from associating with the other Indian children, and thus avoid their contaminating influence and example."

Cass Lake.—The Indians at this station are much less favorably, located than the Red Lake band. There is very little land favorable to cultivation within their reach, and consequently but little to encourage their efforts for temporal improvement. There has, notwithstanding, been a marked change for the better in their circumstances.

There have been at the station some apparent manifestations of the presence of the spirit of the Lord, and two have been added to the church.

The school has been taught forty-six weeks during the year. The number of scholars is twelve. They have now seven boarding-scholars in the school, who have made good progress.

By the advice of the Mission, Mr. and Mrs. Fisher will remove to Red Lake, to take charge of the school there, and another family will be greatly needed for Cass Lake.

Mr. and Mrs. Lewis have charge of the Mission Farm at Belle Prairie, and attend to the transportation and storage of supplies for the stations above. They have two of Bro. Coe's children, and a half-breed girl in their family. The war spirit is very prevalent throughout the territory, this season. Several war parties of Ojibues have been out to fight the Sioux. One sealp had been taken, and two had been lost by the Ojibues, when Mr. Bardwell left the territory.

St. Joseph's Station, Pembina Co.—This station is located at what is there called the Pembina Mountains, on the Pembina River, a tributary of Red River, and about thirty miles from its mouth. Mr. Spencer says:

"The situation is a delightful one, affording wood, water, and pasturage in abundance; and sufficiently high to be above the fear of inundation—the great drawback to the Red River country. The town is laid out one mile square; divided into convenient building-lots, with farm-lots adjoining, commencing at the foot of the mountains, which run north-west and south-east. As nearly as I can estimate the population at the present time, four hundred reside in the village and immediate vicinity, while as many more are located along the river, within the distance of five miles. They are mostly half-bloods or of French descent, and Roman Catholics."

The Mission was commenced there at the earnest solicitation of some of the inhabitants, although sternly opposed by the priest, who is described as a man of energy, and possessing great influence over them.

"Before our arrival," says Mr. Spencer, "he began to caution his people in respect to us, and since then, from time to time he has repeated his warnings. We have, however, taken no notice of these things, but quietly kept on the even tenor of our way, assuredly gathering that the truth will ultimately triumph, and strong in the belief that by its transforming power and heavenly light, we shall be per-

mitted to see the shackles of ignorance fall, and the night of moral darkness disappear from these minds. That this would be, under God, a work of time, requiring great faith and prayer, and persevering effort, progressing from small beginnings, we have never doubted."

Notwithstanding the opposition of the priest, and his threatened excommunication, with all the woes and penalties annexed to it, some of the parents send their children to the school at the Mission, and some of the children are placed as boarding scholars under the entire care of the missionaries. They have as many of this class as they can possibly take.

The operations of this station have been very much retarded by the absence of Mr. Barnard, consequent upon the death of his wife. Mrs. Barnard died, Oct. 25, 1853, at the Selkirk Settlement, British America, to which she had been removed for medical treatment, about three weeks before. She was, at the time of her death, 35 years of age, and had been a missionary among the Ojibue Indians ten years. As she had lived the life of a Christian, so she died a Christian's death, trusting in Christ for salvation, and calmly seeking his aid. At her request, Mr. Barnard, after her death, brought his children to the United States, and has but just commenced his return to the Mission.

Mr. Smith, who has acted as an assistant missionary at this station has also left it, the whole charge thus devolving on Mr. and Mrs. Spencer. Every thing being new, the attention of Mr. S. has necessarily been much turned toward external matters, but a beginning has been made. Six children have been taken into the mission family, and eight others regularly attend the school, from the village.

The fact that so many parents dare the powers of the priest, and notwithstanding the terrors of excommunication, intrust their children with the missionaries for Protestant education, encourages them to hope that their influence for good is being felt, and that God will permit them to overcome the prejudices of the people. Mr. S. writes:

"I am looking forward with no little desire and anxiety to the time when the truth shall be brought to bear upon their hearts in saying power. It has been remarked by an intelligent man here, who was himself reared a Catholic, and well qualified, I should think, to judge, that this people are by no means strongly prejudiced in favor of Romanism, and that, if properly instructed and enlightened, they would favorably receive the Protestant doctrines. But I do not place any great stress upon this opinion; for the more I see of the workings of this master-piece of Satan's devices, the less do I flatter myself that the difficulties will be few, or the struggle an easy one. The thought, however, is ever full of encouragement and consolation, one in which the enemies of Jehovah and righteousness can not share, that our cause is the cause of the mighty God of Jacob, and that the truth is powerful and will prevail."

One leading man in the place has been hopefully converted since the establishment of the Mission there. The station greatly needs the assistance of one or two more Mission families; but Mr. Barnard says he has sought for them in vain, since he came to the States. None can yet be found willing to go there.

SANDWICH ISLANDS - MAKAWAO.

Missionaries.-Rev. J. S. Green, Mrs. Green.

Our laborious and self-denying Missionary is still continued in his field. His connection with the American Missionary Association is not one of dependence, but of sympathy of feeling and identity of purpose. He was, we believe, the first missionary at the Sandwich Islands who relinquished his claim for support from a

foreign body, and cast himself upon the affections and contributions of a people whom he had aided in raising from a condition of heathenism. Although sometimes called to endure privations, he has ever felt satisfied of the propriety of this course, and his example has now been followed by others. The Executive Committee have been happy in supplying Mr. Green with some things that can best be procured in this country; but in pecuniary matters, for the last few years, the Christian and benevolent operations of this country are in debt to his people; they having given for Free Missions and Anti-Slavery purposes more than they have received.

Soon after the formation of the American Missionary Association, Mr. Green placed himself and his mission in connection with it, that he might thus bear a practical testimony in favor of its principles, and show his sympathies in behalf of the oppressed in the United States, while laboring for the conversion of men in foreign lands. He has no sympathy with missionary bodies that will not "stand aloof from the oppressors of their fellow-men, and cease to recognize them as followers of the Lord Jesus Christ," and can hold no connection with them until they "shall refuse to admit, knowingly, the gains of oppression into the treasury of the Lord."

We have not yet received from Mr. Green a statistical report of his labors for the year, but deduct the following items from letters received from time to time.

There are five stations where the preaching of the Gospel is pretty regularly maintained, and three out-stations. At the commencement of the year, the church at Makawao contained 549 members in regular standing, and that at Keokea 201, making an aggregate of 150. On the first Sabbath of the present year, more than one hundred united with one of these churches, and about two hundred with another

The church at Keokea has been deprived of its pastor, Rev. David Malo, a native Hawaiian, who was ordained and installed over the congregation there in Sept., 1852. Fourteen months afterwards he ceased from his labors. Mr. Green says of him:

"He was an under-shepherd of great industry and skill, loving, faithful, and devoted. He was born at Kona on Hawaii, about the year 1735. Of course, he was born a heathen. As a heathen, he lived till he was some twenty-five years old. He well understood the meaning of Paul's words to the Corinthians, a passage from which I have heard him speak: "Ye know that ye were Gentlies, carried away unto these dumb idole, swen as ye were led." He grew up to manhood, in all the ignorance and sin of his forefathers, and in addition, was becoming profane and intemperate. Mr. Richards found him at Lahains, on the establishment of the mission at that place. He bedrome connected with a small school, taught by Mrs. Richards; and on her talking with him on the sin and folly of intemperance, he abandoned, at once and for ever, the practice of drinking. He united with the church at Lahains, in the spring of 1828."

He was licensed to preach in 1843, and nine years after, settled at Keokea. His people greatly mourned his loss. By the death of Mr. Malo, the church at Keokea again reverts to Mr. Green's care,

In some parts of the Islands, the influence of Romanism and Mormonism has been greatly injurious. Speaking of the field of his former labors, Mr. Green says:

"Five or six years ago, it was thought to be one of the most prosperous on the Island. There were a few Romanists there who met for worship in a small grasshouse, but the great mass of the people worshipped at our house. When I left them in 1843, I knew of no native who drank beer or other intoxicating drinks,

and no church-member who was known to smoke tobacco. The Romanists now have a good-sized stone meeting-house, and the Mormons a large grass one. More people attend these two places of worship than at the regular place so dear to good old Hawaii and Bartimeus. In a part of the district, there are reported to be 303 who drink, and more than a thousand who use tobacco. Of those who drink, more than nine tenths must be natives."

Among the causes of consolation, Mr. Green records the gratifying fact that no one among his people had gone from them either to the Romanists or the Mormons.

Labors of the Year.—Mr. Green has been laid aside from the regular labors of the Sabbath but one day in the year. These labors have been directed to break up indolent habits among the people, to bring them under the influence of higher motives than they have hitherto known, "and especially to lead them to the Lord Jesus Christ for pardon and eternal life." In addition to the divinely-instituted means, the preaching of the Gospel, he has devoted the greater part of every Wednesday to teaching. His object is to lead the people away from their groveling associations, and teach them to think. The people are interested in these exercises, and some of them come great distances to attend them.

The following is Mr. Green's summary of his labors, and their results:

LABORS OF THE YEAR.

These have been so nearly like those of former years, that I can scarcely add an additional item, and say it is new. Our common object in toiling for distant strangers, whether pagan, half-civilized, or Christian, but feeble and destitute nations, is to break up habits of indolence, to rouse the mind to reflection, to furnish motives for living of a higher kind than have ever been presented to their attention, and especially to lead them to the Lord Jesus Christ for pardon and eternal life. This object I have steadily pursued. To break up indolent habits, I have labored both by precept and oxample. The people here need "line upon line, and precept upon precept," to awaken them to a sense of the importance of labor. All the motives to industry which I can draw from the word of God, and from the nature and necessities of man, I have presented and urged. I have also taught them by example to put a higher value upon their time, to husband their scanty resources, and to labor with their own hands. Though I find it slow work to eradicate the roots of indolence from their hearts, still I am thankful that I am permitted to see some good results.

To rouse the mind to reflection, and to furnish higher motives to living than have hitherto been presented, I have, with the aid of my native teachers, some of whom are faithful and skillful, done not a little to have all the children taught reading, arithmetic, geography, and writing. In addition, the greater part of Wednesday I devote to teaching. I attend to geography and the study of the maps, church-history and moral philosophy, comparative history, etc. I also improve these days for communicating as much thought as possible, that I may teach all who attend, to break up their groveling modes of thinking and acting, and give them higher motives of living. I think much of the exercises of this day, and the happy results are constantly seen. Some come more than twelve miles to attend this exercise; many eight miles or more. Had we all the helps that we need, I should be more encouraged; and were all my fellow-laborers to spend one such day during the week, I should have more hope than I now have of the salvation of the people politically, or as an independent nation.

To lead the people to the Lord Jesus Christ for pardon and eternal life, the one great and important business of the missionary of the cross, Lhave labored to give to every one a portion in due season. Only one Sabbath have I been laid entirely aside from the labors of the pulpit. At sun-rising I meet with a small congregation, and read with them the five chapters for the day in the regular course of Bible-reading; after which, I remark on some portion of what we thus read. I still meet with the main part of the congregation at Kalanikalma, five miles distant, where I have a Sabbath-school Bible-class, and where I preach at noon.

Saturday evenings, I meet a small number of the church living near our house. The monthly concert of prayer, the concert for schools, for scamen, and for the enslaved, we still observe. These have been the ordinary means of grace which we have richly enjoyed during the year.

On the death of Mr. Malo at Keokea, that portion of the field reverted back to

me until another pastor should be obtained.

But amidst the labors of the year, I have had many and rich consolations. God has been gracious to us and to his people. With regard to the scourge, the small-pox, which so greatly afflicted the nation, we had only nine cases and three deaths. The people have, on the whole, been favored with good health, and fewer have died this year than in former ones. We have some defections in the Church, but fewer cases than ordinarily. I think of no one who has left us for the Romanists or the Mormons. On the whole, we have much reason to say, "Hitherto hath the Lord helped us. Let us be glad and rejoice in him. Oh! give thanks to the Lord, for his mercy endureth for ever."

CANADA MISSION.

Teachers .- Miss Theodosia Lyons, Miss Mary C. Bealls, and Miss Abigail B. Martin.

The Executive Committee have not found it practicable to increase the number of their missionaries in Canada, hence their expenditures have been confined to the support of a single school, under the care of Miss Lyons and Miss Bealls at the commencement of the year, and of Miss Lyons and Miss Martin at its close. Miss Bealls left Canada when the period of her first engagement was completed, and Miss Martin's health is such that she will probably soon leave. No detailed report of the school has been given.

In a former report, the Executive Committee stated that the Canada Mission was one of the most uninviting fields of labor under their care. A longer experience has not tended to change this opinion. The victims of oppression who have escaped but recently from the house of bondage, having seen the ministers of religion in alliance with the oppressor, prostituting his office to the support of wrong, have had cultivated within them feelings of suspicion not easily overcome. These feelings have been fostered and taken advantage of by a few evil-disposed and designing men, who have been willing to keep the people in ignorance to subserve their own purposes.

Missionaries of a superior class are greatly needed for the missionary work in Canada; men of controlling intellect, sound judgment, and warm hearts, so deeply imbued with the spirit of Christ that they will be willing to make the needed sacrifices, take up the cross, and labor there amidst the contradiction of sinners against themselves, till God shall give them the victory. If such can be found, the Executive Committee will gladly undertake their support; and we doubt not they will ultimately obtain a rich reward.

SIAM MISSION, BANGKOK, SIAM,

Missionaries.—Rev. D. B. Bradley, M.D., Rev. L. B. Lane, M.D., Rev. J. Silshy, Mrs. Bradley, Mrs. Lane, and Mrs. Silshy. Total, 6.

About the commencement of the year under review, intelligence was received from the Siam Mission, that although missionaries resident at Bangkok had perfect liberty in preaching the Gospel there, and in travelling for that purpose into every part of the kingdom, it was yet uncertain whether they would be permitted to establish a residence, and commence a mission in other cities, or in parts of the kingdom remote from Bangkok. One of the two missionaries previously under appointment for that mission had been designated for the mission to the Copts, and

the Executive Committee deemed it inexpedient to send the other family alone, until some questions had been settled that might affect the decision of the Execut. ive Committee as to the extent to which they would enlarge their operations in that field.

The labors of our missionaries in Siam have been continued through the year much as in former years; but less attention has been given to the preparation of books for the Siamese, and fewer books have been given to them. Our missionaries have been convinced that latterly, at least, the people have made but little good use of the books that have been distributed. More attention has, therefore, been given to direct efforts to preach the Gospel. Dr. Lane has made frequent trips away from Bangkok into different parts of the kingdom, for this purpose. Dr. Bradley has confined his labors more closely to Bangkok. At the commencement of the year, both Mr. and Mrs. Silsby were suffering seriously in health, and removed for a season to Singapore, to try the effect of a change of air. While there, the health of both improved, and they returned to Bangkok about the 1st of March. Prof. Silsby soon found his health failing again, and becoming convinced that neither he nor Mrs. Silsby could enjoy such health there as to permit of their laboring effectively, he concluded it to be his duty immediately to return to the United States. He left there in the spring, and is expected to arrive here some time in November.

Before Mr. Silsby left Bangkok, the Mission passed the following resolutions, and forwarded them to the Society's rooms:

Resolved, 1. That we express our judgment, that the providences of God indicate that the American Missionary Association should support a strong mission among the Siamese.

That relatively too much importance has been attached to the work of making and distributing books among the Siamese. The great work to be done at present is to preach Christ and him crucified among them.

The Executive Committee have not yet taken any action on the recommendation of the Mission, and probably will not, until the arrival of Prof. Silsby, as it is supposed he may communicate intelligence relative to the Mission and its prospects that the Committee should be in possession of, before deciding whether any, or if any, how strong a reinforcement should be sent to that mission.

It is difficult to understand the providence of God in relation to Siam, and the cause of Protestant missions in connection with that people.

The government is a despotism; and is in the hands of those who have entered the kingly office from the priesthood. The prevailing religion is Buddhism, a compound of infidelity and superstition. The government is intimately connected with it, and derives from it much of its support. And yet Protestant missionaries have, for more than a score of years, been permitted to live and labor in Bangkok, multiply for the Siamese, who are nearly all readers, arguments against their superstitions, and openly to preach the gospel of Christ in the ears of all who would hear. The missionary teachers have been invited to instruct, and are now actually instructing, in the palaces of the king, freely speaking their sentiments and urging their doctrines, and free liberty is given to them all to go everywhere proclaiming the lost condition of the people, and exhorting them to fly to Christ for salvation, and yet with scarcely any visible success among the native Siamese. Buddhism maintains its unlimited and undisturbed sway, or, if yielding at all, yielding only to infidelity, while it fearlessly, as though proud of its conscious strength, encourages the residence of its enemies at its very seat.

The missionary is very frequently made aware that many are acquainted with the letter of Christianity, the depravity of the race, the gift of Christ, his divinity and his atonement, and the necessity of repentance and faith; but the influences of the Holy Spirit are withheld, and the heart of the missionary is made sad by the conviction that the knowledge of the people will only increase their condemnation. The following extract abridged from one of Dr. Lane's letters will illustrate this:

"I met a man to whom I gave a gospel yesterday, and inquired if he had read it. 'Yes,' said he, 'I have read it, but am unable to discover what sin is. If it had said. Do not do this and do not do that, and put down its prohibitions in order. it would be well; but as it is, I see nothing.' I was giving an exhortation to him and a few others who stood by, when an old priest came along and stopped close to me. He listened for a moment or two, when he interrupted me, saying, 'Teacher! teacher! let me preach! I can speak the Siamese language better than you, perhaps. I think they do not well understand you.' He then turned, and gave a most eloquent and spiritual exhortation for about ten minutes. He at the first laid down many of the ground-doctrines of Christianity. The eternity of God, the depravity of man, redemption by Christ, and heaven or hell at last. Then he raised his voice as if to mimic the teacher's, and urged all who heard him to be wise betimes, and lay fast hold of such gracious provisions. 'To-day,' said he, 'take; for to-morrow will be what kind who can tell?' I listened to him with surprise, and was delighted with his eloquence. When he had concluded, he turned te me with an air of superiority, and said, 'Teacher, can you contend with me for the mastery in preaching?' I replied, 'You have spoken well, and if you had but a heart to believe and do as you have said. 'Ah! said he, 'not yet, teacher; not yet. It is the nature of man to have some religion, and every country has its kind. For you, teacher, to try and change the Siamese religion is fost labor. They will not take. ' He then said, 'I will take leave.' And as he went, all the rest followed his example. I turned and sat down under a tree, with a sigh in my heart and a tear in my eye, and thought, Oh! if I could speak in the Siameso tongue like that man, then I could preach to some effect. Oh! that God would raise up preachers from among this people, and let me work again in my native tongue. I was feeling very sadly on this account, but I arose and went on, comforting myself with these words: 'Not by might, nor by power, but by my Spirit, saith the Lord.' What if this priest shall horeafter rightly use his knowledge, and die in the faith, and rest with us at last in Abraham's bosom? Gracious Lord, I would then say, I thank thee that unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unscarchable riches of Christ."

How long shall things remain thus? How long will the Spirit be withheld? Is that whole generation given up to blindness that they may perish? and will there be a manifestation of grace only when the children are in the place of their fathers? or is God only delaying until the way is prepared for a mighty work, that shall sweep away every thing and every power that would now, doubtless, stretch forth its hand to quench in blood the first kindlings of Christian fire in the hearts of the Siamese? These, and similar questions, press with force upon the thoughts of every one laboring for the welfare of so singular a people.

Mrs. Bradley, in connection with some of the ladies of the other missions, still teaches in the palace. She occasionally visits from house to house among the Siamese, speaking of the things that pertain to the kingdom. It is probable that her labors among the lowly may first meet a reward; although Mr. Mattoon, of the Presbyterian Mission, writes thus hopefully of an inmate of the palace. He says, that a princess, who had died suddenly of the cholers, had before, by her apparent interest in Christianity, given a fresh and hopeful impulse to the work of instruction in the palace, prosecuted by the ladies of the mission. She had once said, "I

and my house will serve God, and go to heaven and be with you there." Of the sincerity and extent of her faith nothing could be positively judged; and as she had only heathen attendants in the hour of death, nothing could be learned of her last hours, except that she spoke but little, and seemed not to be conscious of the extremity of her danger.

The following little incident, taken from another of Dr. Lane's letters, shows that the people have some idea of God as an overruling providence. Dr. Lane and family had just passed through a season of imminent peril by water. He says:

"One of our boatmen is a Siamese lad, of about eighteen years. He lately came in from the country, and entered my employ. I found him entirely ignorant of the Bible and of our religion, and consequently took extra pains to instruct him. Among other things, I endeavored to impress his mind with the Bible truth, that God becomes the father of those who love and serve him, and is near to protect them under all circumstances of danger or trial. A moment ago, I stopped my pen to listen to a conversation he is now having with the stranger, at the head of the boat. After he had quite glowingly described the events of the storm of vesterday, the stranger replied, "Twas fearful truly. Did not your heart fall with fear?" 'No.' he replies. 'I was sick, that's all: I was not afraid. The God of the teachers saved us. It is written in their sacred book, that the God of the teachers takes care of his followers all the same as a father takes care of his children; and if it's like that, why be afraid? The teacher tells me that it is so truly, and perhaps it is. At least, I see that if their God had not helped us in the storm, we should all have been drowned.' The stranger replied, with an exclamation of surprise and admiration, 'And what sort of a God is it that can help when a hurricane is

One great defect in the Siamese character is the absence of all sense of responsibility to a higher than an earthly power. Though conscious that their hearts and their lives are all wrong, there is yet no sense of guilt. The gift of the Spirit, to convince of sin, of righteousness, and of judgment to come, appears not yet to have been made manifest among them. Our missionaries entreat that prayer for the descent of the Spirit may earnestly be made.

About the middle of January, 1853, the Executive Committee became aware that a difference of opinion relative to the essential character of Siamese servitude or slavery, existed among our missionaries in Siam; and that in consequence thereof, they had differed in action, on the subject of employing the subjects of that servitude to perform the needful work of their families or the mission. The first intimation of this nature that reached us, was contained in the following resolution passed by the majority of the Mission and transmitted to us:

"Resolved, That in carrying out the principles of our Association, as also our own principles, in reference to that form of slavery that exists here, we can neither employ master nor slave, to aid us in any form of labor, under any condition whatever."

This resolution was accompanied by another, disavowing, on the part of the majority of the Mission, all participation in the employment of the builder who erected Dr. Bradley's house. The Committee immediately communicated to Dr. Bradley their disapproval of what he had done, as an apparent violation of the principles of the Association, and received from him satisfactory assurances that he had not intentionally or knowingly violated those principles, and that although he did not regard Siamese servitude as slavery, he would carefully endeavor to comply with the expressed views of the Executive Committee. Having thus, as they supposed, settled this matter in full accordance with the principles of the

Association, and guarded against even a seeming violation of them, the Committee did not feel called upon to report it to the Association, or make it public. During the last year, a misapprehension of the case has obtained a wide publicity, calculated to injure the Mission and the missionary cause, and the Executive Committee felt called upon to make a public explanation relative to it.

It is due to Dr. Bradley to say, that he says he has carefully studied the laws of Siam relative to slavery, and compared them with the slavery of the United States—that he is satisfied that the system of servitude existing there is not correctly denominated slavery, and that an illustration of Webster's definition of that term does not exist in Siam. There are, he says, two classes of persons held in servitude in this government:

"1st. Persons sold in servitude to pay the interest upon their own debts, or the debts of their husbands or parents. 2d. Persons taken captive in war. I had the impression, and still have, that both these classes of slaves are allowed by the laws of the land to redeem themselves by paying the principal of their debts, (the interest being always paid by their services as slaves;) that a refusal on the part of the master to accept of such sums of money offered for the third time for their redemption, gives the slave concerned a right to go free. They are all allowed to speculate and trade and make money for themselves, so long as they do not take time which their masters require. I did not regard the servitude existing in this country as absolute slavery. Hence, I did not think it necessary to employ all the means against it that our patrons employ against slavery, as found in the Southern States. I did not see any very good reason for refusing to employ a man who holds persons in Siamese servitude, provided he does not employ unrequited labor on our work; nor any very weighty reasons against his employing his own servants on our work, provided he pays them due wages while thus employed.

"Phranai, my builder, employed some servants of this kind on my house. He promised, in writing, that he would pay all such servants due wages. He affirms that he did this, and this is corroborated by the testimony of some of those servants. I refused to let out my job to a certain other Slaimese builder, because he said he should do the work almost entirely by his slaves, and would not promise to pay them more than he usually gives them for serving him. He would have done my work for nearly a hundred ticals less than the man I did employ."

The Committee were strongly impressed with the belief that Dr. Bradley supposed he was fulfilling the great law of love in what he was doing in this matter, but they were aware that our other missionaries viewed that servitude differently, and wishing to avoid even the appearance of complicity with oppression, they enjoined it upon him to refrain from any such acts in future. We confidently hope that the practice of the Mission will be in conformity with the principles of the Association.

It may not be improper to add, that either through a misunderstanding of the feeling of the friends of Free Missions, or from some other cause, there is danger that the question of hiring slaves may assume an undue relative importance, so that when this shall be done away, the attention of the Christian public will be turned from an evil of greater magnitude that lies behind it, without which the lesser one could not for a moment exist. The great evil is that of recognizing slavery as having an innocent and rightful existence, and of counting as Christians, and suitable partakers of church privileges, those who are voluntarily connected with it in the relation of slaveholders. On these points we believe our missionaries in Siam have never swerved. The Executive Committee greatly regret that there has been any occasion to doubt the correctness of the practice of one of them on the other point.

HOME MISSIONS.

THE success of our Home Missionary operations during the year should inspire us with true and deep-felt gratitude to God who has smiled upon the labors of his servants.

While it is not in the vastness of numbers, nor the popularity of a cause that promise of immortality is found, it is ever matter of joy when true principles find increasing numbers of advocates, and the providence of God conspires to give them prominence and power. The principles of this Association are evangelical, reformatory, liberty-loving, and humane, in accordance with the law of God and the Gospel of Christ. The times are auspicious for the reception of these principles, in greater harmony, and in truer proportions, than heretofore. In political life, the power of freedom is at length felt, and ecclesiastical bodies and benevolent institutions either welcome liberty and humanity, or give unmistakable evidence that their claim can not be long resisted or evaded.

It should be noticed, with thanksgiving, that, while the country has been visited with the pestilence, and at some stations of our Home Missionaries great mortality has prevailed, not one of the missionaries has died, though some few have suffered from sickness for a time.

The outline of Home Missionary operations may be seen in the following

GENERAL TABLE:

Showing, in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Additions to the churches by letter.
- 6. Additions to the churches on examination.
- 7. Number of church members.
- 8. Amount of aid pledged for a year's service.
- 9. Number of church members pledged to total abstinence.
- 10. Amount of contributions to benevolent objects.
- 11. Number of Sabbath-school pupils.
- 12. Other particulars.

EXPLANATIONS.

In this table are appended to the names of the missionaries, in the first column, the following abbreviations to designate the auxiliaries by whom they have been employed, namely:

W. H. & F.

For the Western Home and Foreign Missionary Association at Cincinnati, Ohio.

N: W. H.

For the North-Western Home Missionary Association at Chicago, Illinois.

In several instances we have been obliged to give the entire number of all the Sabbath-school scholars in several churches and districts reported by a missionary instead of the number connected with each school; also, the number of members in two or more churches, in a few instances, is given together.

We omit, with few exceptions, statements in the Table on the advance of sentiment and action on the subjects of Anti-slavery, Temperance, Maine Law, etc., now so universally reported by our missionaries.

HOME MISSIONS. - SCHEDULE.

| MISSIONARIES. | CHURCHES AND MISSIONARY DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Additions by Letter. | Additions on Ex-
aminations. | No. of Members. | Dollars of Aid
Pledged. | Pledges to Total
Abstinence. | Contributions to
Benevolent Objects. | No. of Sunday-
school scholars. | OTHER PARTICULARS. |
|---|---|-------------------------------|------------------------------|----------------------|---------------------------------|----------------------------|---------------------------------|---------------------------------|---|------------------------------------|---|
| M. N. Adams | Cong. Church, Lafayette, Ohio Lat Free Presb. Ch., Traversa des Sloux, Min. Ter. Lat Cong. Ch., Belvidere, Ill. Lat Cong. Ch., Soscoe, Ill. Lat Cong. Ch., Shirland, Ill. Cong. Ch., Niles, Mich. | June 20, 1858 | 15 | 1
17
2 | 6 2 | 23
23
22
34
25 | 100
500
150
150
100 | | 87 25
65 00
16 00
60 00
40 00 | 15
80 | Now missionary to Kanzas. Interesting field. No church within fifty miles. Building houses of worship at Belvidere and Roscoe. No report received. |
| Wm. T. Bartle
N. W. H.
Henry Bates
W. H. & P.
Elihu B. Baxter | Ortho. Cong. Ch., Knoxville, Ill | June 1, 1853
Nov. 1, 1853 | 12
12 | 80
22 | 1 | 87
70
68 | 200
100
150 | | 180 00
72 00 | 60 | All sale of liquors abandoned in the place. Presb. church of 30 members united with this church. |
| George Bent
N. W. H.
E. C. Birge | and Branch, Ill. Cong. Ch., Victoria, Ill. Cong. Ch., Dundee, Ill. Huntley Grove Ch., Huntley Station, Ill. | Oct. 1, 1858 | 9 | 2 2 4 | 7
1
1 | 85
70 | 200
100
200 | all
4 | 15000 | 60 | Mostly engaged as a missionary at large. Revival of religion enjoyed. Erected a house of worship—cost, \$3000. Presches at 5 different places, |
| N. W. H. Do | Ch. Burlington, Knox co., Ill | June 1, 1854 | 12 | 8 2 | 2 | 18
25
18 | 200
800 | * * * * * | 40 00 | 225 | Erecting a house of worship. Some conversions. Much doing to promote Sabbath-schools. Pracaches at several places distant from each other. |
| Do | Pisgah Cong. Ch., Mercer co., Ohio Westfield, Wis. Crooked Lake, Wis. Free Cong. Ch., Ravenna, Ohio Cong. Ch., Sardinia, | Nov. 1, 1858
April 1, 1858 | 12 | 8 8 | 6 4 9 | 19
9
14
43 | 200
100 | | 18 88
25 00 | 12 | Building a house of worship.
Has labored with various discouragements.
Some conversions, and prospects improving.
Bevival of religion enjoyed.
No report. Removed to a new field, |

| | J. S. Campbell | Scott, Ohio | Oct. 1, 1852 | 12 | | | 1 | 100 | -1 | 1 | | No report received. | , |
|---|------------------------------|--|--|-------|-----|---------|-----------------------|--------------------------|----------|------------------------|------------|--|-------|
| | | 1st Cong. Ch., Conneaut, Ps | Oct. 1, 1858 | 12 | 5 | 8 | 54 | 100 | all | 70 00 | 87 | Many obstacles overcome. Several conversions. | |
| | | Cong. Ch., Bloomingdale, Ill | July 1, 1854
Nov. 1, 1852 | 12 | | | | 100
15. | | ks I | | No report received. | |
| | Nelson Cook
William Dewey | 1st Cong. Ch., Baraboo, Wis
Ch. Christ, Half-Day, Diamond Lake, Ill.
St. Paul's Cong. Ch., Rochester, N. Y
Free Ch., Albany, Ohio | Jan. 1, 1854 | 12 | 4 | 20 | 56
16
100
85 | 200
100
200
200 | all | 48 00 | 210
215 | Banner temperance town in the State. Revival at one station where he preaches. Interesting revival enjoyed. Preaches at several places, distant from each other. | |
| | W. H. A.P. | 1st Cong. Ch., Millburn, Ill | 107010-701070 | S. 44 | | | 78 | 200 | 62 | 68 47 | 180 | Adults unite in the Sabbath-schools. Revival. | 4 |
| | N. W. H. C. B. Donaldson | West-Jersey and Rochester, Ill | Jan. 1, 1854
Jan. 1, 1854 | 12 | 8 | 1 | 22
86
28
18 | 100
100 | | 5 00
50 00 | 85 | Preaches at several places. Several Sabbath-schools.
Churches erected or commenced at Sabula and Sterling.
Labors in many places. | EIGHT |
| | | Cong. Ch., Copper Creek, Iowa
Welsh Calvinistic Methodist, Chicago, Ill. | Oct. 1, 1853 | 9 | 12 | 9 | 52 | 200 | 40 | 41 00 | 100 | Promising field—church encouraged. | H |
| | Lucien Farnham .
N. W. H. | 1st Cong. Ch., Newark, Ill | Feb. 1, 1854 | 12 | 8 | 4 | 110 | 100 | all | 161 00 | 80 | and the state of t | NNA |
| | J. G. Fee | Cong. Ch. at Big Grove, Ill | THE RESERVE OF THE PARTY OF THE | | 2 | 16
2 | 22
44
85 | 800 | " | | 50
55 | Preaches in many places; establishing churches; "non-fellow-shipping" slaveholders, etc. | TAT I |
| | W. B. Fisk | Kanzas Territory.
Glade Ch., Ky.
Scaffold Cave, Ky. | Mar 1, 1858 | 12 | | 4 6 | 28
18
28 | 800 | ##
| | 80
20 | Labors in many places. Temperance and anti-slavery principles advancing. | LEPOI |
| | Do | Pleasant Run, Ky. Chs. at Clover Bottom, Union, Pleasant Hill, Ky. | | 1-3 | - | | 21 | | | - | 20 | J. | H |
| * | Andrew B. Frazier | 1st Presb. Ch., Burlington, Wis | April 1, 1858
May 1, 1858 | 12 | 8 | 11 | 88
41 | 200
100 | | 70 00
50 00 | | Interesting state of religion. | |
| | A. Gardiner
Geo. Gemmel | Huntingdon Ch., Brown Co., Ohio
Washingtonville, N. Y
Trin. Cong. Ch., Byron, Ill | Jan. 14, 1854 | 10 | | | 26
87 | 200 | all | 123 | 112 | Difficult field. Sabbath-breaking, and many errors prevail. Field no longer occupied. Completed a house of worship. | |
| | Do | Free Presb. Ch., Mercer, Pa
Do. Do., Harrisville, Pa | 1000 | 12 | 4 8 | 2 | 40
25
12 | 200 | 4 | 20 00
7 00
11 00 | 50 | Congregation increasing and prospects encouraging. | |
| è | J. Hallock | Do. Do., Neshaulc, Pa
Lake Zurich, Ill. | Dec. 1, 1858 | 6 | | | 12 | 75 | | 11 00 | | Evangelist labors in several places, | |
| | F. Hawley | Kentucky | July, 1858 | | - | 1 | | 800 | | 50 | | Missionary at large, in several counties. | 00 |

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Additions by Letter. | Additions on Ex- | No. of Members. | Dollars of Aid | Pledges to Total | Contributions to | Benevolent Objects. | No. of Sunday- | OTHER PARTICULARS. | |
|-----------------------------------|---|-------------------------------|------------------------------|----------------------|------------------|----------------------|-------------------|------------------|------------------------|---------------------|----------------|---|--------|
| 8. D. Helms | Cong. Ch., West-Union, Iown | Oct. 1, 1858 | 10 | 9_ | 1 | 10 | 250 | all | 111 | 00 | | | |
| C. Henseler
J. P. Hills | Long Island, N. Y.
Free Cha. of Parls, Charleston, and Pleas-
ant Prairie, Ill. | July 15, 1854
Aug. 1, 1858 | 12 | 26 | 4 | 89 | 800
200 | | 24 | 00 | 50 | Labored among destitute Germans. Commission expired. | EIGHTH |
| | 1st Cong. Ch., Plum Grove, Ill | | | 1 | -/ | 22 | 200 | | 50 | 00 | 25 | A young man intending to prepare for the ministry. | HT |
| Joseph Hurlbut
E. P. Ingersoll | 1st Cong. Ch., Litchfield, Ohio | Mar. 9, 1854 | 5 | 1 5 | 1 | 55 | 100 | | 150 | | 75 | | 4 |
| Jenkin Jenkins | Cong. Ch., Welsh Prairie, Wis. Ridgeway Welsh Cong. Ch., and Dover. Ch., Dane Co., Wis. | | - | 0 | 6 25 | 60
40
62 | 800
200 | | 94 | 00 | | Now laboring with the Welsh as a missionary et lavor | TAUNAL |
| | Chs., Babcock's Grove, and Dupage Cen- | | | | | 25 | 200 | | 17 1 | | | Preaches in many places. Revivals enjoyed. | 2 |
| J. P. Jones
W. G. Kephart | Welsh Cong. Ch., Rosendale, Wis
Cong. Ch., Albany, Ohio | Feb. 1, 1854
Aug. 1, 1858 | 6 | 7 | | 89
48 | 180
100 | | 81 (| | *** | Encouraging prospects. Several conversions. | PORT |
| | Cong. Ch., East-Pharsalia. N. Y | | | 4 | 1 | 40
14
25 | 50
180
50 | all | 5 (| | 40
50
70 | Preaches also at Wheatland. Some religious interest. | |
| Do | Free Cong. Ch., Chatham Center, Ohio
Cong. Ch., Raymond, Wia | | 12
5 | 4 | 1
4
1
7 | 86
55
69
20 | 100
150
200 | all
" | 88 4
111 (
175 7 | 10 | TOO | Several members of the Church have emigrated West,
interest in c'hristian education.
Eevival of religion. Much interest in Sabbath-schools. | 1 |
| James McChesney. | Cong. Ch., Pawpaw, III. Free Chs., Quasqueton and Newton, Iowa Cong. Chs., Babcock's Grove and Dan-
by. III. | April 1, 1854 | 4 | | - 1 | 12
17
26 | 400
200 | all | 40 0 | 00 | - 1 | Has preached at many places. Missionary at large, mainly. | |
| M. N. Miles | Cong. Ch., Metamora, Ill. | Oct. 1, 1858 | 12 | 8 | 1 | 62 | 100 | all | 112 0 | 00 | 150 | A large portion of the population professors of religion. | - " |

| Danl. K. Miller | Lisbon, 111 | Oct. | 1, 1858 | 1 | 1 | 1 | 1 | 1 | | 1 | r | Evangelist, labors much in protracted meetings. |
|---|--|--------------|--------------------------------|----------|--------------|-------|----------------------|--------------------------|----------|-----------------|----------|--|
| N. Miller | Waupun & Springville Ch., Waupun, Wis Cong. Chs. of Fulton and Lyons, De | Mar. | 1, 1854
1, 1858 | 12 | 1 | 2 | 22
52 | 200
200 | all | | 85
40 | Preaches at several places in the vicinity. Labors extended; field interesting. |
| H. M. Nichols | Witt, Buena Vista, Iowa. Minnesota Territory | . May | 1, 1858 | | | | | 200 | | | | No report. Commission expired. |
| Horatio N. Norton. | Lodi, Ill | . May | 1, 1854 | 12 | | | | 250 | | | 45 | Preaches at several stations; some encouraging prospects. |
| L. Parker J. H. Payne Giles Pease | 1st Cong. Ch., Bloomfield, Ill | July | 1, 1854 | 12 | 10 | 8 | 20
40 | 150
250
80 | all | 60 00
280 00 | 40 | Erected a house of worship. Left to labor in Iowa.
Preaches also at Jefferson; Sabbath-school in each place.
No further aid needed. A revival since the close of his |
| Saml. Penfield
Thos. Phillips
Geo. G. Poage | Union Cong. Ch., Penfield, Ohio
Welsh and English Ch. at Caledonia, Wis
Pleasant Hill Ch., Huntsville, Ohio | Mar. | 1, 1854 | 12 | 11 | 8 | 56
58
27 | 100
200
150 | 45 | 8 18 | 115 | Preached 450 times, and travelled 2000 miles. Preaches at six places in the vicinity. |
| W. H. & F.
Calvin Porter
A. B. Pratt
L. Radcliff | Fairfield Ch., Compton, Ill. Cong. Ch., Genesee, Mich. Cong. Ch., Cambridge, Pa. | Ang. | 1, 1858 | 12 | | | 18
28 | 100
100
200 | | 26 00 | | Commission expired. |
| A. S. Rankin W. H. & P. | Free Presb. Ch. of Miami, Clifton, Ohio. | Jan. | 1, 1854 | 7 | - | 2 | 17 | 200 | all | 850 00 | | House of worship erected. Commission expired. |
| | 1st Cong. Ch., Howell, Mich | July
Oct. | 1, 1858
1, 1858 | 12
10 | 2 | 12 | 28
81 | 200
100 | | 8 29
23 24 | | Churches many miles distant from each other. |
| J. E. Roy
L. A. Sawyer | Brimfield Cong. Ch., Ill | Sept. | 1, 1858 | 11 | 10 | 9 | 56
86 | 200
150 | " | 65 00 | 65 | Erected a house of worship. Several conversions. |
| Geo. Schlosser | Free Cong. Ch., Lake Mills, Wis
Free Ch., Ottawa, Ill. | July | 9 1858 | 12 | 8
10 | 9 | 45
75 | 150
300 | ** | 46 60
150 00 | | Sabbath observance better. Interests of religion improving.
Erected a house of worship. Revival. |
| Geo, Smith | Union Cong. Ch., Williamsfield Center
Ohio. | Jan. | 1, 1854 | 8 | | 9 | 45 | 80 | u | - | 50 | Revival in one district. |
| L. E. Sikes
Jas Steele | 1st. Cong. Ch., Wayne, Ill | Linky | 8 1859 | 7 | 4 | 2 | 48
60 | 200
150 | all | 56 50
101 87 | | Commission expired. Many difficulties in this field. |
| Wm. Strawn
Thos. Tenney | Free Union Ch., New Michigan, Ill
Free Cong. Ch., Bristol, Paris, and vicin
ity, Wis | - Feb. | 1, 1854 | 12 | 6 | 5 | 84 | 150
200 | | 100 00 | | Building a house of worship. |
| David Todd
John Todd | Cong Ch Providence III | Nov. | 1, 1858 | 9 | 1 | 2 | 42 | 100
150 | " | 85 00 | 80 | Preaches in several places. Revival. |
| S. H. Thompson | Dawsenburg, Iowa. Cong. Ch. of Parma and Greece, N. Y. lat Cong. Chs. of Dane & Middleton, Wis Cong. Ch., South-Bristol, Wis. | May | 1, 1854 | 12 | 8
1
16 | 5 2 8 | 75
21
19 | 50
200
250 | all | 12 00 | 66 | Encouraging prospects. Encouraged, though many difficulties to encounter, Revival in one district. Preaches in many places. |
| H. G. Warner | Cong. Ch., Carthage, N. Y. 1st Cong. Ch., Jericho & Little Rock, Ill 1st Cong. Ch., East-Berkshire, Vt. Cong. Ch., Henry, Ill. | July
Nov | 1, 1854
12, 1858
1, 1858 | 12 | 5 | 24 | 90
47
41
28 | 200
150
100
200 | all
" | 79 71
80 00 | 77 | Revival of religion at Little Rock.
Iniquity abounding, but the Church hopeful.
Erected a house of worship. |

EIGHTH ANNUAL BEPORT.

OUSD NO PALE SUTARE

The second of the second of the second median control and the

| 100 | |
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| led.) | |
| (Continued.) | 9 |
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| OTHER PARTICULARS. | Evangelist, engaged in protracted meetings and revival Preached in many very destitute places. 40) Preaches to five churches, and at several other points. vivals or religion; numerous converts. 100 Commission expired. Building a house of worship. 5 09 100 The number given of Sabbath, scholars is for both Church Missionary at large in Kentucky; now at Etpley, Oblo. |
|--|--|
| No. of Sunday-
school scholars. | 100 |
| Contributions to
Benevolent Objects, | 8 |
| Pledges of Total
Abstinence, | ₹ 55°°° |
| Dollars of Aid
Pledges of Total
Abstinence. | 100 100 100 100 100 100 100 100 100 100 |
| No. of Members. | 9825 4584 |
| Additions on Ex-
aminations | - |
| Additions by Letter, | * c100 4 00.4 |
| Months of Labor
Reported. | + 8 8 8 8 8 8 9 6 9 6 9 6 9 6 9 6 9 6 9 6 |
| DATE
COMMIS-
SION.
Months of Labor
Months of Labor | April 1, 1888 8 June 1, 1884 8 May 1, 1864 12 April 1, 1888 19 April 1, 1864 12 Dec. 1868 9 |
| CHURCHES AND MISSIONARY
DISTRICTS. | E. E. Wells Bloomfold, III., Calhoun Co., III. April 1,1889 B. V. S. Williams Schlod Cong Chi., Calhoun Co., III. April 1,1889 B. V. W. Williams Cong. Chi., Benton & Kalanazoo, Mich. May 1, 1884 I. S. Cong. Chi., Benton & Kalanazoo, Mich. May 1, 1884 I. S. Cong. Chi., Benton & Kalanazoo, Mich. May 1, 1884 I. S. Graph Child |
| MISSION ARIES. | E. E. Wells I. S. Williams W. B. Williams W. B. Williams J. G. Wilson J. G. Wilson Do. Doall Worth |

SUMMARY OF RESULTS.

| The number of ministers of in the Home field | | DMM: CHAPTE | SHALL STORY | BO W. CA. 100 | | | | THE PERSON NAMED IN | ion | 64 |
|--|-----|-------------|-------------|---------------|---------|-----------------|-------|---------------------|-----|-----|
| By the North-Western H.
By the Western Home a | ome | Mission | ary A | ssocia | tion, A | uxilia | ry at | Chica | | 23 |
| a | | roteigh | | (E) (G | | Contract to the | | 1 | | 15 |
| Total,
Colporteurs in Kentucky. | | 14.1 | | | 1- 10 | al II | | 1. | | 102 |

They have labored, with few exceptions, in the North-western States and territories, and in Kentucky and North-Carolina, and we are now commencing missions in Kanzas.

Most of the missionaries are pastors, and some have several churches under their care. A small number are missionaries at large, evangelists, traversing large sections of country, preaching to many feeble churches, and to all people as they can have opportunity, and aiding in the organization of new churches. During the year our missionaries have established many churches and have labored extensively in promoting revivals of religion in their own and among other denominations.

The results, as near as can be ascertained from the reports of missionaries, are as follows:

The number of members of the churches, under the care of our missionaries, is

The additions, during the year, to the churches by profession of faith are 283, and by letter from other churches, 287.

During the year considerable numbers of the churches and stations have been visited with refreshings from the presence of the Lord. Revivals are reported by the missionaries, and upwards of four hundred souls, it is believed, have, under their ministrations, been converted to Christ.

Nearly all the members are pledged to total abstinence from intoxicating drinks, and, as a whole, constitute the truest anti-slavery churches in the country. Twelve of them have erected houses of worship during the year, some of whom have received aid from the Congregational Building-Fund.

The number of Sabbath-school scholars connected with the missionary churches and stations is 5218.

The contributions to benevolent objects, (not local,) reported by the missionaries amount to \$3701.66.

STATES EAST OF OHIO.

From our general Table, it will be seen that only twelve of our missionaries have been under commission this year in States east of the State of Ohio. The necessities of many weak churches in those States are fully appreciated, but the overwhelming claims of the West and the South are so much felt by our contributors, that no very considerable or relatively greater sum could be expended at the East by the Executive Committee with their concurrence.

The Puritan Congregational Church, of Sandwich, Mass., in view of their increased ability, in October last, at the time of the expiration of the commission of their pastor as our missionary, voted to sustain him without aid. They have since been blessed with a very precious revival of religion.

We have now but one missionary in New-England. He is located at East-Berkshire, Vermont. The large number of French Canadians residing in the town, and subject to Gospel influences, together with other circumstances, give to this field and to the efforts of the church and our missionary, peculiar interest. We present from his annual Report the following extracts:

"There is almost a constant drain of the New-England population, by emigration to the West. One-sixth of the members of the Congregational Church here, have removed from the place and taken letters of dismission during the past nine months." This produces a depressing influence upon those that remain; and, as you can conceive, it must affect the minister and his family more or less, especially where the church and society are small. But still our congregation on the Sabbath holds its own, and rather increases. Our Sabbath-school more than keeps its numbers good; it has received a fine accession during the past few weeks—in part from French families who reside here. There is a large population of French scattered over this section, who are permanent settlers; and then there is a constant influx of French from Canada—persons who come over the line to obtain work. Nine-tenths of the hired persons in this part of the State are French. The French here are rather inclined to Protestantism. They are not directly under Roman Catholic influence now. They have been so long here that the parents understand our language tolerably well, and most of their children, from their association with Yankee children, can talk the English language fluently.

"I think this place the best location for a mission designed to benefit the Canadian French that can be found anywhere on the line between the United States and the Canadas, provided there can be a public school connected with the mission."*

In the State of New-York, the St. Faul's Street Congregational Church at Rochester, under the care of our missionary there, was blessed with a revival of religion during the last winter. The united heads of several families were among the converts, and some twenty persons were added to the church. Two other churches in this State are now enjoying the precious results of revivals that occurred early in the year, previous to the commissions of the ministers by us, and their prospects are now cheering.

There are some sections of this State specially requiring the labors of faithful evangelists, and there are also numbers of feeble churches that should be aided. It is hoped that evangelical Christians of different denominations in the State, and especially that churches of ample means in the vicinity of those churches requiring aid, will make efforts to supply their deficiencies.

Our missionaries in Western Pennsylvania, occupy a field of much interest. In some districts prejudice has been general, and opposition peculiar. Not

enly the fidelity of the missionaries and that of their churches to anti-slavery, Temperance, and practical Christianity, but their presentation of pure evangelical doctrine, brought upon them the ridicule and special hostility of the varieties of errorists abounding in the region. Yet in these circumstances they have constantly gained in influence—their congregations have increased—some souls have been converted to Christ, and the prospects are encouraging.

OHIO, INDIANA, AND MICHIGAN.

THE number of missionaries who have been under commission in these States, is 22, of whom 13 have been under the direction of the Western Home and Foreign Missionary Association, our auxiliary at Cincinnati.

In Ohio, there have been employed 17; in Indiana, 1; and in Michigan, 4 missionaries.

OHIO.

Ohio, being the oldest State of the North-West, is generally well settled, has great political power, and possesses much wealth. Her large cities, Cincinnati at the south, and Cleveland on the north, together with other commercial emporiums of less size, are among the surest indications of the thrift of her large population. Her direct intercourse by steamers and other vessels on the lakes at the North, and on the Ohio river South and South-west, together with the main Railroads connecting with the East and the West give to her citizens great facilities. Her institutions are comparatively matured, and bear the impress of the founders of the State, who were largely from New-England, New-York and Pennsylvania, and to some extent, at the South-east, from the border slave States. A considerable foreign population is found in her cities, and scattered over various sections of the State.

She has the influence of Colleges and other seminaries of learning, and common schools long established, and all varieties of religion and character are found in her diversified population.

Important as some intelligent minds in Ohio may regard the high culture and moral elevation of the masses, and her relations to the country, it is evident that the love of wealth, and the stupefying tendencies of the moral, political and religious errors and practices prevailing, prevent the just appreciation of her responsibility. Bordering as Ohio does for several hundred miles on slave States, and possessing the means of exerting immense power upon slavery, the whole State should be moved to an effort to influence her neighbors to freedom, and to protect her own citizens from the violence and demoralizing influence of slavery. Recent events indicate that Ohio will soon take stronger ground on this subject. The missionaries of the Western Home and Foreign Missionary Association, our auxiliary at Cincinnati, have done much to awaken a right spirit on this subject, on the temperance question, and the Sabbath, and in opposition to every iniquity. The American Reform Tract and Book Society, at Cincinnati, might exert a vast influence against slavery and other moral evils throughout the country, could its funds be greatly increased by its friends in the State and elsewhere.

In some instances, revivals of religion have taken place during the year, in connection with the labors of our missionaries in this State, and the hands of the true-hearted have been strengthened. The continual emigrations to the far West operate sadly against the interests of feeble churches, and often are the cause of their requiring aid in the support of their ministry.

^{*} A mission was, he says, established there for the French Canadians a few years since, but failed from the unfitness of the principal.

One of our missionaries writes, Nov. 1853:

"Our church has been much encouraged by the aid furnished by the A. M. A., and also by the promise of \$300 from the Cong. Ch. Building Fund, to assist them in building a new house of worship.

"Our Sabbath-school has also been larger, more uniform, and more interesting than before. A weekly prayer-meeting has been sustained during the summer.

"I have usually preached or lectured from two to five times during the week, including the Sabbath exercises; have heard a class of elderly ladies in the Sabbath school; superintended our centre district school some six weeks, last spring, teaching some two and a half hours a day, thus finishing a term for a teacher who was dismissed. Have been chairman of the town Board of Education Committee on books to be used in the schools throughout the town; and appointed by the Board to visit all the schools in town, report to the Board the state of the schools, and recommend any changes. I receive but little for this; yet I have consented to do it, because it brings me so much in contact with the children, and gives me an influence over them, and for their good.

"My forenoons I aim to devote to study; my afternoons and evenings to visiting, manual labor, reading, attending meetings, &c.

"Pardon me if I have been too particular in this report. It occurred to me that you wanted to look in upon your missionaries, and see how they spent their time."

From a missionary's report:

"In the commencement of the year, there was a partial revival of religion in the neighborhood, which resulted in the addition of some members to the church. Considerable interest was manifested in it by the members of the various denominations of Christians. The people of this town are generally in favor of the temperance cause, and the Maine law. One of the articles of our church requires that no member shall either use or sell intoxicating drinks. The church is decidedly anti-slavery, and deeply sympathizes with the slave. Its separate existence was originated by the anti-slavery question. We have a weekly prayer-meeting, in which the cause of the slave is not forgotten. Almost the entire population of this place is of eastern origin. Our people are favorably disposed towards morality and religion; and many of them are pillars in the churches. But the young do not come up to the standard of the fathers. Too many of them are characterized by gayety, frivolity, and fickleness. Indeed, the characteristic of many townships of this region, in this day, is instability and changeableness.

"Much patient labor, and larger baptisms of the Spirit, are needed to revive the languishing piety of these places."

Another missionary writes:

"The temperance cause is strong, and the anti-slavery cause has but little opposition. There is but one place in the township where liquor is sold, and that secretly, and only in small quantities. The spirit of caste is pretty well exorcized from the community, and entirely so, I believe, from the church. The monthly concert for the heathen, as well as for the slave, is regularly kept up, and the outward morality of the people here is as good, perhaps, as could be found in almost any place.

"Our congregation, in accordance with the recommendation of our Synod, has established the practice of keeping a 'poor fund' for the relief of their own members who may providentially be brought into circumstances of want; thus removing one of the strongest temptations for uniting with secret societies."

Another missionary reports:

"My time has been occupied in preaching in several places. For more than four months after my commission, I employed a portion of my time in P., about twenty-four miles from this place, in a free church. I continued to labor here until Brother K. took charge of the church. During my labors there, in connection with Brother K., we held a protracted meeting which resulted in a precious revival. God's people were greatly blessed and strengthened, and some eight or ten were hopefully converted.

"I have two places on R. Creek, which is emphatically missionary ground; no part of the West has been so neglected and overlooked as this. Satan has been active enough in doing his part, for the people have been taught any thing but the truth—Campbellism, or Newlightism, and any thing but Christ and him crucified. We have commenced a Sabbath-school that promises much good; they have also a temperance organization. I preach also at the V. Furnace. This is a region of iron ore, and furnaces have been erected and are going up in all directions: families are coming in from all parts. At this place they have collected about twenty dollars for a Sabbath-school library. This is doing well for this class of people. There are some warm friends of the temperance cause; no drinking allowed about the furnace. There are a few Roman Catholics here. We have been much hindered in our work for lack of a suitable house of worship. One is now raised and will soon be finished. Few places have stronger claims for Christian sympathy and aid. They will have preaching of some kind. Shall they have truth or error? Society is in a forming process, which makes Christian effort doubly important. All the places I have mentioned have families and individuals belonging to anti-slavery churches who greatly desire a pure Gospel to be preached unto them."

INDIANA.

We have but one missionary in Indiana. Its entire southern boundary is the State of Kentucky. Its contiguity to a slave State gives it additional interest as a missionary field. The cause of freedom and also of temperance is advancing. Colleges and schools are promoting general intelligence, but with all the varieties of the population there are found evils abundant which the Gospel only is adapted to remove.

FROM OUR MISSIONARY IN RANDOLPH COUNTY.

"There are also other points where I expect to organize new churches shortly, on free principles. My dear brother, there is a great work to be done here; and the prospects of usefulness are constantly widening and increasing. There is an increasing interest on the subject of religion at all the points at which I preach. In my visits and labors, as a missionary, I have much to endure. In order to meet my several appointments, I travel, on horseback and on foot, over 700 miles quarterly, and preach, during the same period, over 50 sermons. In order to meet some of these appointments, I am obliged to travel, some days, more than 20 miles, and preach three times.

"The country is filling up fast, and the settlers are mostly from the eastern and southern States. There is a deep and growing interest felt in Indiana, on the subject of temperance, and we will no doubt pass a Maine law at the next session of our Legislature, and also one for the observance of the Sabbath, which is now much desecrated. The anti-slavery sentiment is strong, and rapidly on the increase among the churches and people.

"Much attention is paid to education. The colored people have two settlements in Randolph county, and at present number several hundred, possessing some of the finest farms in the county. They also have a Seminary of learning, and land connected with it, which the students cultivate. The Rev. Mr. Tucker, a Congregational minister, has had the charge of it for several years past. He is well qualified for that station, and has made great sacrifices in the discharge of his duties as principal of it. The last term, which has just closed, the number of students, white and colored, has been upwards of eighty."

MICHIGAN.

We have employed in Michigan four missionaries. The population is largely from States east and south of it, though made up in part from foreign immigration. Notwithstanding her literary and Christian institutions, and in the main a corresponding degree of intelligence and moral influence, there

is an amount of ignorance, error, and immorality which demands the efforts of the good to remove. The location of Michigan in contiguity with Canada, the Lakes, and the West, gives it importance not only in a commercial point of view, but as a field for missionary effort and influence. Her principal city, Detroit, is enriched not only by an enlarging commerce, but by some men who possess the missionary spirit, sympathize freely with the slave, and delight in the opportunity to pass the panting fugitive along to Canada and to provide for his comfort and establishment. It is a pleasant thought that now as the great Central Railroad is conveying its thousands of passengers through the State, East and West, and is connected with lines from the South, the fugitives are coming as on the wings of the wind to be passed over to her Majesty's dominions, the home of the free.

EIGHTH ANNUAL REPORT.

One missionary in Eaton county, in describing the destitution and need of missionary labor in that region, says:

"There is no house of public worship within ten miles, belonging to any denomination whatever. The Congregational church here have taken measures to secure a lot, and erect thereon a suitable place of worship. Nearly all our members are in quite slender circumstances, and have taxed themselves fully up to their ability for the erection of the house. We have nearly \$1100 subscribed for this purpose.

"The people are generally moral, in the common, loose acceptation of the term; but there is very great laxity in the observance of the Sabbath. Scarcely a pleasant Sabbath passes that we are not startled by the report of the hunter's rifle while on our way to church."

Another missionary, in Genesee county, writes:

"A very strong anti-slavery sentiment prevails in our Association; and, at our meeting in June last, strong anti-slavery resolutions were passed. The same might be said of most of the Associations in the State. At the meeting of the General Association of Michigan last spring, at Detroit, this feeling was very manifest, and nearly universal among its members. The American Missionary Association was spoken of, and recommended to the patronage of the churches.'

WISCONSIN, AND MINNESOTA TERRITORY.

The Association has had under commission in Wisconsin, during the year, sixteen missionaries, four of whom have Welsh churches, and preach to their brethren in many places in Welsh, and also to various congregations in the English language. A number of revivals of religion have been connected with the labors of our missionaries. Several churches have been organized, and a number of houses of worship have been erected or are building. The institutions of religion and morality are generally regarded with an increasing interest, giving much encouragement for the future, notwithstanding the many powerful opposing influences. Much is doing for education and for Sabbath-schools. Many interesting and striking cases of conversions, of old and young, have been reported; backsliders have been reclaimed-and the family altar has been set up in many households. The year has been signalized by great progress in the cause of Temperance, and by universal efforts in behalf of the Maine Law.

The change that has taken place on the subject of slavery generally in the free States, since the passage of the "Nebraska and Kanzas Bill," has, in connection with the attempt to enforce the "Fugitive Slave Bill," and to inflict its "pains and penalties "upon citizens of Wisconsin, aroused the people to a determined hostility to slavery; and neither to the church or the state in Wisconsin, can the slave power now look for support.

The missionaries who have been laboring in darker times for the slave, are now

rejoicing in the confidence that the moral and political power of the State will hereafter be wielded for the overthrow of slavery in the nation.

The increase of the population by immigration is rapid. A large proportion of the immigrants are from the eastern States. The German population is large, particularly in the city of Milwaukee, and the Roman Catholics are numerous. To a great extent the foreign population exert an influence against the Sabbath. temperance, and evangelical religion; but the Welsh, and not a few other foreigners, heartily sympathize with our institutions and religion.

In the late struggle for the Maine Law our missionaries contended manfully. One of them writes:

"The strength of the opposition lay in the cities and villages. Money and liquor were used freely to obtain votes; and threats and abuse were freely used to intimidate the friends of law. Our foreign population, with honorable exceptions, especially among the evangelical protestant Christians, are opposed to the Law. In the contest, divine truth has been brought in conflict with avarice and deprayed appetite: it has pressed minds seldom reached; great principles of law have been explained and applied to existing evils, and conviction followed in their application to the liquor traffic, so that now we can apply them to slavery and other forms of sin with great effect. Abundant evidence has also been given in this contest of the value of a faithful gospel ministry: also, that the church, under God, can mould the public mind at their will, and that with confidence in God, and the power of his truth, 'one might chase a thousand, and ten put ten thousand to flight."

We add two extracts from the correspondence of our Welsh missionaries:

"During the last four months, I have preached in twelve of our small churches, and held conference and prayer-meeting in the week time. My visits were wel-

comed everywhere, as a general missionary.
"Our Association contains eighteen churches, and according to the Report on the Narrative of Religion within our bounds, we have five hundred and two members in good and regular standing; the increase for the last year is one hundred and three. Our late meeting continued for four days. The audience was very large; from one thousand to twelve hundred present. We were favored with four ministers from other States, and were in all thirteen ministers. Twenty-three sermons were delivered and a conference held.

"The Americans-native-said that the Welsh were more numerous than they had supposed, and that we had the pure Gospel in its simplicity. The power of God was visible. The preaching was marked with love to immortal souls, earnestness, and simplicity. We hope the seed sown will bring forth fruit to the glory of God and the salvation of many souls.

"I have been engaged in preaching at the dedication of four meeting-houses. The first, six miles south of Racine, in the country; another at Exonia, six miles east of Watertown; another at the Blue Mounds; and the other at Dodgeville. These meeting-houses are complete, and they are all paid for.

"We have over ten thousand Welsh scattered in different settlements in the State, and the majority are much attached to the Gospel ministry."

Another missionary writes:

"A Welsh Congregational Church was organized on the 19th and 20th of April at Dover. It was a melting time. Fifteen united in covenant with the Lord, and with each other, and more are expecting to unite soon. The Lord has indeed been with us at Dover. Many of the most profane and profligate are now rejoicing in God, and are sitting in their right mind at the feet of Jesus. The devil has had entire control of the place. It was proverbial for its various kinds of vice and wickedness. But now what a change! The streets are still on the Sabbath, except at the hour of meeting, when they are thronged with people going to worship God, on his blessed day. While we are worshiping in the schoolhouse, the crowd is so great that many of the brethren retire to private houses, and hold prayer-meetings for the blessing on the word.

"Three miles east of Dover, where I have been preaching, the Lord has poured out his Spirit, and several are converted to God. The Lord has indeed turned away our captivity; the waste places are built up-blasphemy is turned to praise -cursing to praying-night to day-and the blessed day of the Lord to visit his people has come."

MINNESOTA.

WE have but one missionary in this territory. Emigration to Minnesota is rapid and large. Not only are the emigrants from the Atlantic States and from Europe, but they flock from the older States of the North-west, as if determined to be on the utmost verge of civilization. This tendency and the consequent rapid increase of the territory imposes upon the friends of Christ the duty of immediate effort to aid the population with the institutions of the Gospel.

OUR missionary at TRAVERSE-DES-SIOUX, under date of Dec. 2, 1854, after giving an account of the organization of their church-Free Presbyterian-the

week before, under favorable auspices, writes:

"At the first meeting of the church-session, some three were received on examination, making in all thirteen members at present associated together for the worship and service of God in this place. The communion of these friends of the Saviour on Sabbath was solemn and deeply interesting. Jesus, the master of the feast himself, was evidently with us, feeding, comforting, and strengthening his

"There are others who contemplate uniting with us so soon as they shall have

obtained letters from the churches whence they came.

"There are also many others in our midst who have attended the means of grace. and have seemed to be very near the kingdom, whom we do hope ere long to see submitting themselves to God, according to the Gospel, and professing their faith in

"Oh! for a gracious out-pouring of the Spirit. You will no doubt feel a deep interest in this little nucleus-this oasis in the desert. To some it would seem like a day of small things with us; but to the eye of faith, there is no feature of it little or despicable, unless it be the means, and even that renders the power of God the more conspicuous and glorious. To Him be all the glory."

In March, he writes:

"For some months, I have been preaching to respectable and attentive congregations at La-Lure, nine miles below this, on the opposite side of the Minnesota River, every fortnight, on Sabbaths. I wish you could send a missionary to that place. I have recently visited Mankato, a town fifteen miles above this, on the opposite side of the river: it is a place of great promise. In respect to the importance of that place ultimately, there can be but one conclusion. * * *

"Where are all your men, looking for a place, or waiting for a call? Get hold of them, dear brother, and SHAKE THEM, and tell them for me that it is all place out here, and that every breeze brings a call, whether it comes from the north, south,

east, or west of Traverse-des-Sioux."

FROM THE ANNUAL REPORT OF THE MISSIONARY.

Nearly six hundred dollars are subscribed for the erection of a house of worship at Traverse-des-Sioux. This is about the extent of our ability to help ourselves. until inspired afresh by aid from abroad and from above.

Our church-now consisting of twenty-three members-has been gaining a deeper and stronger hold upon the confidence and sympathy of the people generally of this section of country, and the prospect of our enlargement, at no distant day, appears good.

There is no other church organization as yet within fifty miles of this place. The people who come in pursuit of homes in these parts are generally moral: a good share of them are, or rather have been, professedly religious.

Comparatively few of the emigrants to this part of Minnesota are foreigners. It is, however, true that we have representatives from almost all parts of the Euro-

pean world, some of whom are Catholics.

Although great progress has been made in respect to the general observance of the Sabbath, during the last twelve or fifteen months, still Sabbath desecration prevails to an alarming extent here and throughout the Minnesota Valley.

Our distinctive principles as a church, touching American slavery, shares the interest and sympathy of the best portion of the people here; and the public senti-

ment is, that THIS is not the clime for slaves.

The temperance cause has been blessed here, and the unanimous voice of its friends is. "Give us a Maine law." We anticipate warm times at the October

A good share of interest in the cause of education is manifested by the people generally, but as yet the country is so new and so sparsely settled, that few schools have been sustained during the past year. A double amount of public lands has been appropriated to school purposes in this territory—the hope of Minnesota.

The monthly concert is observed by this church with interest, and the slave has

not been forgotten at the throne of grace.

Worldly-mindedness, claim and claim-making, town-making, and speculating in lands, stock, etc., infidelity and universalism, are rife, while all sorts of schemes to make money and seize upon property, even at the sacrifice of the great principles and rights of society, are laid and prosecuted to a fearful extent throughout this country, into which the tide of emigration is pouring from every quarter of the

God speed the right and rebuke the wrong.

ILLINOIS AND IOWA.

In these States the Association and its auxiliaries have had under commission

In Illinois the number was 39, of whom 22 have been under the direction of the North-Western Home Missionary Association at Chicago. To this auxiliary the State of Illinois, especially, is greatly indebted in every important religious, moral, educational, and benevolent interest. The rapid advancement of this great Prairie State within a few years past in population, agriculture, commerce, and railroads, taken in connection with its geographical location and the influence of its principal city, Chicago, gives it peculiar advantages as the focus of the North-west, and the high-way of travel for the multitudes pressing to that wast region of country.

The population is mainly composed of emigrants from the Eastern and Middle States. The German population is large, and foreigners of almost every nation are scattered over much of the State; very many of whom are Roman Catholics. In the southern part of the State a large proportion of the people were originally from Kentucky, Virginia, and some other of the slave States. As might be supposed, a State, and comparatively new country, made up of such a variety of classes and people, must be a field for extended missionary effort. Here are found evangelical Christians and churches, and all other forms of religion; and every kind of irreligion. Here are colleges and schools, and already, at many points, is found a high degree of intelligence and civilization; and here, again, is ignorance and demoralization. As in most of the States, spiritualism, semi-infidelity, and, in some instances, unblushing infidelity and blank atheism, exist. In these circumstances—which are in the main the same in all the West-how great is the work to be done, and how difficult

the labors of the Christian missionary | But progress has been made. Society has made advances in education, morals, religious privileges and influence, and in temperance and human rights. To all this the home missionary has contributed largely. Houses of worship have been erected in several places where our missionaries are laboring, revivals of religion enjoyed, and several churches formed.

We make some brief extracts from the reports and correspondence of the mis-

FROM A MISSIONARY IN OTTAWA COUNTY.

"We have been specially blessed for the last two months. Our congregations have greatly increased; the attendance at our weekly meetings more than quadrupled; the spirit of prayer for Zion's prosperity, and for growth in grace, has been fervent and persevering; a few of the old members were led to abandon their former hope, and to seek the Lord with all their heart; all the members, save a very few, have been greatly revived; 13 have united with the Church-2 males and 11 females; 2 by letter, 6 by profession, and 3 by examination. These last have been professors, but had lost their membership by long absence from their churches. Six adults have been baptized, and 2 infants. This encouraging state of things still continues, and we pray may always continue, increasing more and more, until this divino leaven shall leaven this entire city."

FROM THE ANNUAL REPORT OF A MISSIONARY IN CLARK COUNTY.

"There have been no revivals of religion in this region for some years past, and the state of morals is very low, and exceedingly painful to the mind of the true Christian; but a restraining influence has been manifestly exerted by the regular preaching of the Gospel, and the calm and steady influence of some Eastern emigrants. There is much less of profanity and Sabbath-breaking. Some individuals who have been accustomed to labor in the harvest-field on the Lord's day, have this year desisted from it. Just before the harvest commenced, I preached expressly upon this subject, and the result has been good. There is a general call for the Maine Law, except from the Irish Catholics, and a few sordid money-seekers. The anti-slavery cause is becoming strong and popular. The position of professors of religion in our denomination is, No fellowship with slavery, either in Church or State. And this position is gaining popularity among all classes. There is a considerable number of foreigners residing in this vicinity; most of them are Irish Catholics. But these are probably not increasing in numbers; while the largest share of immi-gration, owing to the better prospects in relation to society, and the improved prices of land and produce, is from enterprising Eastern people.

"Educational interests are increasing, and good district schools, with some high-

schools and colleges, are in successful operation.

"There are many townships of land in this region which are being rapidly settled with an enterprising and prosperous population. We should in these places gather churches, which, in a few years, would become self-supporting, if a missionary could be employed among them who could for a time be almost entirely supported by your Society, and who would be willing to devote his time to such

FROM A MISSIONARY IN EDGAR COUNTY.

"The subject of temperance is at present exciting unusual attention in our State. We hailed the Chicago Convention, as we had done the great movements which led to it, as the dawn of a brighter day. We expected there would be a fresh rallying of the temperance host, and so it is. The liquor dealers are themselves among the prophets, and actually predict the passage of the law at no distant day; they have heard how the casks are made to empty their contents directly into the gutter, and are suspicious that the new 'Trap' is a real Yankee notion, most unlike the old one, which the 'liquor-rats' used to enter and leave at their pleasure. They begin to utter a lamentable cry-Alas! alas! for our business, our ruined business, for in one hour so great riches has come to naught!"

FROM A MISSIONARY AT LARGE.

Kendall Co., is a village of some importance, it being the centre of quite a large section of rich prairie country. But the Gospel has hitherto had but little hold on the people, the greater part of whom are any thing but religious. Last spring a Congregational church was formed, numbering only 7 members; but they were of the right sort. Soon after the organization of the church, the services of Rev. - were secured to them, under your auspices. We had many things to contend with, yet the church has gone forward, and now numbers about 20 members. There had been considerable interest, and a few hopeful conversions before I came here, though, on account of peculiar difficulties, it had partially subsided. One difficulty has been the want of a place to meet in. I have only been able to occupy the school-house three evenings, and once on a Sabbath.* As there appeared to be no convenient place to hold meetings, I decided to leave for some other place. Just at this juncture, a good Methodist brother offered us the use of a couple of large rooms, in a house which he was finishing off for himself, agreeing, also, to furnish a stove and fuel, if we would only go on with our meetings. This offer we could not decline, and from that time our meetings have been going on with increasing interest. Some of the most wicked opposers have already become the subjects of grace, as we hope. Last evening, about a dozen persons took the attitude of inquirers, most of whom were deeply convicted of sinone or two crying aloud for mercy, as lost sinners. One man, who has been a very loose liver, for years, opened his mouth in prayer for the first time.

"Our difficulties in regard to a place of meeting have led us to devise a plan for

building a house of worship."

IOWA.

In Iowa we have had under commission but five missionaries. With a fertile soil, lying between the Mississippi and the Missouri, and soon to have lines of railroads across the State, Iowa will vie with the favored Western States in commercial advantages, facilities of travel, and productive industry. Her inhabitants are from all sections of this country and from Europe. In the southern and western sections, many are from Missouri and Kentucky.

The emigration to Iowa for the last year has been almost incredible, fifty thousand having passed into the State during the autumn only of 1853. In the present infant condition of this State, her literary institutions are really in the forming process. Peculiar interest is given to Iowa by the fact that it is bounded on the south by a slave State, and by Nebraska on the west. A great missionary field is here opened, and the cry is, "Come over and help us." It is a source of special satisfaction that the cause of freedom has received an impetus in this State, as well as throughout the West; a spirit has been awakened which will defeat the bold and iniquitous measures of the supporters of slavery; while its friends are aroused to united effort and vigilance.

One of the Missionaries in his annual report, after stating the organization of another church, and that preparations were making for the organization of others. and also the fact that several churches were about to erect houses of public worship that had, through his instrumentality, obtained aid from the Congregational Fund, remarks, "The Fifty Thousand Dollar Fund, I am confident, is doing as much for the West as any similar amount ever expended in a benevolent enterprise:" and then proceeds with his report:

"On my field there has been no revival of religion. The excitement about railroads, and consequent rise of property, has absorbed public attention and choked

^{*} The opposition of infidels and Universalists, and difficulties attending the occupancy of the school-house, are stated.

the preached word. It has, however, been beneficial in various ways. It has greatly increased the immigration of families of more property and character than we had previously had. The tone of morality and of religious and moral enterprise is rising. Our congregations are increasing, and I think the signs are more favorable for a general revival than for two or three years past. Our State election has just been held. A prohibitory law and the Nebraska Bill were the principal issues in the canvass. From all parts of the State reports favorable to the cause of truth are received. The Governor-elect, with representatives to Congress, and a majority of the Legislature, are in favor of the Maine Law and opposed to the Nebraska iniquity. A United States Senator favorable to these views will be elected.

"In this State, and throughout the West, there is reason to believe that the wrath of man, as displayed in the Nebraska outrage, will praise God and benefit man. Our community is composed of people from every part of our country, and large numbers from England, Ireland, Germany, and the Canadas. The native American population are chiefly from the Eastern States. My Sterling congregation is mostly from England and Canadas. In Sabula, the influence of native Americans predominates. But the American population all over the West, whether it predominates in number or not, is sure to do so in influence. One intelligent

American does as much to give character to society as five Irishmen.

"The Catholic hierarchy will do all that intrigue and cunning, combined with insolence and arrogance, can do to give character to Western society. But they will not succeed. Intelligent foreigners soon become American in their habits and sympathies. Those not intelligent can exert little influence, and can not prevent their children from growing up under the influence of American institutions. The Catholic Church has ruled the world once, but not in such an age as this. The influence exerted on foreigners that come here, and the influence of these foreigners on friends at home, is one of the most encouraging features of the home missionary work. I might enlarge on other aspects of the work, but have not time at present. The principles of the Association are daily gaining ground at the West. They will soon, I trust, be adopted and acted on by the mass of Christians of all denominations."

Another missionary writes:

"Our little church here has been favored with a gentle refreshing from on high, and several are entertaining hope as the result. There are but few among us who are not professing Christians; and but one of those over ten or twelve years of age, who were here at the time of the greatest interest, remains without hope.

KENTUCKY AND NORTH-CAROLINA.

In Kentucky we have three missionaries and three colporteurs.

The natural advantages of Kentucky are great for agriculture and manufactures, and by her extended facilities of river navigation, for commerce, and were slavery abolished, and the masses of her population educated, she would take rank among the first States in the Union. With education, morals, and true religion, she would be free indeed, and would exert a mighty influence on all the slave States for the abolition of slavery. From this fact, and considering also her relations to the North-west, no State should be more the object of attention and of Christian and anti-slavery effort.

There is a marked tendency to freedom in Kentucky. The efforts of the Emancipationists, and the influence of Cassius M. Clay, notwithstanding the violence with which he was assailed at first, and his life endangered, are signs of promise, as well, also, as the freedom with which our missionaries and the United Brethren now preach against slavery, and establish and sustain churches on anti-slavery principles.

Rev. John G. Fee, in Kentucky, has been providentially called to lead in the

missions; disinherited by his father, who is a slaveholder, on account of his antislavery principles and action, he has given himself to the missionary work. Mr. Fee, in a recent letter, gives an interesting account of a public debate between himself and a lawyer, judge, etc., in Campbell county, on the slavery question. It lasted four days, and was conducted with great decorum and undisturbed interest. Other missionaries are preaching in the State, one of them having appointments in thirty places. They state that the distribution of antislavery publications increases the number of their congregations.

Our missionaries in Kentucky and North-Carolina, in addition to their labors in preaching, are engaged in lecturing and debating on the subject of slavery, showing its sinful character and destructive influence, and the duty of the Christian Church

Our colporteurs in Kentucky are engaged in distributing Bibles to slaves and others, and religious and anti-slavery publications to the whites, and are for the most part well received.

In Kentucky there are eight churches, and six in North-Carolina, formed on the principle of non-fellowship with slaveholders. The "United Brethren" have twelve churches in Kentucky of the same character.

It is now proved that in some at least of the slave States a free and pure Gospel may be preached, and the sin of slaveholding can be rebuked. Christians who love the souls of the slaves, of their masters, and of the great mass of the people, who are not slaveholders, must aid freely in this glorious work. It is by such missions that we are ultimately to give the Gospel to the millions of slaves at the South. In view of their increase, at least 70,000 souls a year, and the terrible condition of the slave population, destitute of the Bible, and denied the use of letters, are we not, as Christians and as anti-slavery men, bound to give them the Gospel as well as to seek for them the enjoyment of liberty?

Mr. Fee writes:

"Since my last report, we have organized one more church, received ten persons on profession of their faith in Christ; and the size and interest of some of our congations have been increased. A part of the time Brother D. Worth, of Felicity, Ohio, has been laboring with me; realizing, what has for years been proved, that ministers from free States can labor here, and preach unsparingly against all known sins; especially where free churches are already organized, and the public mind, to some extent, is prepared for such a gospel.

"Will not more such laborers come?

"Also, I have been, for several Sabbaths in succession, preaching in East-Maysville. Maysville has a population of near 5000; is the county seat of Mason county, which has a population of 14,060 white persons, 4284 slaves. The congregations have been small, yet larger than in our commencement at any other point. They have been increasing regularly in size and interest—composed of a class of persons respectful, attentive, hopeful.

"From the churches in the interior we have letters of an encouraging character. Fields are opening for the establishment of more free churches. One more minister, a native and resident, has come out from his sectarian and pro-slavery connections, and taken Free-Church grounds. Two more are expected. Recently I have learned that the "United Brethren in Christ" have some twelve small churches in the western and south-western part of the State. These, also, have no fellowship with slavery. What do these facts prove? That a whole Gospel can be preached in the South; that churches having no fellowship with slavery, caste, rum-selling, and war, are organized, and have fair prospect of success.

"Now, shall they be sustained, increased in number, and enlarged in membership? Men and means, with the blessing of God, will insure success.

"And if there is any one thing that will stay the progress of pro-slavery propa-

gandism, it is the establishment and maintenance of anti-slavery churches, churches

which shall constantly manufacture a public sentiment against it.

"Little religious feeling as our people have, still they revere the Church—a church that is humble and faithful. They regard it as the oracle of God. The Church as established by Christ, (it had no slaveholders nor whiskey-sellers in it,) was the 'light of the world.' But he said, "If the light that is in thee be darkness, how great is that darkness.' The true Church was designed by him to be the salt of the world-to save the world. The Church forms public sentiment; and public sentiment, law. 'Judgment must begin at the house of God.' Is there a true patriot in our land? one who truly loves his country? In no way can he so effectually benefit it as by purifying its religion, and establishing institutions, which, as arteries, shall carry the healthful blood to every part of the system—the body politic—imparting thereby life, beauty, and vigor. Is there a philanthropist in our land? one who loves his fellow-men? There is no way by which he can so effectually break the thraldom of his fellow-man, and elevate his condition, as by helping to preach a gospel which, by the authority of Heaven, opposes drunkenness, war, caste, slaveholding, and oppression in all its forms. Are there Christians in our land? men and women who love God, and pray for the extension of his kingdom? Will they not deem it a privilege to toil and economize that they may have means with which to sustain and enlarge the operations of organizations, which, like the Missionary Association, with prudent foresight, yet with a hearty spirit, carries an uncompromising Gospel to the very haunts of vice, and in the midst of op-

Mr. Fee expected to take a part in the anniversary exercises of the Association, New-York, May 11, but was unable to do so, without failing to fulfill appointments previously made. He wrote to the Committee a letter designed to explain his absence, but it did not reach us so as to be read at the meeting. He was then holding a series of meetings in Madison county. The following extract from his letter will be read with faterest:

"Here the churches are in need of special help. The fields are rapidly opening for a free and whole Gospel. I have most ardently desired and prayed for this day, when interior Kentucky would be so opened that the people there would be willing

to hear the gospel of impartial love and freedom.

"The day is already at hand, when, in the less slaveholding districts, the people are not only willing, but greatly desirous to hear me; and though you are scarce prepared to receive it, yet men of soberness and truth tell me, that nine tenths of the ministry in the denominations around, do not have as large congregations as come to hear the feeble man who was, in the years 1846 and '47, consured by the Synod of Kentucky, (N. S.,) denounced by the pulpit and the press of the land, and waylaid, stoned, and clubbed by the rabble on the way-side. To God be all the praise! Had it not been for his special providence and grace, I should have fallen ere this. The things which have been chiefly instrumental in opening these fields, in this and adjoining counties, have been the labors of C. M. Clay, and the reading of the Anti-Slavery Manual, published years since by myself, and scattered here by C. M. Clay, and others. In a religious point of view, the tracts on the Sinfulness of Slavery, and the Duty of Non-fellowship with it, written by myself, and published and scattered by your Association, through her colporteurs and other friends preceding them, have been useful and efficient in preparing the way. I have met with many persons who say, until they read the tract on the Sinfulness of Slaveholding, they thought that, some how or other, from what they had heard from preachers, God had at least tolerated slavery. But now they believe the Bible gives no sanction to the iniquitous system. Others say they had always felt that slavery was wrong, but never until they read the tract on 'Non-fellowship with Slave-holding,' had they thought any one guilty for remaining in church-fellowship with slaveholders; but now they never intend to fellowship the sin in church relations. The call we send to you for more tracts will speak more fully on this point.

"We now need more praying, kind, discreet, faithful ministers. But we believe that the truth of Christianity, and the highest good of the true Church of Christ, and

the cause of human freedom, require that those who are really Christians—members of the body of Christ, should be united. We believe sectarianism is wrong. All of our free churches are organized on this basis, and are of this belief. Sectarianism is a great barrier to the progress of true reform. Send us ministers who are first true, spiritual men, with a righteous practice, and who are willing to drop the shibboleths of party, and agree to tolerate those differences of opinion among those who are Christians, which are not inconsistent with Christian character. We do not want union at the expense of fundamental truth and righteousness. James says, 'The wisdom from above is first pure, then peaceable.' We want purity with unity. How else shall we meet the Scripture injunction of 'Coming up as one man to the help of the Lord against the mighty?'

"God is fast opening the way for the spread of fundamental Christianity—supreme love to God and impartial love to man. Twelve months since, most of the friends of freedom here were willing only to say, 'I am an Emancipationist;' most of these were in favor of gradual emancipation with colonization. Some of these have read articles in the newspapers on the sinfulness and inexpediency of colonization. The enemies of freedom would attempt to heap odium upon the friends by calling them 'abolitionists.' This only served to awaken greater interest. Argument forced the friends of freedom to the consistent position of ceasing all oppression—of doing to men as they would be done by—of giving to the slave freedom at once, and that too upon the soil, in the land of his birth, or choice. Now, many cheerfully and publicly take the name of 'Abolitionist' instead of Emancipationist.

"Under their persecution they are much united, and with Southern zeal, they stand by their friends to the very last. The sword, the bowie-knife, and pistol will give way to the power of truth, and to a holy trust in the special providence of find.

"Brethren, now let us be united and step into this wide and effectual door which God is opening. 'According to our faith so shall it be unto us.' 'Let us not despise the day of small things. God can take the weak things of this world and confound the wise.' We entreat your help."

With Mr. Fee's letter above, came the following appeal from fifty-five citizens of Kentucky:

APPEAL.

TO THE MEMBERS AND FRIENDS OF THE AMERICAN MISSIONARY ASSOCIATION:

You seek by your efforts, under God, to convince the American people, and especially the Southern portion of them, of the sinfulness of slaveholding, and the duty

of refusing fellowship with this and other sins.

In this work you have to contend with fifteen hundred millions of dollars invested in slave property. You have to contend with a moral sense stultified by habit and long-established association; with a public sentiment educated by the popular press, ministers, and other speakers, to believe that slavery is instituted by God, or at least tolerated by him. You have also to contend with a public sentiment prejudiced against the anti-slavery movement by distorted facts and exaggerated tales concerning anti-slavery men and associations.

These errors must be corrected, as they may be, by the press, the ministry, the living speaker, and the talking friend. All these have their relative advan-

tage

By printed tracts or documents, we can have access to thousands who can not be reached by the public speaker. These documents correct error, remove prejudices, and awaken, under God, in many, strong desires to hear for themselves; and thus they advance the cause of truth. Here in the interior, every organization has been preceded by the scattering of anti-slavery documents. They are the great harbingers of reform.

There is another encouraging fact. It is this. The continual agitation of the subject of slavery, politically and ecclesiastically, has awakened in the minds of the people an increasing desire to read and understand for themselves. The great mass of them, especially in the non-slaveholding districts, are not only willing but desirous to read. This is God's providence. Shall we improve it?—avail ourselves

of the opening, and obey the call? If we do not, awakened desire will grow weary with disappointment, and give up the struggle, and aversion will follow present negligence. Now is the time for action.

Another fact. The circulation of these documents is followed by increasing calls for free-church organizations and ministers to supply them.

Now, in the infancy of our movements, and sparseness of men and means, we must look to the friends of humanity and righteousness abroad for aid in our struggle. Send us aid—documents showing the political, the social, and especially the moral wrongs of slavery, and the great error of fellowshipping the sin in church relations. Send us such as you have been sending us—tracts carefully written, full of facts and arguments, and touching appeals. We have here colporteurs and other zealous friends, who take great pleasure in actively and judiciously circulat-

Under God we hope, we expect to succeed. Help us.

(Signed by fifty-five names.)

At a later date, Mr. Fee wrote:

"The past two months have been a season of much labor and mental anxiety. I am much worn, as the Apostic says, 'with the care of all the churches'—especially with my proposed change of field of labor. This presses hard on me, and on my wife—the sacrifice of friends and privileges; it is to us very great. But some one must go. The interest of the cause demands it. At the Glade, friends told me I need not make an invitation for persons to join, unless I would first consent to come and labor there. After much study and prayer, I have decided that the interest of the cause demanded that I should come. I said to them I intended so to do. I then preached for several days in succession at that place. As a result nine persons joined; and after several days of prayer and inquiry, on giving evidence of converson, all were received; three were baptized, the others had been pre-

"From this place we went to many other apointments in Madison, Rock-Castle, and Garrard counties. At all of these we made short visits. At almost every place we were encouraged by a larger number of persons in attendance, and more interest than we expected. The Kentucky people have not been trained to go to church during the week; it is a Sunday business. If we get from one to three hundred persons on the Sabbath day, we think we are doing well for Abolitionists in a slave State. I certainly believe that whilst slaveholders, and their allies among political tricksters, are making death-struggles for the extension of slave territory, and are desirous to suppress agitation, yet the very efforts of slave propagandists have awakened in the minds of the people a desire to read and hear, so that they may know what these men are doing. This, together with the agitation in church, gives us access to the ears and eyes of many of the people. Also the people are not now so alarmed at the mad-dog cry of abolitionism as formerly. They find these people not blood-thirsty fanatics, as first represented. Thousands are reading. This removes projudice, and awakens interest. Give us documents.

"On my return, I found the Church here and in Bracken steadfast and working. Their prayer-meetings are well attended, and each of the Sabbath-schools larger and more interesting than they have ever been."

Mr. Fee writes July 27:

"The 15th of this month closed another year's labor as missionary under the care of the American Missionary Association. It has been one of toil and increased care, but of increased interest. Of interest, because the fact that acts of open violence have ceased furnishes a demonstration that even slaveholders are feeling that here a place and the privilege must be granted to abolitionists to express their honest convictions, and freely discuss whatever involves the interests and duties of man-of universal man. Of interest, because the people are daily throwing off the restraints which have been imposed on them by the slaveholding oligarchy. Though demagogues rejoice over Nebraska bills, and slaveholders are vigilant in extending slave-area, yet the hope of success lies with the people. These are showing daily more willingness to hear and read. The continual agitation of

the question of slavery in Church and State has awakened in them a desire to hear and read for themselves.

"This is the whitening of the harvest. May the Lord send forth laborers into the harvest.

"During the year the two principal churches over which I have a pastoral care, have plastered and seated the church-edifices in which they worship. The congregations at Bethesda, in Bracken Co., have a small increase; the Sabbath-school has increased in size and interest.

"The congregation at Glenville, Lewis Co., has a larger increase. Our congregations are quiet and orderly, beyond most other congregations, in both counties. These are hopeful indications. They show that, however unpopular our doctrines, the people respect our feelings; their consciences seem to say that we are right,

and they respect the place of worship.
"We have raised several collections this year for aid of ministers who have visted us. Also for church expenses, and for the American Missionary Associa-

"We have had a few cases of discipline. Most of the members stand firm. Our number is diminished almost every year by removals; yet we feel an abiding and increasing conviction that the work, with the blessing of God, can and will succeed in Kentucky."

We give a few extracts from the Reports of our Colporteurs indicating some of the incidents of successive days' labors:

"--- I have visited and re-visited this month, in addition to the seven days of labor reported in my last, one hundred and ninety-one families, sold them fifty-six volumes, supplied four slaves that could read, with Bibles, and three with Testaments, and one poor white family with a Bible, besides circulating a large number of religious and anti-slavery tracts and documents.---To-day had a conversation with a Northern man, who advocated the pro-slavery doctrine; but when I interrogated him, he acknowledged that if every person would act out the commands of our Saviour, slavery would at once be done away. One, with whom I have been laboring said: 'The slaveholder is guilty of daily robbery.'——Supplied two slaves with the word of God, and distributed anti-slavery documents. Some gave me a cool greeting. - Sold nine volumes; had conversation with some old pioneers, who acknowledged the great wrong of American slavery, and much lamented its having been admitted into the Church.-Had conversation in the presence of some young persons, on whom I tried to make lasting impressions, by quoting appropriate portions of the Scriptures, which seemed to have a good effect on their minds .-Conversed with some Israelites indeed, in whom I found no guile. One, whose father had liberated his slaves, (to one of whom I gave a Testament,) said: 'The sin of oppression is of such magnitude, that there is no promise in the written word of God for those who are guilty of slaveholding.' Another mother in Israel made due acknowledgments of the evil of slavery, and that the Church, by nurturing and fellowshipping the sin, had lost the influence she once exerted. - Found some who are seeking after truth in good earnest. This was very pleasant to me, and I tried to make some good impressions.

"- One who was formerly an enemy to our cause, has embraced our sentiments and joined the Free Church, with his companion, since I first visited him. He invited me to read and pray with him.—Some are tending to our position. One slaveholder, while conversing on our missionary operations, said: 'It is ridiculous, and a scandal, to be paying money for missionary purposes in heathen lands, while we have hundreds and thousands of heathen in our midst.

- One slaveholder and his abettors abused me grossly, and said: 'You are in a dangerous place here, and if you don't want to be tarred and feathered, the sooner you get away the better.' I remained calm and talked mildly to them, until they became quiet and appeared to be ashamed of their abuse of me. I then left them, asking God to forgive them.—Had conversation with a colored minister, a slave, and presented him with a copy of Sacred Songs.—Found quite a number of professed Christians, and among them were two slaves, who seemed to be enjoying the life and power of religion. - In one district which I have lately traversed, there is a prospect of organizing a church on our free principles.

"- Met with a colporteur, who supposed that I was acting under the direction of the same Society that commissioned him, and seemed to think that I was violating my instructions by circulating the Bible and tracts, and documents other

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than the Tract Society's publications.

"—— Our supplying the slaves with the Bible is of late affecting the minds of good citizens favorably to a considerable extent. One sister recently said to me: 'All the slaves ought to be taught to read and to be supplied with the Bible.' I am rejoiced that the donations to the American Missionary Association for the 'Slaves' Bible Fund, are increasing. The slaves receive the Bible with marked thankfulness, and but few in Northern Kentucky refuse to allow their slaves to have the Bible. Those contributing to the 'Slaves' Bible Fund' seem to be 'remembering

those in bonds as bound with them.' May the Lord bless them in their work of mercy; may the time come when all may worship God according to the dictates of their own conscience, and be permitted to train up their children in the fear and admonition of the Lord."

NORTH-CAROLINA.

We have but one missionary in North-Carolina. His labors have been extended and have been much blessed of the Lord. Several interesting seasons of revival of religion have occurred during the year in connection with his efforts and those of his brethren. We hope to do more soon in this State, as the way opens for other laborers to enter the field.

The relations of North-Carolina to the other slave States give it singular interest. Connecting with Tennessee on the west, they, together, form the line of division between the northern and southern slave States, and with Kentucky have more elements favorable to freedom and progress than the States south, and more than the larger sections of the slave States north of them, so devoted to the breeding system and the sale of their own people.

Our missionary thus writes:

"This year opens with encouraging prospects. The anti-slavery sentiments of our people are gaining ground, I believe, in this part of the country. The cause of temperance is advancing in some sections, though more efforts, perhaps, are now made to spread the curse of intemperance than at any former period, in some

"We have had forty-five accessions to the church since my last communication, and more than that number of converts. Those who have joined us are all from the world, with the exception of three from Protestant Methodists.

"There is now a prospect of organizing two small churches where I have

"It is very desirable on all accounts that our anti-slavery principles should continue to advance, for it is heart-sickening to see the poor slaves driven to market like brutes-parents torn from their children without mercy, and compelled to drag out a miserable existence in the rice-swamps, or on the cotton-plantations. In passing to my appointment some time since, I saw a number of slaves marching through a small village with their driver. Two or three slave men were playing on their violins to keep up the appearance of merriment. They would, however, have looked but little worse, I presume, if they had been going to the gallows. Hundreds, and even thousands, are being driven to market.

"Our meetings are well attended, and God is reviving his work."

From his annual report:

"We have had a revival of religion among us recently. Some eighty or ninety profess to have experienced religion, and several have joined the church, and our

prospects are encouraging.
"Some houses of worship are building, and others contemplated will, I trust, be built after awhile.

"There are a great number of pro-slavery churches in this State, that exercise an evil influence against us which is greater than that from the world; but among them there are some who are friendly to our position, and attend our meetings.

"We labor under great difficulties for the want of a press to make our sentiments known more fully. When we wish to vote for a governor, president, etc., we can

not get our tickets printed by the presses here.

"The facilities for education are tolerably good; the free-school system is in operation, and all white persons may secure learning. But the colored population, whether bond or free, are by law prohibited even reading the word of God. There are, however, some slaveholders who teach their slaves to read, notwithstanding the laws against it.

"The state of society is better than might be anticipated. Most of our laws are excellent for the protection of the people and of property. Good order usually prevails at our meetings, and disorderly persons would, as a general thing, be put

down, and the laws be executed."

KANZAS.

The history of the "Nebraska and Kanzas Bill," passed by the last Congress, and the attempt to open the free territories of the North-west to slavery, revealed a depth of perfidy for which the country was not prepared, and aroused anti-slavery Christians to the importance of endeavoring by every proper means to defeat the objects of the bill, and to secure freedom for those territories.

There have been for some years past in this territory, missions among the Indians, sustained by the Roman Catholics, the Methodist Church South, and by the Bantists, and Friends: the two last named have ever been anti-slavery, and true to freedom. The Methodist mission is under the direction of the Rev. Thomas Johnson, a slaveholder, who was the pro-slavery delegate to Congress, and earned for himself, at Washington, no enviable reputation in using all his influence to secure the passage of the "Nebraska and Kanzas Bill."

The Rev. C. B. Boynton, and T. B. Mason, Esq., of Cincinnati, have been on an exploring excursion in Kanzas. They give interesting and satisfactory accounts of the country, and urge the organization of Christian churches to go out with their ministers, or to have missionaries sent with them.

The Executive Committee early determined to send missionaries to Kanzas and made an appeal for funds, which has been responded to in part. Three missionaries have been appointed, and one or more is on the way, and a number of others stand ready to go if the funds can be provided for their support. They will engage in laying the foundation of civilized Christian society, and will oppose the efforts of slaveholders to introduce slaves there.

The emigration to Kanzas, under the patronage of the Massachusetts Emigrants' Aid Company, the New-York Kanzas Emigration League, and the Kanzas Emigration League of North-western Ohio, and other Associations, has commenced with great promise. The emigrants now in Kanzas are reporting encouragingly, and the number going is swelling daily. Kanzas must be free. How important the character of the first settlers! The Church must spare to Kanzas some of her best members, and some of the most talented and pious of her ministers. Churches should be formed, and go out with pastors. The religious element must preponderate. Kanzas is geographically the very centre of this country, and may yet be near the centre of its population.

GENERAL VIEW.

In the preceding remarks we have sketched very briefly the separate fields of our missionaries, and have given some extracts from their reports and correspondence, together with a statistical summary of some of the results of their labors. In order, however, to a more comprehensive view of the field and the objects sought, a variety of matters connected with the subject should not pass without notice.

The Christian and the philanthropist can not contemplate the vast Western field of our missionaries, with its rapidly-increasing population, and the darker field of the slave States, but with the deepest concern.

It is estimated that the annual emigration to this country, from the Old World, is half a million. The greater portion of the emigrants seek homes in the West and North-west. There lie the germs of empire, and compared with its prospective population and power, the East sinks into insignificance. Her mission, however, is great—that of laying foundations of religion, education and freedom, and sending a healthful emigration of her sons and daughters with these high purposes to the West and South-west.

Our missionaries labor in the midst of great obstacles. Intemperance, Sabbath-breaking, Popery, infidelity, and errors of all sorts abound, and the love of wealth on the part of many professors of religion, and lukewarmness prevail there as in other parts of the country. They are preaching the Gospel. This is the great work; applying it to all, and opposing it to all sin, personal and public, seeking by the aid of the Holy Ghost the conversion of sinners, and the sanctification of the Lord's people. They are promoting Sabbath-schools, education, temperance, antislavery, and righteous government. The West is more thoroughly anti-slavery than the East. The missionaries and the churches have contributed toward the triumphs of freedom and the Maine-law principles in their late elections.

Although our missionaries are generally placed above positive want, living as they do on very scanty salaries, they are sometimes, from the want of sufficient accommodations in their dwellings, and other comforts, especially in sickness, subject to sufferings, known to but few of those who sustain them by their contributions. In some instances, their families are large, and unless they are aided by donations of clothing and other needful articles, their families experience great difficulty and exposure to suffering.

The Divine blessing appears to rest upon the labors of our Welsh missionaries in Wisconsin, and upon their body of churches. Their ministers generally seem to possess much of the love and zeal of their devoted and eloquent brethren at home. They, as a body, take great interest in our Association, love its principles, and are among the most decided opposers of slavery.

There are some 60,000 families of free colored people in the slave States of this country, and a number of slaves sufficient to constitute 600,000 families, were they by law permitted to sustain that relation, who are denied the use of letters and of the Bible.

The declaration long since made, that every family in the United States, once destitute of the word of God, had been supplied or had the power to obtain it, could never have been true in regard to the colored population of the South.

We have never yet learned of any appropriate measure being adopted by Bible Societies to supply this population. The system of distributing the Bible in this country, exclusively by auxiliaries, adopted by the American Bible Society, must, from the nature of things, fail at the South to meet the case of the colored population. The officers of the auxiliaries there are generally from the influential classes, who are mostly slaveholders, and are the makers and supporters of the laws forbidding the colored people, bond and free, the knowledge of letters

Were our children and other relatives in the terrible circumstances of these our colored brethren at the South, who supposes that we could for one moment listen to apologies for not attempting to give to them the Bible other than by committing the whole matter to slaveholding auxiliaries of the Bible societies?

If Bible Societies would be true to God and immortal souls, they must adopt a policy suited to meet the extraordinary obstacles which slavery interposes to the circulation of the "Word of Life." Something effective must be attempted. Christianity and humanity require that it be done without delay.

At this period of our national history, when gigantic strides are made to extend the inhuman and anti-republican system of slavery to its utmost capacity, and to consecrate the fair heritages of freedom to this never-satisfied monster; when, after so long a time, the moral sense of the people is aroused, and alarm is felt from the demands of slaveholders, and the Church and ministry more extensively begin to show signs of life in regard to the sin of slaveholding, every thing in the field of our missionaries having a bearing upon the subject not only comes necessarily within their observation, and is subject to their action, but is also of great interest to those who sustain them in their labors. From the geographical relations of the North-western States to the slave States, and especially the southern portions of Ohio, Indiana, Illinois, and Iowa, and the general influence of slavery upon these districts, demoralizing the people, discouraging general education and the prevalence of pure Christianity, it is obvious that they present an important field for Christian effort. When, also, the object of securing freedom to the slave States contiguous is taken into view, it is a matter of astonishment that no more has been done to sustain Christian anti-slavery missionaries there.

The great providential mission of the age is THE MISSION OF EMIGRATION. God, through natural causes, is moving and transplanting nations and races of men to lands better adapted to their development and improvement. We have looked with wonder and admiration to the events connected with the early settlement of this country by our Pilgrim fathers and others. The landing of the Pilgrims was a leading event, and embodied strong materials with which to commence the new empire. The descendants of the various early colonies have multiplied and spread out over this great country, and at various periods limited emigrations from Europe have variegated and given new zest to the increasing force of our population.

But now, after the lapse of two centuries from the time of our first settlement, the work of moving from the Old World to the New is fairly set in, and hundreds of thousands from Europe, and tens of thousands from China, rush to our shores. Struck with the mighty movement, we exclaim, the hand of God is in it! The natural increase of our population, rapid as it is, seems not sufficient to carry out some vast design of the moral Governor of the world, and this country must be filled with a rapidity which no human forecast could have anticipated. Can it be to destroy us? Is it not rather to test our principles and to tax our energies in one great and continuous effort to lead these multitudes to Christ, that they may be blessed through us, and we be blessed with them and their posterity? Let no man's heart fail him through fear, but let him "trust in the Lord and do good."

At the time of the American Revolution there were 3,000,000 of people in this country, and in 1850, there were near 25,000,000. The population has doubled every twenty-five years. It will be seen that, should the population continue to increase in the same ratio for a hundred years, in 1950 there will be 400,000,000 of people, and were it possible for slavery to exist and increase its population

after the same manner, there would be some 70,000,000 slaves. But this can never be. Slavery has in itself fearful elements of destruction, and we are in the hands of a just God, who can, if, as a nation, we persevere in oppression and other iniquities, give us up to corruption and violence, arrest our increase and overshadowing prosperity, and by his judgments bring us to nothing.

EIGHTH ANNUAL REPORT.

When in the world's history did there cluster such interests around a nation? Never, since the Christian era, has the Church in any country had such a work to do, with motives presented so powerful, and facilities so great. The present is full of wonder, and the future, as it fises in vision before us, fills us with awe. With alternate fear and hope we tremble, till, mastering the difficulty by faith, we

cry, 'Lord, what wilt thou have us to do?'

If we would accomplish, under the direction and blessing of God, the great and glorious things of his promise, we must work with his Gospel and adhere to its principles of righteousness and love. The exigency is great, and he is but a novice who supposes that this nation can be saved, or the Church be prepared to go forth to the conquest of the world to Christ, if there be a compromise, at any point, with sin, or silence upon any iniquity of the age. The occasion calls for personal holiness in those who engage in a work so pure. The missionary phase of Christianity is the most lovely and unselfish; it draws upon the noblest sympathies of our nature, constrains us by the love of Christ, and teaches us to rely upon his word and spirit for success. It calls for our imitation of Christ, and demands the sacrifice of ease, reputation, property, and life itself, if need be, in this glorious service. On this altar of faith and love may we lay ourselves and our children. No richer legacy can we leave our children than this noble service; to no higher glory need we train them than to unite with us and with Christ in the blessed work of emancipating this land and the world from sin. Let it be our aim by our Home Missions, and by all instrumentalities, to secure in this country such a Christianity as with confidence we can impress upon the world, and from which we can, through its great Author, look for the salvation of the soul and the early dawn of the millenial glory.

SAN FRANCISCO, CALIFORNIA.

Missionaries.-Rev. S. V. BLAKESLEE and Mrs. BLAKESLEE,

Mr. Blakeslee's mission is to the foreign population of San Francisco. A missionary to the Chinese, who had formerly labored in China, arrived in California, and commenced his labors there a little before Mr. Blakeslee did; Mr. B. has, therefore, devoted more attention to other foreigners than he at first intended. In the early part of the year he wrote:

"I believe more fully than ever before, that if the foreigners here are to be Christianized, it must be through the English language. In the Spanish, a Roman Catholic literature prevails, and where the language goes, Romanism goes with it. In the French, a papal and infidel literature obtains and extends with it. In the German, a mystical, neologistic religion is the pervading spirit, and everywhere accompanies it. In the English, there is found a deep, religious, earnest, Protestant literature, which is extended over the world.

literature which is extended over the world.

"When you determined to establish this mission, it was your opinion, and mine also, that here, where foreigners, heathen and Romanists, were thrown into immediate contact with enterprising, earnest Americans, the influence thus brought to bear upon them would tend strongly to remove their national prejudices, and open their minds to the reception of new truth; that in these circumstances, should the missionary of the cross meet them in kindness—visit the sick, assist them in their

difficulties, instruct them in his language, and teach them the love of the Saviour, he would be more successful in winning them to Christ, and, through them, many-of their own countrymen, than he would in any other position. After a year's labor on the ground, I have not been led to change this view. I find the attachment of foreigners to their old habits and customs greatly weakened. They are freed from their national prejudices, and appear willing candidly to examine whatever they find opposed to their former views."

At the close of the year, Mr. B. writes:

"It is now a little more than a year and a half since I arrived at this place, to labor under your commission. I have endeavored faithfully to do the work of a minister of Jesus Christ to dying men; but as I look back upon the time that has passed, I am compelled with pain to ask, 'Who hath believed our report, and to whom hath the arm of the Lord been revealed?' Yet I know that He who must give the increase, even when Paul plants and Apollos waters, can and will order all things to the promotion of his own glory and the salvation of souls. I can not say that my labors have been lost. There are many who have appeared to listen attentively to the words of truth, of a Saviour's love, and the plan of salvation through a crucified Redeemer, who have never before heard the simple story of the cross. Many Bibles, Testaments, and tracts have been circulated among the thousands of foreigners here, a portion of which have been carried to their native countries; there, perhaps, by the grace of God, to kindle a flame of love to Christ that shall spread abroad, and prepare mulitudes for the blessed day of the Lord.

"This field I believe to be one of vast importance; but for the purpose of fully improving it, much more must be done than has yet been done, and in a somewhat different manner. The inducements to immigration are such as to insure a steady flow, till the whole land shall be inhabited. Whence is this immigration to come? Only in part from the other States. They are too far from us, and find inducements to stop nearer. But Asia, with inhabitants surpassing in number all other portions of the earth together, is but a little way from us. China, with a population near twice that of all Europe, is only about two thirds farther from us than Liverpool is from New-York. The immigration from there already is such that it is computed that about one eighth of our population is Chinese, and the excitement among them on the subject of emigrating hither is greatly on the increase. Japan is just ready to contribute its quota, while the internal distractions in Spanish America, combined with other influences, will cause a steady influx of inhabitants for years. What ought we, what must we do for them? They come with their own habits, customs, and religious prejudices, which they, to a great extent, retain; and the result is, their influence now is, and will be, most debasing. Let Asiatic heathenism become here organized, with its polygamy and general licentiousness; let Roman idolatry become extensively established, and its votaries gain that control in our politics which they are earnestly stuggling for; let the masses of foreigners, rendered stirring and influential by intercourse with the Americans. unite with the abandoned of our own country, and they will constitute an overwhelming majority in the community, who shall scoff at vital Christianity and the religion of the Pilgrims as priestcraft and superstition. This must be the case unless the Gospel of Jesus Christ shall be embraced by these foreigners, and their multitudes be brought to rejoice in its blessed truths, its rich experiences, and its ennobling influences. Americans must elevate and Christianize them, or be dragged down to their level."

The labors of Mr. Blakeslee during the year have been of a varied character and very arduous, without having the efficiency that might have been hoped for, if he could have had a few more thousand dollars to expend in securing facilities for a more concentrated effort.

Larger expenditures will be required for the Mission during the coming year, or some change must be sought in the direction of its labors.

MISSION TO THE COPTS, EGYPT.

Missionaries.—Rev. C. F. MARTIN, LAZARUS S. MURAD, Mrs. MARTIN.

The determination of the Committee to undertake a mission among the Copts in Egypt, was announced in the last Annual Report. The missionaries under appointment, it is hoped, will sail from New-York early in October, for their field of labor. Mr. Martin was ordained to the work of the ministry on the 25th of June last, in the Church of the Puritans, New-York, of which he is a member. The charge delivered to the candidate, by Rev. Mr. Thompson, was published by request. The following extracts are taken from his introduction to it:

"Rev. Dr. Paulding, of Damascus, the worthy missionary of the Associate Reformed Presbyterian Church, expressed to the writer his earnest approval of a mission to the Copts, whom he had visited, and his intention to commence such a mission himself, if no one else should volunteer.

"Rev. Mr. Lieder, of Cairo, had under his instruction, at one time, 18 young men designed for the Coptic priesthood. After the evangelical teaching which he gave them, they all refused to enter the corrupt ministry of their own church; but as Mr. Lieder was not authorized to encourage secession, his school was relinquished, and thus an opportunity was lost of securing a reformation like that of the Nestorians and the Armenians.

There is need of an untrammelled American Mission at Cairo."

Mr. Lazarus S. Murad, a Syrian, who was for many years connected with missions of the American Board in that country, has been appointed an assistant missionary, and will accompany Mr. and Mrs. Martin. He speaks a number of the languages of the East, including the Arabic and the Turkish; has visited Egypt, and become acquainted with many of its localities, and the habits and customs of the people; and having long had an abiding interest in the work of missions, and some experience, his addition to the mission will, we hope, be a great advantage to it.

The Gospel was doubtless introduced into Egypt in the time of the Apostles. In the fourth century the Christian religion was the prevalent religion of that country, and continued such, somewhat corrupted, indeed, by the superstitions of the old worship and the heresies of the times, until the Arab invasion in the seventh century; since which time Egypt has been for a spoil and a prey—first to the Arab, and then to the Turk.

The Copts are the native Christians of Egypt, claiming to be the unmixed descendants of the old Egyptians. Their number can not be accurately learned, but it is variously estimated from 100,000 to 300,000, forming about one-fifteenth of the population of Egypt.

Their spoken language is the Arabic. They retain also the Coptic language of the Shemitic family, which has marked affinities with the Hebrew, and in which they have an early version of the Scriptures, and their liturgies and church services. A considerable portion of their males can read and write this, while to the females it is almost an unknown tongue.

Their religious condition calls for our sympathy and earnest effort. In ecclesiastical organization, doctrinal belief, and modes of worship, they are supposed to have departed less from the New Testament standard than the Roman Catholics; yet their religion is formal and corrupt, and in practical morals they are often behind the Moslems. Their clergy are, many of them, ignorant and bigoted, with little or no knowledge of the Bible, and not unfrequently exhibit all the degrading influences of monasticism; yet there are a few, especially of the younger Copts, who seem to know something of spiritual religion.

The experience of English missionaries there shows that the people may readily be made to see how far they have departed from the simplicity of the Gospel, and gives hope that a reformation may be looked for, if the missionaries are prepared to encourage secession from corrupt organizations, and the establishment of pure Christian churches. Fraternization with the corrupt Christianity found there has been tried, and failed; the people themselves rejecting it, after learning the truth as it is in Jesus. There is among them a desire for Christian missionaries, and there is no hindrance to the circulation of the Scriptures. It should, however, be borne in mind that the work of converting to God a people sunken in formalism is one of great difficulties; the seed must be sown in tears, and the fruit waited for with long patience and much prayer, until the God of the harvest shall give the increase. Thus sought for, the harvest will come, for the Mouth of the Lord has spoken in.

AUXILIARIES.

The Penobscot County Missionary Association held its seventh annual meeting at Banger, Maine, Feb. 1, 1854. The receipts of the Society for the year reported were \$339.65. The resolutions passed affirmed the duty of the Church to preserve the Gospel in its purity, and spread it untarnished over all the earth, for the glory of God and the salvation of men. James Allen, of Banger, was reëlected Treasurer of the Society.

The Reports of the Western Home and Foreign Missionary Association, at Cincinnati, and of the North-western Home Missionary Association, at Chicago, are mostly embodied in the Report of the Treasurer and the Report on Home Missions (of this Association) already given.

The Association at Cincinnati have expressed a desire to transfer all their missionaries to the direct care of the parent Association, and relinquish to it the responsibilities of that field. A change has been also proposed in the operations of the Association at Chicago, so as to have all the commissions to our Home missionaries issue from the parent Association.

"THE AMERICAN MISSIONARY."

The monthly circulation of this paper, which is the organ of the Association, is 19,000 copies. It is sent gratuitously to donors of the Society's treasury, and at the request of any friend of missions, will be seut for a limited period to any one so far interested in the Society's operations as to be willing to pay the postage, and read it. The columns of the paper are not exclusively occupied with intelligence from our missions, but give occasional items of interest from those of other societies, and discuss the principles in accordance with which all missionary operations should be conducted. In so doing, it sometimes appears to be in antagonism with other missionary publications, but it is only in the support of a principle which the Executive Committee believe to be important to the purity of the mission-cause. Thus far the paper has been a valuable agency in enlarging our receipts and in increasing the number of our friends, and is the most economical agency in our employ.

To correct a misapprehension that prevails in some quarters, it may be proper to allude to a discussion that has appeared in its columns during the last year, on the question of caste, polygamy, and slavery, as connected with the cause of missions

At the time of the formation of the American Missionary Association, those who were active in it felt that "a decent respect for the opinions of mankind" demanded of them a frank and explicit avowal of their reasons for withdrawing from the organizations with which they had been connected, and commencing a new one. This was done in a statement then believed, and it is still believed, to be in the strictest conformity with matters of fact, and which was not disputed in any of its essential features for nearly six years. Among the topics thus brought forward were those of caste, polygamy, and slavery, in their relations to missions already existing. The last topic being one of constant and pressing importance, has been frequently introduced into the Missionary, in the hope of contributing something to the effort made to purify the Church and the work of missions, and to remove the crushing weight under which the oppressed slave was perishing.

The first of the topics above named, that of caste in the Indian churches, has seldom been alluded to, except when the original statement of the Society has been denied, by persons speaking officially in behalf of the Society implicated, and the denial accompanied by implications, covert or open, of malicious falsification, or inexcusable ignorance. When thus assailed, through an attack upon our original position, the Association must either confess its former error, or vindicate its statement, or lie under the imputation of being slanderers of their brethren. The first of these alternatives it could not do without sacrificing truth; the welfare of the Society and its missions would not allow of the last; the only thing which could be consistently done was a vindication. This has been made.

CONCLUSION.

In concluding their Annual Report, the Executive Committee would renew the expression of profound gratitude to God for the prosperity with which he has crowned their labors, and the approval he has accured for their principles. Eight years ago, the Association was formed by a little company of earnest, faithful brethren, assembled in a lecture-room at Albany, New-York. Discarding what they believed to be defective in existing usages and methods of missionary effort, they planted themselves firmly on the principle, that every known violation of the law of love was inconsistent with the spirit of Christ, and when persisted in, disqualified for membership in his household; and instituted arrangements for gathering and sustaining churches in heathen lands, that should exclude the sins of caste, polygamy, and slaveholding, by the terms of admission, or by disciplinary process.

The position then taken was comparatively new: the men who were willing to avow it were two in number and feeble in resources, but, confident that their position was in accordance with the word of God, as well as the dictates of sound reason, they entered heartily on the work of making it practical. The providences of God have wrought continually in their favor. The income of the Society, being about \$12,000 the first year, has increased to nearly \$50,000, and its supporters have increased in about the same ratio. Concerning the application of these principles to polygamy and caste, it is hoped that no more need be said; but slavery is continually aggressive, demanding new fields for its operation, and a more unquestioned

standing in the Church. The feeling is, however, fast increasing, that slaveholding is prima facie evidence of an unregenerate heart, and must not find a footbold in Christ's Church, and that missionary bodies should bear a practical testimony against it.

We can not conclude our report of the doings of the year, without reverting for a moment to the work yet to be done, and the entire inadequacy of the instrumentalities at present engaged in it. The whole work to be accomplished is revealed in the command of our Master, when, having finished his mission on earth, and about to ascend to his Father, he enjoined it on those who had known the gospel of salvation, to go "into all the world and preach the Gospel to every creature." The heathen at this day probably number 700,000,000; and not only this generation are perishing in all their grossness and their sin, but fifty generations before them have, since the command was uttered, travelled the same dark road, and made the same dreadful end. They have been born in sin, nurtured and trained in the practice of the abominations of heathenism, have adored and worshipped every imaginable personification of vice, and died with the heavy load of their sins upon them. To every successive generation of the professed followers of Christ, the command has been repeated, and upon them rested the responsibility of engaging in the work to the extent of their ability.

The duty of evangelizing this generation rests alone upon the Christians of this generation. The many millions of heathen men, women, and children now living, ought to have the Gospel preached to them. They are fist passing away, and in less than half a century ninety-nine hundredths of them will have gone to their account. The American Church has done something to reach them. In all her branches she may have sent out five hunded male missionaries, or a thousand, including males and females, sent to heathen lands, less than one to a million of those that are to be reached in the fulfillment of Christ's command. The good that these can accomplish in half a century, would bear no comparison to the work needed to be done, even to counteract the evils thrust upon the heathen by lands called Christian.

There is another aspect of the work that will pain the truly Christian heart, in view of the inadequacy of the instrumentalities engaged in efforts to obey Christ's command. The number of missionaries sent out from this country every year would but little more than supply the spiritual wants of the annual increase of those born to an inheritance of slavery here at home, and all the American missionaries now in heathen lands, would not supply the wants of ten years' increase of that population. The demands of the heathen in other lands can not be met without an increase, by many hundred fold, of the men and means engaged in it. If the Christians of this generation would give the Cospel to the heathen now liring, where one missionary goes out from this country at least five hundred should go, and for every dollar used in this work five hundred dollars would be needed.

The agencies employed are then inadequate. There must be a sudden bursting forth by thousands from all parts of the Church. Men and women of strong faith and warm hearts must not only send, but go, and the wealth of the Church must be consecrated to this crowning glory of Christianity on earth, the conversion of the world to God. Not ministers only, but laymen, in all departments of life, must go in companies to exhibit the spirit of Christianity, and furnish examples of men of all orders and occupations, laboring with an eye single to the glory of God.

A part of this work (oh! how small a part!) is to be undertaken by the Ameri-

can Missionary Association. How much shall be performed this year depends not so much on the Executive Committee as on the members of the Association, and will be determined by their contributions, their personal exertions, and their prayers. The providences of God indicate the necessity of a great and vigorous effort. May his wisdom guide in the kind and degree of it, and his blessing crown its accomplishment.

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CHRIST THE CONQUEROR.

A SERMON,

PREACHED BEFORE THE

AMERICAN MISSIONARY ASSOCIATION:

AT ITS

EIGHTH ANNIVERSARY,

WEST MERIDEN, CONNECTICUT;

SEPT. 27, 1854:

BY REV. SILAS MCKEEN,

BRADFORD, VERMONT.

CHRIST A CONQUEROR.

REVELATION 6 : 2.

AND I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer.

To whom is this description of a royal, just, and irresistible conqueror to be applied? Not to any of the Alexanders, Cæsars, or Napoleons who have caused the nations to tremble through fear of their victorious armies, and so often drenched the earth with the blood of its inhabitants, but to one infinitely exalted and glorious; the King of kings, the Lord of the whole creation. That our adorable Lord and Saviour is the august personage intended will manifestly appear by comparing this passage with some others of like character which are, undoubtedly, applicable to him only. The coincidence between this passage and that which is plainly addressed to the Messiah in the fortyfifth Psalm is remarkable: "Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the King's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." In this passage, which is in the epistle to the Hebrews directly applied to Christ, he is represented, as in our text, to be a mighty king, distinguished for righteousness, riding majestically forth, in martial array, with his sword and sharp arrows, to subdue and triumph over his enemies. Again in the one hundred and tenth Psalm the inspired writer, celebrating the victories

of the Messiah, says, in a solemn address to Jehovah: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many countries." In accordance with this prediction, John affirms: "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True. and in righteousness he doth judge, and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed in a vesture dipped in blood: and his name is called The Word of Gop"a name peculiar to the Lord Jesus. All the armies of heaven are represented as following on white horses, clothed in fine linen, clean and white; the word which proceeds from his mouth is as piercing as a sharp sword; he rules the rebellious nations as with a rod of iron; his enemies he tramples with irresistible power, as the grapes in the winepress are trodden; and on his vesture, and on his thigh, where hangs the warrior's sword, he has his name written, "King of kings and Lord of lords."

The great Captain of our salvation, then, must be the illustrious personage, the invincible conqueror, described in the text; and the hieroglyphic is designed to point out the continued progress of his gospel, the gradual and final accomplishment of his design to bring a rebellious world into manifest subjection to the government of God.

Christ viewed as a Conqueron, will constitute the theme of this discourse. And we shall be led to consider these three distinct but closely-connected topics, namely, that men have universally risen in opposition to the moral government of God; that Christ has been divinely commissioned, and is abundantly able, either to reduce them to willing obedience, or to destroy them; and the way in which he executes his high commission, and extends his mighty conquests.

I. Men have universally risen in rebellion against the moral government of God.

Is proof demanded? Proof of the same kind may be adduced as you would bring to establish the fact of general rebellion in any revolted province of a civil government. In such case you do not expect an open declaration of hostility from every individual; or overt acts of hostility from those incapable of committing them; but you regard the general conduct of the people. If this indicates a prevailing determination to resist the laws; to set up an independent government; or to go over to some other already established; if you see the people generally living in open rebellion against the government to which

they owe allegiance, refusing to accede to any overtures of peace; you, without further inquiry, pronounce that a revolted and rebellious province.

Such proof, and stronger, may be brought in confirmation of the fact of man's rebellion against God; for we have, in this case, not only all the ordinary evidences of rebellion, but the testimony of Jehovah himself. In the light of the divine law, the rebellion of man is flagrantly manifest. That law, written by the finger of God on the tables of stone, and by his Spirit impressed on the human heart, is the great rule of man's duty, in all ages and countries. This law, in substance, requires that we love him with all our hearts; and our neighbor as ourselves; that forsaking all idolatry, we should worship him in spirit and in truth; that turning away from every act of fraud, of lewdness, of violence, and false witness, and covetous desire, we should do unto others as we would have them do unto us; in short, that we should invariably abstain from all which is wrong, and do all which is right and best. Universal obedience to the divine law would immediately convert this world of sin and sorrow into a paradise.

Do men, generally, yield the obedience which God thus demands? Do they, naturally, feel and conduct as he requires they should? No; they refuse to love and worship him; they refuse to love their neighbor as themselves, and to do to others as they would have others do to them. The hearts of the sons of men are so fully set in them to do evil, that, in order to preserve any peace or security in the community, those who have any thing to lose find it necessary to provide locks, and bolts, and bars to keep their treasures from being stolen, and themselves from being disturbed in the hours of night by the villainous. Severe laws are enacted, penitentiaries prepared, and other means of punishment provided, and courts for the trial of criminals instituted, that the well-known depravity of the human heart may be, in some measure, restrained. For this array of laws, and courts, and means of punishment, there would be no occasion, were not men rebels against God. They not only rebel, but justify themselves in rebellion. They complain that God's requisitions are unreasonable, and the penalty of his law unjustly severe. They condemn him, that they may be righteous. They show a disposition to overthrow the divine government entirely; saying, "What is the Almighty that we should serve him?" Nay, more, they have consecrated themselves to the service of the great Adversary of God; and are resolutely occupied in promoting his cause. Are they not, then, enemies to God and rebels against his government? Of this, the deplorable violations of every command of the decalogue, in lands enlightened by divine

revelation, and the gross idolatry, the degrading vices, the shockingcrimes which prevail all over the heathen world, are sufficient proofs.

This testimony of existing facts is strongly confirmed by the divine oracles. The whole scheme of redemption through the mediation of Christ implies that men have revolted from God, and incurred his just condemnation. If men were not unreconciled, there would be no occasion for Christ to send forth his ambassadors to beseech them to become reconciled to God. If they were not depraved in heart, and unfit for heaven, there would be no need of being created anew in righteousness and true holiness, before they can enter into his kingdom. "We have before proved," says the Apostle, "both Jews and Gentiles, that they are all under sin ;-that every mouth may be stopped, and all the world may become guilty before God." "The carnal mind is enmity against God; it is not subject to the law of God, neither, indeed, can be." Now, as anciently, "The heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Numerous, beyond example, then, are the hosts engaged in this most daring and wicked rebellion. The four hundred thousand warriors led forth by Napoleon to subdue the Czar, and the multitudinous hosts which met and overwhelmed them; the thousand thousand with which Zerah, the Ethiopian, invaded Israel; the five millions which Xerxes gathered for the conquest of Greece; the two hundred thousand thousand horsemen with their breast-plates of fire, and of jacinth, and brimstone, which John saw in his vision marshaled to slay the third part of men; nay, all the armies which ever met in deadly con flict, in all ages and countries, are not to be compared, either in numbers or power, with the hosts which are now on earth combined in rebellion against God. With the exception of the comparatively few who willingly bow the knee to Jesus, the whole mass of mankind, who are capable of such service, including both sexes, and persons of every rank, from the most humble to the most august and powerful-yes, the whole world, are engaged in opposition to their adorable and sovereign Lord; are boldly trampling on his laws, and setting his authority at defiance. Were his thoughts and ways like those of men, all would be crushed at once by his omnipotence, and thus made to know that he is God. But as he is infinitely compassionate, as well as just and mighty, he extends to his rebellious subjects most gracious conditions of reconciliation and forgiveness before he proceeds to plead against them with his great and terrible and strong sword.

II. Jesus Christ has been appointed by God as a Mediator between himself and his rebellious subjects, with authority and power to bring them into subjection to their rightful Sovereign.

"There is," said the Apostle, "one God, and one Mediator between God and man, the Man Christ Jesus." In this capacity he has received dominion over the creation, especially over this world, to make for himself a willing people; and to subdue and destroy all those who persist unto death in their rebellion. That Christ, as Mediator, is the King of all the earth, Lord of the whole creation, angels, principalities, and powers being subject unto him, and that he has been exalted to this high station that he might save a great multitude of Adam's apostate race, and bring all things to the grand and glorious result which will be witnessed by the assembled universe in the day of final decision, is entirely evident from the Scriptures. In the second Psalm, the kingly office of Christ is thus solemnly announced by the eternal Father: "Yet have I set my King upon my holy hill of Zion .- Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Unto us a Child is born, a Son is given," said the prophet Isaiah, "and the government shall be upon his shoulder, and his name shall be called Wonderful. Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and of the increase of his government, and of his peace, there shall be no end." "God," declares the Apostle, "hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Jehovah hath sworn by himself, the word hath gone out of his mouth in righteousness, not to return, that unto him every knee shall bow.

With this supreme and absolute dominion over all the earth, over all the angels of light, and powers of darkness, and the elements of nature, Christ, as Mediator, has been invested, that he might carry into full execution all the purposes of God respecting the Church, and, indeed, the whole race of man. All power in heaven and in earth is committed unto him. He is almighty both to save and to destroy. No movement, no dark design of his enemies can be hid from his view; the darkness and the light are both alike to him; he knows the thoughts and hearts of men, for he is absolutely omniscient. The infernal powers are subject to his control, and can do nothing against his cause except what he, for wise and holy purposes, is pleased to permit. The life, the destiny of every living thing, depends on his

"He must reign until he hath put all enemies under his feet."

will; and whatsoever he desireth even that he down. He will reign until he shall have put down all rule, authority, and power now opposed to him; until he shall have delivered all his chosen from the power of sin, the curse of the law, the wrath to come, and raised them to a state of everlasting felicity and glory;—until all his enemies who refuse to submit willingly, shall be stricken down, by the sword of his justice; and the whole earth be filled with the renown of his universal and glorious victories. Were his enemies ten thousand times more numerous, strong, and determined in their opposition than they now are, he could with perfect ease subdue them all. What he has already done, affords abundant proof of his ability to execute the great work which he has undertaken; and he is now, as evidently as in any past period, going forth conquering and to conquer.

Let us consider

III. How Christ executes his high commission, and extends his mighty conquests.

This he does both in a way of grace and of justice; extending for giveness to those who yield obedience to him, and executing condemnation and wrath upon those who reject his overtures of mercy. In many of the prophecies respecting the glorious reign of the Messiah, promises to the righteous, and judgments on the wicked, are strangely mingled together. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth.-And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." "Thy people shall be willing in the day of thy power, in the beauties of holiness.-The Lord at thy right hand shall strike through kings in the day of his wrath." "The Gentiles shall come to thy light, and kings to the brightness of thy rising. The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Such is the current language of prophecy respecting the grace and justice of the Messiah's reign. It is but right that those who will not avail themselves of the benefits of Christ's mediation, should be taught by woeful experience how fearful a thing it is to fall into the hands of the living God without a Mediator.

In order that rebels against the Most High might become reconciled to him, and he to them; might receive his forgiveness, and be adopted into his family as his sons and daughters; it was necessary that his law should be honored, the perfect rectitude of his government vindicated; and the way of life be opened by an atoning sacrifice, on the part of the Mediator, adequate to the demands of law and justice. Without the shedding of blood—the atoning blood of Immanuel—

there could be no forgiveness, no salvation for any of the human race; but justice, unmingled with mercy, must have been glorified in executing condemnation and wrath upon every transgressor. This indispensable sacrifice, the great Redeemer, in the fullness of time, offered up; and by his death opened the way for pardon, and life eternal, to be offered to sinners on terms the most gracious.

On the ground of his atonement he calls to the ends of the earth to look to him and be saved. While he declares to transgressors their guilt and the justice of God in their condemnation, he assures them that, on their exercising godly sorrow for their sins, and that faith in him which works by love, and purifies the heart, they shall be restored to the divine favor, and become heirs of the kingdom of heaven; their sins, however numerous or aggravated, shall all be blotted out, and God will lift on them the light of his countenance, and give them peace. He sets before rebellious men the strongest motives, both in the way of warning, and of gracious recompense, to depart from evil, and become reconciled unto God; and thus, by the truth, made efficacious by the Holy Spirit, he overcomes the obstinacy of the human heart, and makes for himself a willing people in the day of his power. Men are not compelled to submit; they are not violently drawn to Christ; but are convinced of their need of salvation; they see that there is salvation in no other, and are effectually inclined to come and cast themselves entirely on his mercy, with full purpose of heart to do his will. Thus are the conquests of the Prince of Peace extended, and converts to righteousness multiplied.

The great Captain of our salvation is abundantly able to enlighten the darkest minds, to subdue the hardest hearts, and to extend, at will, his conquests by his own immediate action, without the use of any human agency; but it is not his pleasure to do so. He knows that it is for the benefit of his people to be actively devoted to him; to pray, and give, and labor, and endure hardness, for the promotion of his cause in the world; that free and full exercise should be given to all their Christian graces; and, therefore, as their leader and commander he requires them to come forth and consecrate themselves to his service. He assures them that whatever sacrifices they shall make in obedience to him shall be openly acknowledged, and divinely recompensed in the last day. Nor does he send them forth to war against gigantic opposition unprepared, or alone; but furnishes them with the whole panoply of God; with all the armor needful either for assault or defense; and, marshaled in gospel order, he leads them forth to conflict and to victory. He leads them forth to contend against the errors, the prejudices, the evil habits of sinners manfully; not with carnal weapons, but with spiritual, which through God are mighty to pull down the strongholds of Satan, and to bring the thoughts and affections of sinners into obedience to Christ. In this way his followers become intimately united with him, and with each other, and are made to feel that all are engaged in promoting the same infinitely important cause.

Our glorious Commander stations large divisions of his forces at home in Christian lands, to maintain the ground which has already been acquired; to encourage and strengthen each other in well doing; and to send forth well-furnished companies of volunteers into remote regions, where Satan has long reigned with undisturbed dominion. He has commanded that his gospel should be preached, that the terms of peace with God should be extended to every creature. Some of his soldiers he sends forward as pioneers to survey the countries to be conquered; and others, in greater force, to plant there the institutions of religion, and take possession in the name of Him unto whom the heathen, in the covenant of redemption, have been given for an inheritance.

In prosecuting this great work, our adorable Lord makes use of good parental instruction and government; of schools conducted on Christian principles; of the counsels and example of pious friends; of the resources of the learned; of the pen of the able writer; the power of the press; the wide circulation of periodicals, tracts, and books, replete with gospel truth; especially of the Holy Scriptures, and the faithful preaching of the Gospel in the various languages of the nations; of the prayers and liberal contributions of his people for the prosperity of his cause; in short, of all their good offices to enlighten the minds of the ignorant and turn them from the ways of sin and death unto righteousness and everlasting life. He finds full employment for all, in every station of life, who love him and desire the prosperity of his kingdom. He turns the counsels of the wicked headlong, and causes the very wrath of man to praise him, and to turn out for the furtherance of the Gospel.

In the use of such means as these, rendered effectual by the mighty operation of the Holy Spirit, the Gospel has had free course, and been glorified in the conversion unto God of vast multitudes of Adam's apostate race; and will, in time to come, be attended with success still more glorious. What has been done is but a specimen, an earnest, of immensely greater victories yet to be achieved—it is but as some successful assaults of an invading army on the outposts of a great empire, in comparison with carrying the war with resistless power through the heart of it. The divine oracles affirm that "All the ends of the earth shall remember and turn to God—that all the

kindreds of the nations shall worship before him; for the kingdom is the Lord's, and he is the governor among the nations. All kings shall fall down before him. All nations shall serve him. The nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

Many wicked nations, once powerful, have been already utterly wasted; and all who follow their example must share in their doom. As the king in Zion is mighty to save, so is he to destroy. All the elements of nature, all the appetites and passions of the human heart, all created agencies in the universe, from the most humble to the most exalted; the life and destiny of every enemy to his government; are all absolutely subject to his will. By the pestilence which walketh in darkness, or the destruction which wasteth at noon-day; by the lightning, earthquake, furious storm, or other mighty destroyers of life, over which man has no control; by the dangerous propensities of human nature which drive men into vicious and ruinous indulgencies, and crimes ending in destruction, especially by the ravages of war destroying the conflicting powers; it is perfectly easy for the Lord of all to cut off his enemies, or to leave them to destroy themselves. Indeed, by the ordinary work of death, numerous millions of those who refuse to obey and honor God are yearly brought down to the grave.

It is evident from the prophecies that a terrible destruction of the enemies of the Most High is yet to be witnessed. In the book of Revelation, the Son of Man appears, throned on a white cloud, with a golden crown on his head, and a sharp sickle in his hand, with which he reaps the earth; the vintage is cast into the wine-press of the wrath of God, and blood flows forth even unto the horses'-bridles, by the space of a thousand and six hundred furlongs. In the victories of the King of kings, whose vesture is dipped in blood, all the armies of heaven participate; and an angel standing in the sun calls aloud to all the fowls that ply in the midst of heaven, to come and gather themselves together unto the supper of the great God, to eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great; that is, of all the wicked who are not willing to submit to the divine government. When Satan shall be loosed from his imprisonment of a thousand years, he will again go forth 'to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom will be as the sand of the sea.' But while they are coming up on the breadth of the whole earth, and compassing the camp of the saints about, and the beloved

city; fire will come down from God out of heaven and devour them all. Then shall the Lord and Judge from whose glorious presence the visible heavens and earth shall flee away, appear on his great white throne, and the whole race of man, summoned by the trump of God, shall stand before him to be judged; every man according to his works; when all who have loved and served Him shall be welcomed to the joys of his kingdom; and who have refused to obey the Gospel be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

When all these things shall be done, when the great purposes for which Immanuel was inaugurated King in Zion shall all be accomplished, in the salvation of his people and the destruction of his enemies, then will he return his royal commission, resign his mediatorial kingdom to the Father, that he may be all in all. God grant that we may then be found among those who obeyed and honored this most illustrious Conqueror on earth, and are destined to dwell and rejoice with him in glory for ever.

In view of these facts, it deeply concerns all who have not yet made their peace with God to avail themselves of the mediation of Christ without delay. Are there any such now present? You have grievously sinned, have enkindled against yourselves the divine displeasure; the sword of justice, uplifted in the hand of Omnipotence is ready to cut you off. The fatal stroke is for a moment withheld, that it may be seen whether you will, or will not, come to Christ that you may have life. You are placed in circumstances of thrilling interest; compassed about by a great cloud of witnesses, both visible and invisible; your eternal state in happiness, or woe, unutterable, may be decided by your present choice! Your season of probation will soon, and may at any moment, be terminated. Do not tempt the Lord Jesus to depart from you. Do not purpose in your heart to have nothing to do with him; for he has, and will have, something to do with you. He will cause you either willingly or unwillingly to submit to God. Do it willingly, and you are eternally blessed. But wait until the sword of his justice shall strike you through as incorrigible rebels, and better for you would it be had you never been born. When peace with God may be secured on terms so exceedingly gracious, "Why will ye die?"

It is plainly the duty of all who acknowledge Christ as their supreme Commander to consecrate themselves heartily to his service, in faithful and courageous efforts to promote his cause in the world. All men are bound to obey and honor him. Their unwillingness in no degree absolves them from the obligation. But his own people,

who have been not only redeemed by his blood, but renewed by his Spirit, and received into the most intimate relationship with him, who have openly and solemnly engaged that they would be the Lord's and serve him, are under peculiar obligations to fight, manfully, the good fight of faith. 'If any man will be His disciple, he must deny himself, take up his cross and follow him. Ye are my friends, he says, if ye do all things whatsoever I have commanded you. Why call ye me Lord, Lord, and do not the things which I say?' Surely every one who has united himself with any division of the great army of the Lord of hosts is sacredly bound to be devoted and faithful, even unto death.

It is not necessary that all should belong to the same denomination of Christians, that all should serve under the same earthly leaders, however wise or good; or perform altogether the same services. While we have but one Supreme Commander, and but one general cause promote, yet, as the field of conflict covers the whole world, and the work to be accomplished is exceedingly great and complicated, the King in Zion has seen fit to marshal his army in many divisions, and subdivisions, each with its appropriate leaders; not to contend with each other, but to act with a more extended and effective energy in carrying through all nations the triumphs of the cross. For any one of these divisions of the host of our common Lord to claim superiority to all others, and to look with an evil eye on kindred organizations for the promotion of the same cause, would be arrogant presumption. All, like the ancient tribes in the wilderness, should move on harmoniously together, sympathizing in each other's necessities, and rejoicing in each other's prosperity. If you can render better service to the common cause, in one than another of these battalions of the Lord of hosts, then unite with it; and cling to it; but with a spirit of genuine benevolence towards all your fellow-soldiers, of whatever name or station. Without the spirit of Christ we are none

The American Missionary Association, whose Eighth Anniversary we now celebrate, is founded on the broad and firm basis of the Gospel. It is not confined to any one denomination of Christians, but invites the coöperation of all the truly evangelical. Its membership consists of all such, who contribute to its funds, and are free from slaveholding and other immoralities. Its Board of Management, or Executive Committee, is not constituted of a few individuals with legal powers to perpetuate themselves, without accountability to the contributors who furnish them with their means, and who, of course, might be slow to listen to the voice of petition for any change in their con-

duct of missions; but is directly appointed from year to year by those for whom they act. If they treat their supporters cavalierly, and having grown strong with the means which the charitable have put into their hands, say, "If you do not approve of our management, you are at liberty to withdraw from us;" the remedy is easy. This Association extends its help to the destitute and perishing not only in foreign lands, but in our own country; to those in bonds, so far as practicable, no less than to the free. With slaveholding it has no fellowship. From the supporters of this great system of cruel oppression it asks no assistance; it appoints them to no office, either as managers or missionaries; nor approves of their reception any more than of polygamists or the adherents of caste or idolatry, or the practisers of any other immoralities, into any of its missionary churches. It gives no countenance to the idea that it may be a duty to receive such, on a profession of their faith, with a view to reform them: It aims to build up churches which will be an honor to Christ in the presence of all nations.

For such reasons as these, in connection with the fact that God has been pleased greatly to prosper this effort, both in our own country and in foreign lands, the officers and members of this Association cordially invite the cooperation of all who are like-minded. If any judge that they can better promote the cause of Christ in connection with any other organization, may God prosper them in well-doing. There is room and work enough for all. We have no wish to see any good means for promoting the Redeemer's kingdom fail for want of support. While we earnestly wish that all other societies for propagating the Gospel would decidedly discountenance every thing inconsistent with it, both at home and abroad, we pray that the blessing of God may attend his truth, wherever and by whomsoever dispensed; and that his devoted missionary servants, by whatever society supported, may see his work prospering, gloriously, in their hands. May any errors into which some of them have fallen be corrected, entirely and permanently, and all, with one mind and heart, labor strenously together for the advancement of that kingdom which consists in righteousness and peace and joy in the Holy Ghost. The labor of building even on the sure foundation with any other than genuine and indestructible materials, will in the end prove to have been worse than in vain, for in the great day "the fire shall try every man's work, of what sort it is."

It may be thought that a course so radical and straightforward, though essentially right, is inexpedient—that it will excite opposition, and be less likely to accomplish its object than one more conservative and conciliating. But the spirit and power of the Gospel must be brought to bear directly against the most inveterate forms of human wickedness, however shielded by popular favor-and the sanctions of law, be the consequences as they may. It is not to be expected that Satan will surrender his strongholds without a mighty resistance. It becomes the soldiers of the great Captain of salvation to be strong, and quit themselves like men. "Give me," said Dr. Thompson of Scotland, in his great, last speech against slavery, "give me the hurricane rather than the pestilence. Give me the hurricane with its thunder and its lightning and its tempest. Give me the hurricane, with its partial and temporary devastations; awful though they be. Give me the hurricane with its purifying, healthful, salutary effects. Give me that hurricane, infinitely rather than the noisome pestilence, whose path is never crossed, whose silence is never disturbed, whose progress is never arrested by one sweeping blast from the heavenswhich walks, peacefully and sullenly, through the length and breadth of the land, breathing poison into every heart, and carrying havoc into every home, enervating all that is strong, defacing all that is beautiful, and casting its blight over the fairest and happiest scenes of human life; and which, from day to day and from year to year, with intolerable and interminable malignity, sends its thousands of hapless victims into the ever-yawning and never-satisfied grave."

In well-directed efforts to promote the kingdom of Christ in the world we must persevere, with patience. He will, assuredly, conquer all nations, but in his own time and way. His conquest of the world is not represented in the Scriptures as sudden and miraculous, as coming upon men unexpectedly, like a clap of thunder in a clear sky, or the sudden outbursting of a volcano, but is beautifully symbolized by the mustard-seed which grows up into a large plant; the leaven which silently but effectually extends its fermentation; by a river perpetually increasing as it flows onward; or the light of the morning, which almost imperceptibly increases in brightness from its earliest dawn to noon-day; or the complete success of a righteous warfare after a long struggle and many hard-fought battles. In this natural but effectual manner, the spirit and blessings of the Gospel have hitherto been extended, and are undoubtedly to be extended in times yet to come. Christ may and will give unusual efficacy to natural causes, as the complete success of the great work which he has undertaken shall require; but not in any such way as to exempt his soldiers from self-denying, patient, and persevering efforts to overthrow the kingdom of Satan and bring the whole world into subjection to himself. The victor's crown is only for those who fight manfully the good fight of

faith. But, "let us not be weary in well-doing; for in due season we shall reap if we faint not." He that overcometh will be signally honored, and gloriously recompensed by the Judge of all, in the day of final decision.

The work of securing our own salvation and promoting that of others, of evangelizing the benighted nations, and bringing them from the thraldrom of sin into the glorious liberty of the Gospel, is one of immense magnitude and difficulty; which can never be accomplished but by the united, strenuous, faithful endeavors of the followers of Christ; attended with the mighty operation of the Holy Spirit. Still there is no occasion for discouragement. The King in Zion, unto whom all angels, principalities, and powers are subject, in whom all the fullness of the Godhead dwells, is our Leader and Commander; the decree has gone forth from the throne of the Eternal Father that unto him every knee shall bow, that all nations shall serve him; innumerable multitudes have already been brought to receive him heartily as their Lord and Saviour; and, gathered up from the ruins of human apostasy, are shining and rejoicing in his heavenly kingdom; countless numbers of others, while refusing to yield to his authority and accept of offered mercy, have perished from the way, when his wrath was kindled but a little; the good work of extending abroad the glad news of salvation is at this time going forward with glorious success; and the King of kings, followed by all his mighty hosts, is marching through the earth conquering and to conquer. Why, then, should we be discouraged by any array of opposition? Let the enemies of the Lord Jesus oppose themselves, if they will, to the flowing of the rivers; the shining of the sun; the revolutions of the earth bringing day and night, summer and winter; or seek to abolish any other law of nature which the Almighty has established; but think not to arrest the progress of Immanuel's conquest of the world. His glorious cause must and will prevail. The greatest obstacles, the mightiest array of opposition, he can overcome with infinite ease. Why, then, should we yield to despondency?

We have at all times the strongest motives to press onward. By the example of our devoted missionaries, who have gone, and are going forth to labor, and suffer, and die for the salvation of the perishing; by the holy lives, self-sacrificing efforts and martyrdom of the apostles and primitive Christians; the authority, the compassion, and promises of God; by the wonderful love and sufferings of our exalted Saviour who laid down his life for our redemption, and whom we are most sacredly bound to obey; by the worth of hundreds of millions of immortal souls who must have the Gospel speedily or be for ever lost; by our own hopes of heaven, let us be aroused to put forth our strongest and most faithful endeavors to extend his kingdom and glory in the world. Let us pray, and give, and labor, and endure hardness, as the devoted followers of such a glorious leader should. Never was the missionary field so open before, or the prospect of the conversion of the world so manifestly encouraging. No good effort will be in vain. And let us work while it is day; for the night—the long night of death—cometh.

When all Christ's incorrigible enemies shall be subdued and put under his feet; and all who shall have been made willing in the day of his power shall stand in robes of righteousness, with crowns of glory on their heads, before him; when his great work of mediation and of conquest shall be fully accomplished, and he in the presence of the assembled universe shall give up the kingdom to the Eternal Father, and receive his highest approbation, if we may but hear him say to us, 'Well done, good and faithful servants, enter ye into the joy of your Lord,' abundantly rich and glorious will be our recompense. Amen.

[1855]

NINTH ANNUAL REPORT

OF THE

American Missionary Association,

PRESENTED AT

CHICAGO, ILL.,

SEPTEMBER, 26TH, 1855:

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

TOGETHER WITH A

LIST OF LIFE-MEMBERS.

NEW-YORK:

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1855.

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Thompson, Mrs. Santa, Alboro, Mass.
Thompson, Mrs. Elizabeth, Southboro, Mass. Stetson, Miss Elizabeth B., Marlborough, Mass.

Thompson, Rev. Geo., Mendi Mission, Africa. Thompson, Rev. J. C., Washington, Pa. Thompson, John, Augusta, N. Y. Thompson, Rev. Leander. W. Amesbury, Mass. Thompson, Mrs. Ann E., West-Amesbury, Mass. Thompson, Mrs. Mne. Loren, Jamaica Mission, Thompson, Mrs. Nancy M., Jamaica Mission, Thompson, Theodore T., Kuox Corners, N. Y. Thompson, William, Jersey, O. Thorp, Curtis, Binghamton, N. Y. Thurston, Brown, Portland, Me. Thurston, Rev. David, Brown's Corner, Me. Thurston, Mrs. Prudence, Brown's Corner, Me. Thurston, Rev. Stephen, Scarsport, Me. Thrasher, Mary Ann, Stafford, Conn. Tobin, John, Newark, N. J.
Todd, Rev. John, Gaston, Iowa.
Todd, Dea, Samuel, East-Berkshire, Vt.
Todd, Mrs. Martha A., Tabor, Iowa. Todd, Rev William, Grand Detour, Ill. Toops, Rebecca A., O. Torrey, Rev. David, Delbi, N. Y. Torrey, Mrs. Mehitable, Chatham Center, O. Torrey, Ziba, Abington, Mass.
Torry, Rev. Charles W., East-Cleveland, O.,
Townsend, Rev. Ebenezer G., Syracuse, N. Y. Tracy, Josiah, Mansfield, O. Trask, Rev. George, Fitchburg, Mass. Trask, Israel, Beverly Mass. Tucker, Rev. Joshua T., Holliston, Mass. Tucker, Thomas H., North-Brookheld, Mass. Turner, Rev. Asa, Denmark, Iowa. Turner, Rev. Josiah W., Gr. Barrington, Mass. Tuttle, Edmund M., Meriden, €onn. Tuttle, Mrs. Betsey H., West-Meriden, Conn. Tuttle, Leveritt, Torringford, Conn. Tuttle, Leveritt, Torringford, Conn. Tuttle, Thomas, Clinton Corners, Wis. Underwood, Rev. Almon, Newark, N. J. Underwood, Mrs. Elizabeth S., Newark, N. J. Underwood, H. Bennan, Newark, N. J. Underwood, H. Bennan, Newark, N. J. Underwood, Henrietta P., Newark, N. J. Underwood, Miss Rhoda, Newark, N. J. Underwood, Dea. Sydney, Harwich, Mass. Upham, Zenas H., Windham, Vt. Van Alstine, Rev. N., West Sand Løke, N. Y. Van Houten, Rev. Henry, Boonton, N. J. Van Wagner, Rev. James M., Wakeman, O. Van Wagner, Rev. James M., Wakennan, O., Venning, Rev. Charles B., Jamaica Mission, Via'l, Mrs Elizabeth F., Jarnejville, Ill. Wakefield, Rev. William, Madison, O. Wakeman, Rev. Joel, Almond, N. Y. Wales, Samuel, Sen., Windham, O. Waldo, Rev. L. F., North-Brookfield, Mass. Waldo, Mrs. Lucy E., North-Brookfield, Mass. Walker, Hon. Annass, North-Brookfield, Mass. Walker, Mrs. Hannah A., N. Brookfield, Mass. Walker, Mrs. Catherine, Mansfield, O. Walker, Horace D., East-Ablington, Mass. Walker, Rev. James B., Mansfield, O. Walker, Dea. Lyman, Townsend, V. Walker, Dea. Lyman, Townsend, V. Ward, Rev. Horatio G., Lyndon, Ill. Ward, Jonathan, Blirmingham, O. Ward, Jonathan, Birmingham, O.
Ward, Langdon Storer, Boston, Mass.
Ward, Miss Mary A., Newton Center, Mass.
Ward, Rev. Sammel L., Toronto, Canada West,
Warner, Sheldon, Pitcher, N. Y.
Warner, Mrs. Luey C., Pitcher, N. Y.
Warren, Rws. Amiris, Grafton, Mass.
Warren, Rev. Israel P., Plymouth Hollow, Conn.
Warren, Rev. Waters, East Berkshire, Vt.
Wasibburn, Dea. Ichabod, Worcester, Mass.
Watcrbury, Lewis, Maltaville, N. Y.
Waterman, Mrs. Almeda, Annsville, N. Y.
Waterman, Daniel, Taberg, N. Y.
Waters, Rev. John, Southfield, Mich.
Water, Tyler, Milbury, Mass.
Watson, Harvey, Torringford, Conn. Ward, Jonathan, Birmingham, O.

Way, Mrs. Ann Amelia, New-York City,
Way, Rev. Palmer M., New York City,
Way, Rev. Palmer M., New York City.
Wesver, Philip, Bangor, Me.
Webb, Walter, West-Merlden, Conn.
Webster, Rev. J. C., Hopkinton, Mass.
Webster, William, Sennet, N. Y.
Weed, Ebenezer, Darlen, Conn.
Wellington, Rev. H., St. Johnsbury Center, Vt.
Welsh, Rev. Rawson B., Oswego, N. Y.
Welsh, Rev. Elias, Sandwich, Mass.
Wells, Mrs. Mary S., Mansfield, O.
Wert, Rev. David, Henry, Ill.
Whele, Mrs. Elizabeth R., Brunswick, O.
Whipple, Mrs. Elizabeth R., Brunswick, O.
Whipple, Rev. J. N., Brunswick, O.
Whipple, Rev. J. N., Brunswick, O.
Whipple, Henry E., Illi sdale, Mich.
Whipple, Sanuel L., Jacksonville, Ill.
Whitcomb, Mrs. Harriet L., Stoneham, Mass.
Whitcomb, Mrs. Harriet L., Stoneham, Mass.
Whitcomb, Reuben, Harriet L., Stoneham, Mass. Way, Mrs. Ann Amelia, New-York City. Whitcomb, Reuben, Harvard, Mass. Whitcomb, Reuben, Jr., Harvard, Mass. Whitcomb, Reuben, Jr, Harvard, Mass.
Whitcomb, Mrs. Mercy, Harvard, Mass.
Whitcomb, Mrs. Abby F., Harvard, Mass.
Whitcomb, Rev. W. C., Stonebam, Mass.
White, Mrs. Petsey, Woburn, Mass.
White, Mrs. Petsey, Woburn, Mass.
White, George H., Shelburne Falls, Mass.
White, George H., Shelburne Falls, Mass.
White, Rev. Base C., North-Abington, Mass.
White, Rev. James C., Cleveland, O. White, Rev. James C., Glevenind, C., White, Den, John, Actor, Mass. White, Samuel C., Worcester, Mass. White, William Augustus, Walton, N. Y. White cd, Mrs. Bethish, Woburn, Mass. Whitford, Mrs Bethiah, Woburn, Mass. Whitham, Hiram, Woburn, Mass. Whitham, Mrs. Elizabeth, West Alexander, Pa. Whitham, George D., West-Alexander, Pa. Whitham, Rev. J. D., Westfield, Pa. Whitnam, Rev. J. D., Westfield, Pa. Whitnam, Daniel N., Brookfield, Mass. Whitney, Ablgall G., Strongsville, O. Whitney, Frederic, Westminster, Mass. Whitney, Dea. Jubil, Strongsville, O. Whiton, Mrs. Mary Elizabeth, Boston, Mass. Whiton, James Morris, Jr., Boston, Mass. Whiton, James Morris, Jr., Boston, Mass. Whiton, James Morris, Jr., Boston, Mass. Whiton, James M., Boston, Mass. Whiton, James M., Boston, Mass.
Whittemore, Rev. Zolva, Becket, Mass.
Wieting, Rev. Philip, Hyndesville, N. Y.
Wieting, Mrs. Philip, Hyndesville, N. Y.
Wieting, Mrs. Philip, Hyndesville, N. Y.
Wieting, Mrs. Philip, Hyndesville, N. Y.
Wilder, Rev. Philo B. East Bridgewater, Mass.
Wilder, Rev. Philo B. East Bridgewater, Mass.
Wilder, Rev. M. Hale, *alem, Mass.
Wilder, Rev. M. Hale, *alem, Mass.
Wildard, Hon. John D., Troy, N. Y.
Willard, Henry, Troy, N. Y.
Willard, Henry, Troy, N. Y.
Willands, Austin F., Farmington, Conn.
Williams, Austin F., Farmington, Conn.
Williams, Ellen, East-Harford, conn. Williams, Ellen, East-Hartford, 4 onn. Williams, Mrs. Hardette W., Buffalo, N. Y. Williams, Mrs. Jeanette C , Farmington, Conn. Williams, Anna Maria, Farmington Conn. Williams, Miss Catharine D., Farmington, Conn. Williams, George Austin, East-Hartford, Conn. Williams, George, Arcade, N. Y Williams, Rev. J. M., Farmington, Ill. Williams, Rev. Wolcott B., Charlotte, Mich. Willison, Michael, West-Bloomfield, N. Y. Williston, Mrs. Cecilia, Northampton, Mass. Wills, Mrs. Charlotte L., Washing on, Pa. Wilson, Alexander, Francestown, N. H. Wilson, Rev. Hiram, St. Catharine's, C. W. Wilson, John, Knowlesville, N. Y. Wilson, Mrs. J. Adeline, West-Union, O. Wilson, Dea. Samuel, Harwinton, Conn. Wilson, Jean. Samuel, Harwinton, Co Wilson, James, Francestown, N. H. Wilson, Rev. J. G., Chicago, Ill. Wilson, Mrs. Mary B., Chicago, Ill. Wilson, John, Dover, O.

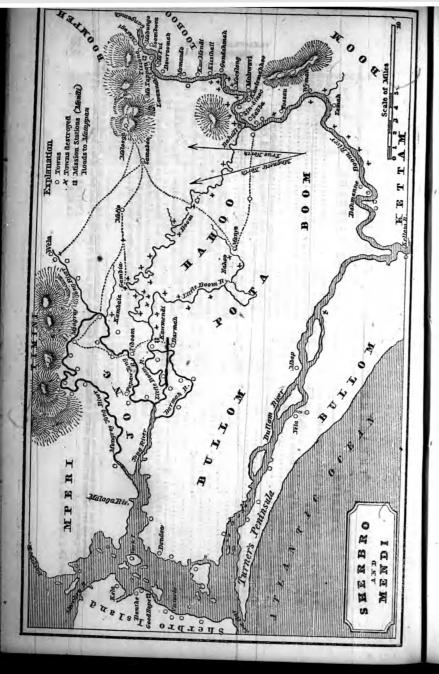
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| RECEIPTS. | | EXPENDITURES. | |
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| for fiscal year ending August 31, 1855, acknowledged in the American Missionary: (ovember, | \$4,861 37
4,674 72
4,395 43
2,779 12
3,577 39
2,682 40
5,378 80
7,146 19
3,932 95
4,730 58
946 70
5,027 83 | Missionary Society, \$249 50, "California Mission, Copt Mission, Marquesan Mission, Colportage, Bibles and Tracts for Slaves, Office expenses: Rent, Stationery, Fuel, etc., Salaries: Corresp. Secretaries and Assist Treasurer, Publications: American Missionary, (nearly 23,000 copies per month.) Annual Report, Sermon, etc., etc., Postage, Discounts on uncurrent Money, Freight and Express charges, Annual and Anniversary Meetings, Travelling expenses of Secretaries, Missionaries, and Speakers, | 5,9580;
6,312 65
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188 36
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| A DESCRIPTION OF THE PROPERTY | \$58,300 83 | · · · · · · · · · · · · · · · · · · · | \$58,300 83 |

WE hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending 31st August, 1855, with the vouchers, and find the same to be correct, leaving a balance against the Association, (after paying all liabilities to that date,) of five thousand and twenty-seven dollars and eighty-three cents.

New-York, September 21, 1855.

ANTHONY LANE, JAMES O. BENNETT, } Auditors.



MINUTES

OF THE

NINTH ANNUAL MEETING.

THE Association met in the Baptist Church, Chicago, Ill., September 26, 1855, at 10 o'clock, A. M. In the absence of the President, Hon. Lawrence Brainerd, F. D. Parish of Ohio, a Vice-President, was called to the chair. Prayer was offered by Rev. John Rankin, of Ohio.

Rev. S. G. Wright, of Ill., was appointed Recording Secretary, pro tem., and Rev. J. E. Roy, Assistant Secretary. The Minutes of the last Annual Meeting were read and approved.

The following Committees were appointed by the Chair, namely:

Business Committee.—Rev. F. Bascom, Ill.; Rev. J. A. Thome, Ohio; Rev. G. Whipple, N. Y.; Rev. O. Emerson, Iowa; Rev. W. Cochran, Wisconsin; Rev. E. Andrews, Mich.

Committee on Nominations,—Rev. L. H. Parker, Ill.; Rev. S. G. W. Rankin, Conn.; Rev. S. H. Dwinnell, Wis.; Rev. S. S. Jocelyn, N. Y.; Rev. A. M. Richardson, Ohio.

The Business Committee reported in part, as follows, namely:

- 1. Reading of the Treasurer's Report.
- 2. Devotional exercises until time for recess.
- 3. Reports of the Secretaries.
- 4. Sermon by Rev. J. A. Thome, in the evening.
- 5. Wednesday morning, devotional exercises at eight o'clock, to continue one hour.

The above report was accepted and adopted.

The Annual Report of the Treasurer, Lewis Tappan, was read by the Secretary for the Foreign Department, who stated that the Treasurer was unavoidably detained from the meeting. The report was approved and referred to the Executive Committee for publication.

A season of devotional exercises was then enjoyed, after which the Association took a recess till 2 o'clock, P. M.

AFTERNOON SESSION.

The Association met at 2, P. M., and was opened with prayer.

The Secretary of the Foreign Department presented an abstract of the report of that department, during the reading of which, he introduced the Rev. A. M. Richardson, lately connected with the Jamaica Mission, who gave many interesting facts in regard to the Mission in Jamaica, after which, the Secretary of the Home Department read abstracts from the Annual Report of that department.

A communication was received from the "Young Men's Association" of Chicago, tendering the use of their Library and Reading-Room to the Association, during its sessions; whereupon, a vote of thanks was returned for their courtesy.

WEDNESDAY EVENING.

The Annual Sermon was preached by Rev. J. A. Thome, from Acts 17: 22, 23—Paul in Athens.

THURSDAY MORNING.

A meeting for prayer and conference was held, commencing at eight o'clock, and continuing till nine, at which time the meeting was called to order for business. The Corresponding Secretary for the Foreign Department finished reading the abstracts of the Annual Report, after which, he introduced Rev. William J. Shuey, of the United Brethren in Christ, who had recently returned from an exploring mission in Africa. He made interesting statements in regard to that field of missionary labor. The United Brethren propose to open a mission station, near the Mendi Mission, and to cooperate with the American Missionary Association.

The Business Committee reported a series of resolutions, which were accepted. Numbers 1, 2, 3, 4 and 5 were discussed and adopted, as follows:

Resolved, That our thanks are due to the great Head of the Church for the means that have been generously furnished the past year to carry forward the Missionary work.—Ja larger amount than that of the preceding year, notwithstanding the pecuniary embarrassments of the country]—for the prayers that have been offered for the success of the Association—for the general health of the Officers and Missionaries—and for the beneficent results of their labors; and that it is carnestly hoped that with the renewed prosperity of the country the friends of Missions will enlarge their desires and increase their benefactions so that the number of missionaries may be multiplied, and the operations of the Association greatly extended.

Resolved, That we are greatly strengthened and encouraged by the increasing feeling throughout the land that reformatory Missionary Societies are Indispensable—that the principles and measures of the American Missionary Association have been gaining the confidence of the people of God—and that the seal of Divine approbation has been placed upon the instrumentality that has been used to ad-

vance the interests of the Redeemer's kingdom.

Resolved, That we assure the Missionaries and Teachers in the employment of the Association, that they have our sympathy in all their labors and exposures, and our prayers for their health, unity, spirituality, and usefulness; that they have the sympathy and congratulations of a numerous body of Christians of different denominations; and that fervent prayers are offered that they may all have confidence in the Divine promises, and be cheered by the declarations: "Lo! I am with you alway, even unto the end of the world." . . . "They that sow in tears shall reap in joy." . . . "He that goeth forth and weepeth, bearing precious seed, shall doubtless ceme again with rejoicing, bringing his sheaves with him."

Resolved, That past success encourages us in prosecuting the work of Missions, and maintaining in Kansas and other Territories exposed to the corrupting infuences of Slavery, and also in the slave States, an unpolluted Gospel, the circulation of the Bible and reformatory tracts, and in urging Christian people to afford liberal aid in the prosecution of these labors, so useful and necessary to arrest the progress of infidelity and oppression, and save these Territories and States from ruin, and the perpetrators of crime and sin from the judgments of the Almighty.

Resolved, That all complicity with slavery on the part of Missionary Boards, Benevolent Societies, ecclesiastical bodies, ministers and churches, should be deplored by every friend of God and man; and that the purification of the Church from the corrupting influences of the great sin and crime of the nation, by refusing Christian fellowship with every one who holds his fellow-men in slavery, and by the fearless and uncompromising inculcation of Gospel principles, and their maintenance by consistent practice, should be the desire of every friend of Christ.

THURSDAY, P. M.

The Sacrament of the Lord's Supper was celebrated by the Association and the congregation present. Rev. John Rankin made the opening address, and officiated in the distribution of the bread. Dr. Edward Beecher followed in an address, and in the distribution of the cup.

After the conclusion of this exercise the Association was again called to order for the transaction of business. Resolutions Nos. 6, 7, 8, 9, 10, 11 were read, discussed and adopted, as follows:

Resolved, That the Association approve of and sanction the establishment of the Marquesas Mission which has been effected by the Committee within the past year, being persuaded that extraordinary providences, which have opened that new field, have laid before us a call not to be slighted, and that they furnish a pledge of God's favor and support for the undertaking.

Resolved, That the relinquishing during the year of the Mission among the Chinese in California be sustained by the Association in view of the reasons assigned

by the Committee for this measure.

Resolved, That the Home missionary field of our vast country claims the increased attention of every Christian and philanthropist, and that the smiles of God upon our Home Missions should encourage us in this work, while the multiplied destitutions of the field press us to the most earnest and prayerful efforts to give the Gospel, with all its institutions, to the entire people.

Resolved. That the thanks of this Association be presented to the Trustees of the First Baptist Church of Chicago for the use of their house of worship kindly granted to the body; also, to the families of the city, whose hospitality has been extended to the members and friends of the Association in attendance at its annual meeting.

Resolved, That the Deports of the Servettees which have head head before the

Resolved, That the Reports of the Secretaries, which have been laid before the Association, be approved, and referred to the Executive Committee for publication. Resolved, That the thanks of the Association be presented to the Rev. Mr. Thome for his sermon, preached last evening, and that he be requested to furnish the Executive Committee with a copy for publication.

The Committee on Nominations reported the following list of officers, and recommended their election for the ensuing year, namely:

For President,

Hon. LAWRENCE BRAINERD, Vermont.

Vice-Presidents.

Rev. DAVID THURSTON, Maine, Rev. S. E. Cornish, New-York, F. D. Parish, Esq., Ohio, J. P. WILLISTON, Massachusetts, Prof. C. D. CLEVELAND, Penn., Rev. Jonathan Blanchard, Ill. Corresponding Secretary for the Foreign Department, Rev. Grobge Whipple, New-York.

Corresponding Secretary for the Home Department, Rev. S. S. JOCELYN, New-York.

Recording Secretary,

Rev. Henry Belden, New-York.

Treasurer,
LEWIS TAPPAN, New-York.

Executive Committee.

ABTHUR TAPPAN, New-York,
C. B. RAY, New-York,
THOMAS RITTER, New-York,
WILLIAM E. WHIFING, New-York,
HENRY BELDEN, New-York,
D. M. GRAHAM, New-York,

ANTHONY LANE, New-York,
J. N. FREEMAN, New-York,
J. O. BENNETT, New-York,
GEORGE H. WHITE, New-York,
WILLIAM B. BEOWN, New-Jersey,
JOSIAE BREWER, Connecticut.

Ex-officio members of the Executive Committee,
GRORGE WHIPPLE,
S. S. JOCELTE,

L. TAPPAN.

The report was accepted and adopted.

Mr. Jocelyn, Secretary of the Home Department, read a paper "in relation to slavery as an obstacle to Christian cooperation in the Home Missionary work, and to the progress of the Gospel in this country."

On motion of Rev. G. W. Perkins, it was ordered to be printed with the

TRUESDAY EVENING.

The services of the evening were commenced with prayer by Rev. Mr. Goodman, of Illinois. Addresses on Home Missions were then made by Rev. S. G. Wright, Agent of the Illinois Home Missionary Association, and Rev. O. Emerson, Agent of the American Missionary Association for Iowa. Addresses on Foreign Missions were made by Rev. J. P. Bardwell, of Ohio, and Rev. A. M. Richardson, lately from Jamaica.

The Association then voted to adjourn to meet next year, at such time and place as shall be designated by the Executive Committee. After prayer, the congregation were dismissed with the Apostolic benediction.

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NINTH ANNUAL REPORT.

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Is presenting to the Association and the Christian public their Ninth Annual Report, the Executive Committee are reminded of the words of the preacher: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Since our last annual meeting one of the Vice-Presidents of the Association, Hon. Wm. Jackson, of Massachusetts, has passed from the scene of his earthly labors, and entered into rest. We have also to report the decease of two of our female missionaries, Mrs. Spencer, of the Ojibue Mission, and Miss Winters, of the Mendi Mission.

Mr. Jackson was a member of the Convention that organized the American Missionary Association, and, although averse to assuming office of any kind, was chosen its first president, which office he held up to the time of our last annual meeting. At that time, admonished, as he said, by the increasing infirmities of age, he declined a reëlection, although he consented to be placed on the list of vice-presidents. As he was an early and constant, so was he also an active and liberal friend of the Association. He took pleasure in attending its annual meetings, and in induoing others to attend, in visiting the Missionary Rooms, in circulating the monthly paper, in presenting the objects and intelligence of the Society at Monthly Concerts, in soliciting funds, and in praying for the welfare of the Association and its missionaries. In his last sickness he sent his dying message to the officers of the Society, telling them they were engaged in a good work, and exhorting them to perseverance. On a former occasion he said, in reference to his having been President of the Association for eight years: "I appreciate the honor of holding that office more than of any office I ever held." Blessed are the dead who die in the Lord.

During the year just closed, five missionary laborers have for the first time joined their missions in the foreign field, three have returned to their work after a short time spent in this country, four are now on

their way to new fields of labor, and eight are under appointment, expecting soon to depart for their several missions.

The Treasurer's Report shows an increase of \$4632.38, or about 93 per cent over the receipts of the previous year. The number of Life Members, which was last year 1159, has been increased 228, and is now 1387. Twenty-two thousand copies of the American Missionary are sent out monthly from the office of the Association.

SUMMARY OF FOREIGN MISSIONARY OPERATIONS.

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MENDI MISSION.

Stations .- KAW-MENDI, BOOM-FALLS, AND GOOD-HOPE.

Missionaries.—Rev. Geo. Thompson, Rev. J. C. Tefft, Rev. John S. Brooks, Doctof T. G. Cole, Daniel W. Bueton, Edward Herey Grerk, Mrs. Thompson, Mrs. Tefft, Mrs. Brooks, Mrs. Bueton, Mrs. Grern, Miss Hannal More, Miss Mass Miss Suran Wolsey, Miss Jar Winters. Under appointment, David J. Lre, M.D., Mrs. Lee, M.D., Miss Sarah J. Wintosh, and Miss Hannah Howes.

Three Native Assistants.

A reinforcement for this mission sailed from New-York, January 23, and landed in Sierra Leone, February 26, from whence they soon after sailed for the mission stations. The party consisted of Rev. J. C. Tefft, Mrs. Tefft, (formerly Miss Lovisa Sexton,) and Mrs. Burton, who were returning to the missionary field, and Miss Susan Wolsey, Miss Susan Teall, and Miss Jane Winters, who then first joined the mission. They were accompanied by Wm. J. Shuey, David C. Kumler, and David K. Flickinger, from Ohio, ministers connected with the churches of the "United Brethren in Christ." They were deputed by the Missionary Society of their denomination to visit the Mendi Mission, with a view to ascertain by personal observation and inquiry whether the, field about that mission is a desirable one for the commencement of foreign missionary operations by that denomination. Two of these brethren, Messrs, Shuey and Kumler, have since returned, and reported to their Board in favor of establishing a mission on the Jong River at Mo-Kelli, near one of our stations, and recommending a plan of cooperation in the work of African missions with this Association. A Committee of that body has been appointed to attend the Annual Meeting of the Association, and authorized to complete arrangements

for perfecting this plan of cooperation. Mr. Flickinger remains in Africa.

Miss Teall was united in marriage to Mr. J. S. Brooks, at Kaw-Mendi, in March.

Miss Winters died at the Mission House, Kaw-Mendi, May 4, 1855, after an illness of ten days. During the few weeks of her life in Africa, she engaged in labors for the welfare of the Mission with an energy which no unacclimated person could long put forth. Letters from the Mission, written while she was yet in health, had warned the Executive Committee that we must expect soon to hear of her decease. She had generally enjoyed vigorous health in this country, and feeling entirely well, it was impossible to persuade her that she could not endure as much there, of both mental and physical labor, as she had been accustomed to undertake here. Possessed of an energy that knew ne fatigue, ardent, and entirely self-sacrificing in her zeal to do good both to the bodies and souls of others, to her this error proved to be a fatal one, and she soon passed beyond the field of her earthly labor.

For the sake of Africa and its missions, and those who may contemplate laboring there, we are constrained to make an extract from letters received from the missionaries. One of them says:

"She erred strangely, disregarding the experience, advice and warnings of her associates, yielding without reserve to the intoxicating influence of the climate, and deceiving herself by supposing that its exciting influence was the full glow of health and the flow of natural spirits. She has not been alone in her fatal delusion; too many have gone down to the grave while, but a few hours before, they supposed that they were never more healthy, or better able to endure labor."

It should, however, be noted, that with her peculiarly ardent temperament, her views of her own physical ability, and her sense of duty, to have sat down in comparative idleness while surrounded by the multitude needing her labors, would have induced a feeling of condemnation more dreadful to her than the idea of death. Her language when leaving our shores seems to have been almost prophetic: "First to Africa, then to Heaven."

KAW-MENDI STATION.

This is the oldest station of our African Mission. It was established by Mr Raymond, and for many years was conducted by his labors, aided only by such native Africans as he could call to his assistance. The site was selected not because of any peculiar advantages it was supposed to possess, but because the country was then engaged in war, and this was the only place that could be obtained which promised facilities for getting into the interior, towards the Mendi country, for which the first missionaries had started. The continued prevalence of wars for a long time confined the labors of our missionary to that locality, and made it the principal station of the Mission, giving it a comparative importance above that which its natural advantages would have secured for it.

During the year now reported the number of missionaries at this station has been quite too small for its wants, rendering it impossible for them to give that minute attention to the habits and manners and spiritual necessities of individuals connected with it, that the missionaries desired. Yet the blessing of God has attended their labors; His Spirit has been poured out there. Numbers have professed conversion, and some have united with the Mission church.

At this station, Mr. Thompson writes, there has been a large farm of 100 acres under cultivation, all by hoes, furnishing work for the school-boys and the people. The products of the farm, consisting of cassada, cocoa, sweet potatoes, arrowroot, yams, etc., have furnished in part food for the Mission, and enabled them to supply the wants of some of the hungry natives who have come a distance of from 15 to 30 miles to

buy cassada for their subsistence.

School.—The school at this station has numbered 100 scholars, nearly all of whom are wholly supported by the Mission. Many of them profess to love God, and give promise of future usefulness. Mr. Thompson says: "They are making good progress in study, and are our great hope for the future spread of the Gospel throughout the country." The cost of the support and education of each scholar has been recently estimated at \$30 per annum. It was formerly supposed that it could be secured for \$25. Annual contributions for the support of one scholar each have been made by many Sabbath-schools, and by some individual Christians in this country. An increase in the number of such donors would facilitate the operations of the Mission.

At the close of the year the school numbered but 80 pupils, some having been removed to other stations. During a part of the year it has been taught by native Africans not competent to instruct the more advanced scholars; yet the Executive Committee have very gratifying evidence of its great importance. Good American teachers are now greatly needed; and several male teachers could be profitably employed at this and other stations. It is evidently impossible to supply the spiritual wants of Africa wholly by missionaries sent from abroad. There must be adequate efforts put forth to train native youth intellectually and religiously, that thus they may be fitted in their turn to be instructors of others-preachers of righteousness, and missionaries of the cross to the millions of their own countrymen. It would be manifestly unwise to attempt to accomplish this work by removing any considerable number of this class from their own shores to be educated in Christian lands. As well might we attempt to cultivate the soil of Africa wholly by means of imported laborers, or with the aid of the few that could be brought from that country and taught agriculture here. For the physical and moral cultivation needed on that continent laborers must be trained and qualified for the work on the ground. Only thus can the supply be made equal to the demand, or the proper qualifications of the laborers be best secured. As a necessary means to the preparation of this class of laborers, teachers thoroughly furnished mentally and spiritually must be sent from this country in numbers sufficient to commence the training of some hundreds, from whom those properly endowed may be selected for higher cultivation. These considerations, taken in connection with the fact that the mental training given in missionary schools is a good preparation for the proper understanding of the truths of the Gospel, and the equally evident fact that the greater number of converts in heathen lands are taken from the ranks of the young, and those below the middle age of life, magnify the office of a teacher for a mission school, and show the importance of selecting the supply from the best and most consecrated talent to be found in the Christian Church.

The church at Kaw-Mendi, as reported last year, numbered fifty-three members. The first of November the number was sixty. The first Sabbath in January, eight more were added to it, and a class of twenty or more met weekly for religious instruction. The letters last received report the addition of seven members, three of whom were adults, the first Sabbath in July. The number added to the church during the period embracing the first Sabbath of July, 1854, and the corresponding Sabbath in 1855, was thirty-four. Three had been excommunicated. The number of native members in that church is now seventy-two. At their last communion seventy-three members, including the missionaries present, sat together around the table of the Lord.

Mr. Thompson states that the revival mentioned in our last report continued for some time after. For the space of three months he attended religious meetings every evening, and ceased only from a failure of his strength. Since then there have been many seasons of great refreshing from the presence of the Holy Spirit, and some striking

exhibitions of Divine power.

Miss More, writing from this station early in the year, says:

"We have been permitted to enjoy a revival of God's holy work on the hearts and consciences of sinners around us, for which we give God the glory in being permitted to be co-workers together with him. Oh, glorious boon! Inestimable privilege! All the older girls in my school are hopefully pions. Am-I not richly compensated for my toils and labors of love among them, for my weariness and painfulness, my watchings and fastings, the knowledge I have imparted to them, the love unfeigned I have manifested towards them—warm, I think, as a mother toward her own offspring?"

In another letter, under date of January 2, 1855, she says:

"Thanks to a kind Providence, I am now comfortably well, and what is better, most happy in my labors. How can I be otherwise, when reaping such a harvest of souls? We had a watch-meeting which continued till near one o'clock New-Year's morning. It was a deeply solemn meeting, in which groans, prayers and tears were mingled, and ascended, as we trust, as incense before the altar of God. Numbers took the anxious-seats, and some expressed the hope of salvation. Eight were propounded last-Sabbath for admission to the church. The good work has been progressing since last May, and every communion season has witnessed the increase of this flourishing vine, planted by the right hand of Jebovah, in this wilderness, and which he has watched over till the present time. Though it has sometimes brought forth wild grapes, still we have also the genuine fruit. Permit me to say, we do not tell you the breadth or extent of the good work in progress, and can only say we thank God for what our eyes have seen and our ears have heard of his rich salvation; and bless him that we are permitted to be co-laborers in so noble a cause.

"Pray much for us, that we may be spared till our places can be filled."

OUT-STATION AT MANYA.

NINTH ANNUAL REPORT.

On the 18th of January, Mr. Edward H. Green and wife (Sarah Mar-gru Green, one of the Amistad Captives) opened a small school at Manya, on the Hahoo River, (see map.) They commenced on the inside of the barricade, having a promise from theking, who had long been pleading for a mission there, that a chapel and teacher's house should be built at some place agreed on, outside, but near the town. The parents there are expected to support their children entirely.

The latest intelligence we have received concerning this experiment was dated April 3. A few extracts made by Mr. Thompson from the letters of Mr. Green, will indicate the grounds he has for the encouragement felt by him. We sometimes fear to publish such extracts, as we do also the intrusting of such a work to men whose opportunities for religious and mental culture have been so limited, lest, being lifted up with pride, they should fall into condemnation of the devil; but we know not how to avoid it.

The school was opened on the 18th of January; on the 22d there were six scholars, and on the 31st, eight.

Feb. 13, Mr. Green wrote:

"The people are much interested in all our work on Sabbaths and week days, and say they would be very sorry to have us go away. We have had very interesting meetings the two last Sabbaths, at Hahoo and here. The Spirit of the Lord was present, and the people have very different feelings with regard to God's word and worship."

On the 20th: "It gives me much pleasure to write about our work here, and to state how the word of God is working in the hearts of the people. You said that many prayers were offered for us at Kaw-Mendi. God has heard and is answering those prayers. I have adopted the plan of having Mrs. G. or Isaac (a boy sent from K. M. as Sherbro interpreter) read a portion of Scripture morning and evening, in Mendi or Sherbro, and then I preach on what they have read, which seems to interest them more. On one Sabbath the Spirit of the Lord was present.

After meeting I had prayers at my house. Mrs. G. told the people of the sufferings of Christ for sinners, and for them. While she was talking, a woman came and wished to speak to her. We called her in, and she said she wanted to know what she must do. She said: "I am the head woman for 'Boondoo medicine,' and since you preached about the punishment those will receive who trust in these foolish country ways, something has troubled my heart, and I do not know what to do with my medicines," (country fushions or conjuring implements.) Mrs G. spoke to her about Jesus, and pointed her to the case of the people of Ephesus, Acts 19: 7-19, and prayed with her. On the following Sabbath, the people of Hahoo came here to meeting—and, after meeting, asked me to go over and preach to them in the evening. We went. Much people were present to hear the word of God, and many acknowledged that their gods were not able to save them, and that they had troubled themselves too much to keep their gods, instead of having a God to keep them. The next Sabbath they came to Manya; we had a large congregation. We had to get a new Barre, and many spread their mats all around the Barre. Spirit of the Lord was present, and it was to me as a little 'heaven below.' believe the Spirit will do its work, and I am encouraged when I think of the promise of God in Is. 55: 10, 11.

On April 3d: "It is with feelings of joy and praise to God, that I write to you that the Lord has, in a rich measure, blessed our labors here. On Sabbath we had a very interesting meeting, and an old woman was inquiring what she must do to be saved. She broke down all the idols in her house, and her children think she is mad. I generally have prayers with her, morning and night, in her house, and vesterday, she herself prayed! How pleasing to hear her telling God that she is wicked, and has a bad heart, but now she is determined to serve God, and leave off all her country fashions!"

The following extracts from a letter written by Miss More, before the arrival of the missionaries last sent out, may give some insight into the privations and toils of missionary life, as well as its rewards. She writes:

"It is now almost a year since I have seen the face of a white female. But why speak of this? Before, when all the sisters died, who came out with me, I was alone sixteen months. I only allude to it, that such as mourn over my loneliness may know that very little time has been taken to brood over-it; indeed I have scarcely found time to feel myself alone.

"My dear sisters in America, whether located in Sunny or Shady-side parsonages, know very little of the trials of their missionary sisters, with untaught, unclad and barbarous natives for their only domestics. Delicacy would shrink from the attempt to describe their filthy habits. Just figure to yourself a female missionary located in an African wild, among savages who reside in kraals, or in mud huts, without chimneys, windows, or floors, destitute of clothing, whose chief fur-niture consists of a mat to sleep on, a pot to cook rice in, a wooden bowl for water, and a calabash, or cocoa-nut shell for a drinking-cup.

"For the last year, not a day has passed but putrid sores of some description have been dressed in this Mission-house, and usually by me. Sometimes I bathe half a dozen sick children, in my dressing-room soon after I rise. This morning I bathed five, and dealt out twelve doses of medicine, administering most of it with my own

"I have sometimes had twenty in the house sick at once, and, God be praised, death has not taken away any of them! But most of them have, as we humbly trust, become the subjects of Divine grace. Truly this has been a year of the right hand of the Most High. Though brother Thompson and myself have found plenty to do, we have done it joyfully; for the Lord, in thus blessing our labors, hath rewarded us an hundred-fold.

"It would have gladdened your heart to attend our meetings, which have been much of the time kept up every evening through the week, with five services on the Sabbath. Glorious seasons have we witnessed, when our chapel has resounded with the prayers and groans of prostrate sinners begging for mercy-anxiety exhibited in every gesture. At such times it has been my privilege to go among them, and tell them, in the most simple language, of that blessed Saviour, who left all the glory of Heaven, and came down to earth, to seek and to save even the vilest of sinners, inviting them to throw themselves unreservedly on his arm of mercy, and often kneeling and praying with them. Then to see them give up de-pendence on a fleshly arm, and yield themselves to God, to be used in his service, whenever and wherever he sees good they should labor! It would warm and cheer the friends of our Mission, to hear them speak of the preciousness of that dear Saviour, who is no respecter of persons, but is just as willing to save the ignorant, the despised, the outcast, the poor slave, as the rich or noble. Then they wonder at that love which sent missionaries, not merely to redeem their bodies from bondage, but to lead them to the Lamb of God, who taketh away the sin of the world.

"Many of our scholars tell us they are in haste to get their education, in order to go and tell their people about this Saviour, and beg of them to renounce their idols, their country fashions, and charms, their gree-grees, their devil-bush, their fetiches, their Mohammedanism and polygamy, with a host of attending evils.

"Does any one think me unhappy in such labors of love among this benighted people, or that I wish to go home and recruit my failing health? To such I answer: No! I can not leave, till my call from God to go is as plain as it was to come. The children of the school call me mother, and write to me from the other stations, addressing me as their 'missionary mother at Kaw-Mendi.' Heaven seems quite as near from this place as America. Death to me has lost its terrors; I rather look forward to it as an entrance into rest—even that rest which remains the for the people of God. Still it shall be my aim to toll on, and finish the work God has assigned for me in his vineyard, that whenever he calls for me, my work may be done, and well done."

BOOM-FALLS STATION, (Mo-Tappan.)

The reopening of the Boom-Falls station, near Tissana, was mentioned in our last report. Since then a church consisting of five members has been formed there, four of whom came from the church at Kaw-Mendi; the other was baptized and received on profession of faith. Dr. Cole has been associated with Mr. Brooks in labor at this station and its neighborhood, during a small portion of the year, but for the greater part of the time Mr. Brooks has been alone. He was ordained to the work of the ministry in March last, and at a meeting of the Mission held that month, Mr. and Mrs. Tefft were appointed to that station with him.

The death of the chief Braw, and the succession of a chief supposed to be less favorable to their work, or to the preservation of peace, gave some anxiety to the Mission at the beginning of the year. Of the deceased chief, Mr. Brooks says:

"A happy understanding and friendship had been established between him and the station. He felt both an interest and a pride in the success of all its plans. He had become most ariently enlisted in the cause of peace, and earnestly desired to settle all the difficulties which he had aided in creating, before he should be called from time. The poor old man, with strength scarcely sufficient to raise himself to his feet, would plead most eloquently and earnestly with his tribe to yield their prejudices and submit to peace. He lived to dispatch his oldest son, with three attending chiefs, to his enemies with an 'olive branch' and a peace-offering in their hands, and words of friendship on their lips. The joy of the old man's heart as he returned to Mo-Tappan, (where he was residing during the session of the 'purror,'*) and reported, while sitting around the evening fire, the progress and triumph of peace, was full and enthusiastic. As the old chief closed, he raised his hands, touching the ends of his fore-fingers together, saying with much feeling, 'So have I lived with my enemies,' and then locking them fast together he exclaimed, 'So we now live.' This was almost his last act. The next day he went to the river to batche, but, overcome with weakness, stretched himself upon the sand, and soon became speechless. The next day he was no more."

This station has in its neighborhood several very considerable towns, under the control of different chiefs, and often hostile to each other. The jealousies of these chiefs and their people increase the great desire of the missionaries to extend missionary labors to all their towns, not only for the promotion of the spiritual interests of the people directly, but as a means of preserving the peace of the country. Accordingly, they have held religious services or opened schools in six of them. Of the region of country immediately about Boom-Falls, Mr. Brooks says:

"Here is a centre of influence created chiefly by natural causes. The Boom river, breaking up into frequent rapids, obstructs navigation above, and the colonial trade and the interior centre here. By the laws of this district, colonists can go no

* Peace Congress.

higher up to traffic, and from the fact that goods of some sort can always be found here in exchange for produce, the traders from the interior seldom go farther down. A larger population is thus collected here than is to be found in other districts, and a three-fold field of labor is presented—the colonists with their Bible and prayer-books, the 'strangers' from the interior, and the natives. Sumbwea, Mo-Bungo, Tissana, Mo-Foogi, and this place, should be regarded as one station, and under one set of missionaries, who should reside at this place, and at each we must have a school."

In another place, after speaking of the strong probability that many of the youth educated under the joint influences of the location and the mission would engage in trade, and go into different parts of the country, and of the strong motive thus given to labor for their conversion, Mr. Brooks adds:

"These youth are to hold influence in the country, and have the government of it. The leading families, or portions of them, of several petty divisions of interior tribes, as well as the principal families of Boompey and Looboo, are located here. We must undertake in earnest their education. There is nothing in the way to prevent our doing all we could reasonably expect."

In describing their labor in erecting a missionary building, Mr. B. says:

"This region has nearly all of it been under cultivation within a few years, so that timber is scarce. Only in tangled swamps and rocky ravines can it be found. The poles for small rafters we have been obliged to bring a mile and a half on the shoulders and heads of men. The cutting of these has caused an additional expense for clearing miles of foot-path in the jungle. Saw-logs have been got at an equal disadvantage, and, after an almost fruitless effort of days, we have been obliged to erect our saw-pits on the spots where the trees fell.

"Our school has made commendable progress. The number of pupils is 12. Two have been with me a year and a half, the others about a year. The school at Mo-Bungo is a recommendation of the plan for schools at the towns about the station, exceeding our most sanguine expectations. The pupils of the school are all punctual in attending meeting on the Sabbath, and are as quiet and orderly as children usually are.

"Meetings have been sustained at Mo-Bungo with a good degree of interest. Do not understand too much by this. It is encouraging to see a heathen man or woman catch a single thought of God, or of their own souls. It is to be remembered that this people have no higher notion of sin than personal injury. Theft they regard as honorable and worthy of praise if dextrously done. To steal well is regarded as a trade—an accomplishment worth laboring for from youth to manhood. Female virtue is an article of traffic, bought and sold by fathers, mothers, husbands, and other relatives, with or without the consent of the parties most interested. Falsehood and lies are praiseworthy when successful, and drunkenness is the mark of high life."

At a later date Mr. Brooks writes:

"Our meetings are sustained, interesting and promising as usual. We have held them at Mo-Tappan, Mo-Bungo, and Tissana, and recently we have added Mo-Foogi, Sumbwea, and Mo-Colong."

Writing about the calls for missionary labor, Mr. Brooks says:

"Bar-Colong is more and more earnest in his request for a mission at Mo-Bwavi. I wish he could ask you, once or twice, as he is accustomed to ask me: 'When are you coming to teach my children? Can't you come this year?' I'would like to see if you could put him off."

In another connection, before he recommenced his labors at Tissana, after describing the services of the Sabbath, Mr. Brooks writes:

"While resting on my camp-cot, a man from Tissana entered my room with a cutlass in one hand, and a small parcel in the other. The Sabbath-flag was drooping over the house, and he should have known it was no time to visit me. I entered into conversation with him, first reproving him for his disregard of our Sabbath rules. But his answer! Oh! how it grieves me to think that the poor man had any ground for it! It stung me as a reproach, paining my heart, and bowing me in the dust before God.

"'When,' said he, 'you first came here, we kept the Sabbath, for you preached to us every Sunday. Now you have taken the Sabbath away from us because you no longer preach to us. We would hear you now, but you will not come. You like Mo-Bungo people better. We watch you. You do not love us as you used to.'

"What words! Though they are full of selfishness, jealousy and envy, yet they grate on my ear and burn in my heart. If we are to avoid the appearance of evil, what shall be done? My heart is fixed. I am provoked to a good work. By the blessing of God, Tissana shall have the stated preaching of the Gospel."

In Mr. Brooks' letters we discover the evidences of a great anxiety lest some wrong inferences should be drawn from his communications. He thinks there is so much danger of misconstruing statements made relative to a missionary field that he trembles at the thought of writing them. He says:

"Friends in America view the scenes described, but lose sight of all other circumstances and relations, or supply their place with erroneous ones, which so change the real facts in the case, by false colorings, as to make an impression wholly unlike what we would convey. On this account, I fear to make statements or representations to others than those who have had experience enough to know how to understand them. In all the circumstances which discourage there are also many modifying ones that are truly hopeful, which we do not, and could not, fully present; and should they be mentioned, they could not be appreciated but by such as have had experience in a mission field. This is also true of all hopeful circumstances. Why then should we not fear?"

Among the trying circumstances of his field, Mr. Brooks mentions the renewal of the slave trade near him. He says:

"Within the last two months the slave trade has been renewed in this district. Not less than a score of cances freighted with goods for slaves, have landed at Sumbwea and Momando, and opened their factories. Almost every day am I pained at the sight of the price of human beings borne by my door. Within the two last weeks, goods for not less than forty slaves have been carried through this since could not supply themselves with tobacco, and makes them feel their consequence in an unusual manner, and at the same time awakens their old passion for the slave trade, and for war, which is the only support of the trade and of the slavery that exists here.

"The very low price at which slaves are sold shows that the trade would be blotted out of existence in a few years without war. A boy or girl of twelve to sixteen years of age, is sold among the people of the country for twelve bushels of salt, worth no more than £1 l6s, or for the same quantity of rice, worth about the same price. To the traders, for twelve bars of tobacco and one cutlass, or twenty bars of tobacco with one bar pot, a human being is sold. What a fact to record, that a human being is of less value in market than a cow. That a man or woman is bartered and sold for from eight hundred and fifty to one thousand leaves of tobacco! Yes, more than this, a circumstance occurred within my personal know-

ledge, of a sprightly, intelligent girl of twelve or thirteen years of age being sold or exchanged for a goat and three young kids. And another of an infant being sold for a yard of white cotton cloth! These are the fruits of war."

Among the means resorted to by some of the leading men of the country to get slaves, either to supply the market or pay their debts, Mr. Brooks mentions the following, and specifies several instances where native young men have been entrapped by it. The wives of some of these men will dress themselves up in their most attractive attire, and, "perfumed, oiled, and painted," go about among the more respectable young men, and, by their affability and freedom, tempt them either to make some improper proposals, or to give them some slight present. So soon as they can accomplish this, the matter is reported to their husbands, the young men are seized, a "palaver" is made, and if they can not prove themselves clear, they are either taken as slaves, or made to redeem themselves by furnishing slaves as substitutes. Mr. B. says he knows one woman who in four months has thus led away ten young men.

Pleading for a reinforcement, he says:

"Now, estimate, if you can, the opposing force against the Gospel. Weigh these circumstances in scales with the influence of a single laborer in the cause of the Redeemer, and tell how much more must be added thereto to exactly counteract the efforts of a lone messenger of peace? Solve one problem more: What degree of opposition in the forms above noticed, will render it politic to reinforce the station with an evangelist or two?"

GOOD-HOPE STATION: SHERBRO ISLAND.

The commencement of this station on the Sherbro Island was reported last year. It has since been under the care of Mr. Burton, assisted by Miss Aldrich. Mrs. Burton returned to Africa and joined her husband in March last. Dr. Cole has spent a part of his time at this station, and a part at the Boom-Falls station. There has been no ordained missionary residing at Good Hope. At the commencement of the year the school numbered 12 scholars; February 1, it had increased to 20. Most of them are from 4 to 10 years of age, three only being older than 10. These are given to the mission by a written agreement from their friends, to be under the entire control of the mission for from twelve to sixteen years, according to their age. Mr. Burton writes that he sees that the children improve. His hopes for the country depend almost wholly on the conversion and religious training of the young. An ordained missionary is greatly needed at this station.

Some attempts to revive the slave trade in this vicinity, also, have been promptly met by the British consul. Mr. Burton wrote in a letter received some months since:

[&]quot;A few days ago the British consul captured two slave canoes, with eighty-nine slaves. The slaves were packed in the bottom of the canoes, and sticks tied across on top of the seats, to keep them confined. The owners intended to fight with poisoned arrows, but Mr. Hanson shot the first man who attempted to resist. The rest yielded without resistance."

BURNING FOR WITCHCRAFT.

Near the commencement of the year Mr. Burton wrote that he had, in connection with the British consul, rescued five persons from probable death, who were under torture for witchcraft. They had suffered eight or ten days before it came to his knowledge. The rest we give in his own words:

"I then hastened to the spot and found three of them. One, a woman, some thirty years of age, was burned till there is hardly a place on her body that is not a putrid sore. Her left breast is perfectly roasted; also, the whole of her right arm and left leg. The other two, a man and girl, are not so bad. The man had a heavy chain fastened to his neck; the girl had one ankle fastened in a log. I begged and entreated the woman who inflicted the torture to release them, which she finally did, and I took the man and girl in the boat to the Mission-house. I then went to Mr. Hanson, and he went with Mr. Nathan and myself to the spot. We concluded it was best to remove the other woman, and Mr. Hanson applied to the native chief to get the two who were at another place, a short distance off. I brought the poor woman to the Mission, and the chief sent a man for the other two, who brought them here. We have the five at the Mission. One of the last two has a young child, born during this torture. The woman who is burned so badly, I think can not live. I hope the others will."

About a week later Mr. B. wrote that they were all better.

Mr. Burton thus describes a portion of country a little north of Sherbro Island, on the mainland, and the desire of the chiefs for missions:

"The Bargroo river has suffered more from war since we came than any other section of the country near here, and is now in a state of confusion and alarm. I visited several towns—three of them important barricaded towns—and was received with much kindness, and treated with all the attention that the people could extend. I conversed much with the chiefs and people respecting the condition of their country, and told them of our desire to establish schools among them, and help them 'hold the country' in quietness and peace. They listened with great interest, and expressed (without an exception) a strong desire that we should establish a mission in their part of the country, assigning as a reason 'that where there is a mission no war can come; for,' they say, 'ever since the mission has been at Kaw-Mendi no war has ever troubled that place.' At one place I met a number of chiefs, who were collected together for the purpose of settling some palarer, and among them was the chief of Mahno, a town on the Mahno branch of the Bargroo river, which I wished to visit. He voluntarily sent a man with me to his town, with instructions to the person whom he had left in charge during his absence, to show me all of the country that I wished to see, and told me that I might have any place that I wanted for a mission.

"The Bargroo river is a much better stream to navigate than any of the other rivers which empty into the Sherbro, having a channel of sufficient depth for vessels of large size to pass nearly to the hills. The Mahno river is about the size of the Passaic at Newark, in New-Jersey. At the town of Mahno, and for some distance above, it passes between the hills. About two miles above, there is a fall of about four feet in the river at low tide, but at high tide cances and boats can pass without any trouble, and go, as I was told, far back into the country, without any obstruction. I saw one small stream of sufficient size to propel a saw-mill, and the

timber of that region is abundant.

"It is my opinion that that is the most important field to occupy immediately, of any now open before us. I am sure that a mission would do more towards making peace in the country than any other influence that could be put in operation there. There should be at least two stations opened on the Bargroo river, and one at Welah, immediately. But the men and money are wanting! "Oh! how I wished that God's people at home might have the situation of this unfortunate land so represented to them as to produce the same impression on their minds that it did on my own, as I passed from town to town, and witnessed the desolate and sunken condition of the poor people, for then there would certainly be means enough provided to establish schools all over this land!"

The latest intelligence from this mission bears date in July. The brethren all importune earnestly for an increased number of missionaries. They are almost crushed by their responsibilities. At least three more male missionaries are at once needed to man the stations already opened, or about to be opened, to say nothing of the numerous demands made upon them for commencing in some of the numerous fields all around them. The most pressing need is for ordained missionaries, well furnished in all things; the next, for well qualified teachers, who could take upon them the care of some of the religious exercises and the religious meetings of the stations. Secular agents are also needed to take charge of some of the necessary business of the mission.

The following extracts from a letter from Mr. Brooks, brings to light some of these wants:

"I will here say of the out-schools, that the experiment, thus far, has been successful. All, and more than it promised our sanguine hopes, has been realized, and my confidence in such efforts is greatly increased. They are to the station, what reflectors are to a light, multiplying its influence greatly. Planted around the principal station, they are miniature missions, and keep alive the light of truth, in the face of the heathen. I feel confident in recommending that such schools be multiplied.

"Our meetings have been irregularly sustained. Our hopes were bright that we could keep up meetings at the places where they had been opened. We now, in review, weep over our disappointment. Most truly men are mortal! Zeal too often fails by fast driving! So it has been with us. When Brother Tefft joined me, we reviewed our fields together, and laid our plans. Scarcely had we fairly got into the work, when Brother Tefft began to fail. In a few days more I was on my bed. Dear brother, our field is too large for us: we may toil to the utmost of our strength, and yet there is work undone at our door. I am now obliged to confine my labors to Mo-Tappan alone, conscious that I am equal to no more, on account of which I am distressed by messages from Mo-Bwavi, informing me that the school children are idle, waiting for school, and asking when the teacher will come back? or if I have forgotten them? Again, Mo-Bungo people frequently ask: 'Why don't you come over to keep Sunday any more? When will you commence the school again? The children are becoming impatient.' Tissana, Mo-Foogi, and Sumbwea join in turn, charging me with forgetting them, not loving them, or stirring up my feelings in some other way.

"I feel it hard to live so, hard to see children out of school, that long to go, people without the Gospel, who would hear it; it is hard to be invited by the heathen to come and preach to them, and not be able to do so; it is hard to be accused of disregard for a people, because I do not, and can not preach to them. What shall be done? Brother, shall we tug and toil on, and get hardened to the Maccdonian cry? or, shall we stop our ears, and refuse to feel for those we can not serve? or shall we continue to hear, till our hearts and zeal ride down the body, and it find a rest in

"Oh! that Christians could feel or comprehend the magnitude of the heathen harvest. I do not suppose this is a riper field than a thousand others, within as many miles on every side of us. The fields are ripe, and ready to harvest; if the church will not reap, Satan will: what is not saved in the Lord's garner, must perish."

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| BRAINERD | Moffatt, A. B. Hills, Mrs. Hills. |
|------------------|--|
| ELIOT | Missionaries, Rev. L. THOMPSON, Mrs. THOMPSON. Teacher, Mrs. LUCY |
| Marie M. | Woodcock. |
| 9472 525 E. JAN. | (Embracing Hermitage and Chesterfield.) Missionaries, Rev. C. B. Ven-
NING, Mrs. VENNING. |
| | Missionaries, Rev. P. M. WAY, Mrs. WAY. Teacher, THADDEUS HOPPIN. |
| 19,6314.678 | Missionaries, Rev. H. B. Hall, Mrs. Hall. Teachers, Miss Upson, Miss Dean. |
| BRANDON HII | L An out-station under charge of Mr. Hall. |
| RICHMOND | Missionaries, Rev. S. T. WOLCOTT, Mrs. WOLCOTT. Under appointment, |

The above list gives an exaggerated impression of the effective force of this Mission during the year. Of the number therein given seven are now in this country. Mr. and Mrs. Olds and Miss Stuart have been absent from the Mission during the entire year. Mr. and Mrs. Moffatt, on account of ill-health, were obliged to leave the Mission in February, and two others are newly appointed, and have not yet joined the Mission.

Rev. A. M. Richardson's and Mrs. Richardson's names, which were on our list last year, have been omitted in this enumeration, as the continued ill-health of Mrs. R. precludes the hope of their returning to Jamaica; and his resignation was accepted by the Executive Committee in April last. About the close of the year now reported, Rev. Mr. Way requested the Mission to unite with him in asking the Committee to allow him to retire from the Mission and return home. Permission was granted, and he arrived in New-York in August. The Mission is now in need of additional help, to enable them to prosecute vigorously the enterprises they have commenced there.

Brainerd.—Since our last Annual Report, there has been no ordained missionary resident at Brainerd, and no statistical report of the station has been made. The following extracts from the letters received during the year, will give some insight into the condition of the station

Of the church Mr. Moffatt wrote, before he was obliged, by failing health, to leave his field:

"The church meetings and Sabbath services are generally well attended, and some are evidently growing in grace. I think there is more freedom in prayer and conference meetings. Nothing of importance has come up to mar the peace of the church. Oh! that this state of things might remain, and the Church still increase in wisdom and holiness! Can we not feel that 'Our Father is at the helm,' and that he will guide affairs aright?"

December 6th Mr. Moffat wrote that three new members had been received into the church the Sabbath before. He also reported the death of two female members of the church, one of whom was the wife of a former deacon. He died suddenly, two years since, leaving her with the care of a family of six children, now left orphans. The oldest of these children, a girl eighteen years of age, was hopefully

converted, and joined the church the last summer. She is reported as walking humbly and consistently with her profession.

The following extracts taken from a letter from Mr. Richardson, recently pastor of Brainerd Church, will show how highly he estimates the sincere piety of some of the members of that church.

"It is customary in Jamaica, to gather those who profess to be interested in the subject of religion, and disposed to seek the salvation of their souls, in classes for special religious instruction. These inquiry-meetings are held weekly, or less frequently, as the circumstances seem to demand, and are attended by the minister and deacons of the church. Such meetings I ever found among the most interesting and profitable of any that I attended. For my own satisfaction, as well as for future reference, I used occasionally to note down remarks made, as indicative either of different degrees of religious knowledge, or of the different workings of the Spirit of God on different minds. Of course I can not vouch for the truthfulness and genuineness of these fragments of religious experience, yet I was careful to note down only such as seemed to me to be the honest expression of sincere hearts.

"Said one: 'I know truly I great sinner, indeed. I sin through day, through night. I know if God not been merciful to me, him sent me-to place of punish long fore this. I feel all better inside now; me never feel so before. I nothing to look back to in the world, at all, at all. I give up me wholly heart to God.'

"Another, speaking of the greatness of his sins, remarked: 'Me one crucify the Lord Jesus. But him come down from heaven to die for we poor sinners. Him me only hope: I put me wholly trust in him.'

"Another remarked, in their sententious, broken style: 'I consider, and say God too good to we sinners. The world make we fool; the world deceive we. God no make we sin; we bring sin to weself. The world too strong for we; our own goodness won't save we. We all dry bones.'

"Another, evidently under deep conviction, spoke as follows:

"I had malice in my heart once, and I thought I would keep it till I die. But lately I find my heart trouble me very much. I begin to feel I must give up my malice, and all me sins. I think once I was sealed up entirely, I was so wicked. Some time my sins almost make me crazy. But I come to ask that all who have a heart to pray will pray for me. I can't say that I quite a Christian now; but I hope I shall look deeper, and make good work, and put away all my sins.'

"Still another came, with 'a new song' in her mouth, exclaiming, 'I thank and bless the Lord that he has changed my wicked heart, and give me a right heart. From since I went away last week, I think well on my ways, and I do trust I heartily repent of my sins. I think I love what God loves, and hate what he hates. God hates sin, and I hate it."

"The above will serve as specimens of the tone and style of their remarks on such occasions. I have purposely selected such as were expressed in the most intelligible English, that they might be the better understood. The remarks of the old people were sometimes quite unintelligible, even to myself, after I had often heard them; and I was obliged to call upon one of the deacons to explain what they said. They seldom stop to choose a word to express their ideas; the first one that presents itself to the mind is used, whether they understand its meaning or not. We are therefore obliged to judge of their meaning by the connection; and candor sometimes compels us to attribute to them sentiments exactly the opposite of those expressed. Their movements and gestures, also, are often far more expressive of their real feelings than any language which they can command.

"Their unaffected earnestness and childlike simplicity in prayer often imparted to our seasons of social devotion an interest and effect that was truly delightful. Those broken, imperfect heart-utterances betokened a work of the Divine Spirit within the soul, enlightening its darkness, giving birth to new hopes and joys; and teaching it the language of Christian faith and love.

"If their piety is sometimes sadly marred by a want of consistency, no wonder; for so is ours; and they are but half-emancipated from the degrading power of previous evil habits and customs. They are but 'babes in Christ,' and need 'nursing fathers and nursing mothers,' to watch their steps and smooth their path. If we

occasionally witness strange exhibitions of insincerity and hypocrisy, we should not mourn as if all were lost; for tares will mingle with the wheat, until separated at the final harvest. So long as we are careful to sow naught but the good seed, we need not fear lest we should be held responsible for the tares an enemy hath

NINTH ANNUAL REPORT.

Eliot.—This station is reported to be in a more prosperous condition than at the close of the previous year. There has not been an increase in the number of church members, nor in the size of the congregations, "but there is a steady advance in Christianity, in all things which make up good and useful members of society;" and the missionary rejoices in a change "as great as under the circumstances could be expected in public sentiment, relative to religion and moral-

ity, social and domestic life."

The conversation of the people "clearly shows a far better knowledge of God and the proper duties of religion;" there are among them better regulated families; parents are caring more about the education and proper training of their children, and guarding them more carefully against evil influences; children pay better regard to parental authority; and the relative duties of husband and wife, parent and child, and neighbor with neighbor, are better understood and performed.

In the Sabbath-school exercises there is an increase both in interest and in the number of attendants. The Sabbath-school numbers about 70, and there are about 50 adults who attend at the same hour the Bible-class under care of Mrs. Thompson.

"The school taught by Miss Woodcock," Mr. Thompson says, "is in a flourishing condition, showing an increase both in number and means of support. The manner of raising funds is by voluntary contribution.

"The following statistics present a general idea of the condition of this station:

| | " | 44 | 41 | Sabbath-school, | |
|------|---------------|------------|----------|----------------------------------|--|
| W. | Adult cla | 188, | | | |
| 3" | Number | of church | member | rs last year, 77 | |
| 4-1 | " | u | - 60 | deceased, 7 | |
| | - " | 14 | -11 | excommunicated, 4 | |
| | . " 1 | eceived or | profess | sion, 9 | |
| 6 | | | | members, 75 | |
| e ar | nount raised | by volunt | ary con | tributions, has been as follows: | |
| 1 | For supp | ort of min | ister, | £20 16 6 | |
| | " | " teac | her, | 17150 | |
| | To meet | general ex | cpenses, | 10 16 71 | |
| 1 | Tables et al. | | | 240.031.7 | |

Although the number of church members is less than at the date of his previous report, Mr. Thompson says:

"We are not left, however, without some tokens of good. The spirit of the Lord is manifestly striving with a number, especially among our young people. Some in the church are asking to know the way of God more perfectly; others are earnestly inquiring what they shall do to be saved, while some have been hopefully converted

"In conclusion, let me say, the past year has been a hopeful one. I feel more than ever that we labor not in vain. There are things to discourage, and things that would make our hearts faint; but we remember that it is written, 'Ye shall

reap if ye faint not.' I feel more and more like buckling on my armor and preparing for a long siege in Jamaica. The importance of the work continually

Union Station.—Rev. Mr. Wolcott has removed from this station to Richmond, and Rev. C. B. Venning has taken charge of it. No statistical report has been received.

Oberlin Station .- The following is the report made by Rev. Mr. Way:

"I am happy to say, that amidst all the discouragements and difficulties under which we have labored in this station, some fruit of our labor is apparent. Most of our members remain steadfast, and improve morally, intellectually, and in their temporal circumstances.

| | There l | nave be | en received on profession, | 5 |
|------|--------------|----------|----------------------------------|---|
| | ** | 66 | suspended 1, deceased 3, | 4 |
| | Present | numbe | er of communicants, | 47 |
| Ther | e has been c | ontribu | ited: | 200000000000000000000000000000000000000 |
| | For a | | of the Gospel, £6 6 | |
| | | 80 | chool, paid to Bro. Hoppin, 5 14 | 0 |
| | | " P | oor, 2 0 | 0 |
| | For r | epairs a | and labor on station, 6 1 | 41 |
| | | | | |

"Our Sabbath-school and Bible-class have been generally well attended, and very interesting. Our day-school, which has been suspended most of the year, has recently been reopened by Bro. Thaddeus Hoppin; but has not been in operation sufficiently long to report much progress.

Total,£20 1 9 =\$97.91.

"As I am now leaving this field of labor, the necessity of which I deeply regret, allow me to say, that my convictions of the wrongs of slavery have become deeper and stronger by having seen its dreadful influence on its victims. Years of labor and sacrifice are necessary to eradicate its evils. But as true as the friends of humanity improve the opening providences of God in laboring for his poor, these evils will be removed, and the people, freed from the base influences of their oppressors, will be redeemed, and stand up an honor to the work of benevolence and humanity.

"May the Lord of the harvest send forth more laborers."

By the return of Mr. Way to the United States the station at Oberlin is left without a minister, and the church without a pastor. Mr. Hoppin has charge of the school, and the pastors of the other church will endeavor to supply the pulpit until a new pastor can be provided.

Providence Station.

"The church at Providence numbers 37 members. One has been received during the year, two have died, and two have been cut off. The school has been taught 30 weeks. It was taught 16 weeks by Miss Dean, and 10 weeks by Mrs. Hall, during which time, I see, by the school records, there were in all 58 scholars, and that the average daily attendance was 29. Miss Upson arrived in June, and commenced school the second of July, but it was so near the 'August holidays' that only a few children came.

"The church at Brandon Hill numbers 25 members. Three have been added during the year. Our churches and congregations have contributed:

| ** | Providence, | 11 | ** | 74 | 20 | 76 |
|----|-------------|------|----|------------------|----|----|
| " | 44 | + 44 | 16 | School, | 25 | 87 |
| 44 | 16 | " | ** | Church purposes, | | 57 |

"The church at Providence has paid less for the support of the Gospel than the church at Brandon Hill, but nearly one half of its members are old and infirm. More would have been paid for the school had it been taught more time. During the year there has been no material change in the appearance of things at either station. We see some progress. If we ever attain the end for which we labor among this people, it must be after many years of hard work. So we toil on. We labor to make the fundamental truths of the Gospel understood. Were these kept out of sight it would be an easy matter to secure professed conversions."

Our missionaries in Jamaica are laboring in a land that has been for many generations cursed with the pollutions of slavery, the religion of which authorized the professed follower of Christ to claim the ownership, and make merchandise of the bodies, minds, and spirits of men made in the image of God, and redeemed by the blood of the Saviour—many of the churches of which were filled with men and women calling themselves Christian, yet living together without even the form of marriage, and in almost promiscuous concubinage. Remembering the passage of the Israelites through the wilderness under divinely appointed leaders, we must expect our missionaries there to pass through many hours of darkness and trial before the immediate victims of such wrongs will be prepared to sing the song of final triumph. The following passages from the letters of Mr Hall, show some of these darker features, as well as some of their encouragements to continued toil:

"The circumstances under which we labor are such that we can not reasonably expect often to give glowing accounts of our work. If we can see that we are making a little real progress, we feel encouraged. Facts will show you our position, and will enable you to judge of the progress we make.

"From the number of clurches and chapels in the island, Jamaica ought certainly to be called a Christian land. The people may be called a church-going people. There are chapels and places of worship enough at least in this part of the island, to supply the people if every station of our mission were given up. And there is no lack of ministers and preachers. As far as I am acquainted, almost the entire adult population profess to have a hope of eternal life, and I think the larger part are connected with churches. In view of such facts some have been led to say, 'The spiritual condition of the population is very satisfactory.' But there is another class of facts that is perfectly astounding. With all this array of the externals of religion, one broad, deep wave of moral death rolls over the land. A man may be a drunkard, a liar, a Sabbath-breaker, a profane man, a fornicator, an adulterer, and such like—and be known to be such—and go to chapel, and hold up his head there, and feel no disgrace from these things, because they are so common as to create a public sentiment in his favor. He may go to the communion-table, and cherish a hope of heaven, and not have his hope disturbed. I might tell of persons guilty of some, if not all, these things, ministering in holy things."

Mr. Hall then gives a description of the licentiousness of the people, falling but little behind some of the passages in Paul's letter to the

Romans; and after saying that there are exceptions to this general description, he continues:

"When you understand the circumstances under which we labor, you can judge better of the progress we make.

"The masses do not gather with us. They love darkness rather than light. We have a little church gathered out of the moral wilderness about us. Of some of them at least it is true that they are not ashamed of the Gospel of Christ. Only a few adults that are not members of the church meet with us. Our influence is limited. Yet when we look back over the past we can see that we have made some progress. We can say of a few, that we hope they have been truly converted to God since we have been here. We can say of one and another they are better men and better women than they were a few years ago. We can see that the great truths of the Gospel are being better and better understood, and that a few are becoming acquainted with its deep and precious truths. We see now and then one renouncing former habits, which they are led to see are inconsistent with a Christian life.

"I wish I could repeat to you all the remarks a brother made in the church meeting last Friday. He says: 'I feel that I am free—a free man in Jesus Christ. I feel that the Gospel has set me free from all my sins.' 'I would not take all the gold and silver in the world for the little knowledge I have of the Gospel.' He spoke in a similar strain for some time, and the words seemed to come from his heart. His life seems fully to confirm the truthfulness of all he said. He is exerting an influence for good over his family and war friends that is guite preportful.

an influence for good over his family and near friends that is quite perceptible.

"A few considerations encourage us to toil on. We are holding up the light, and if the masses will turn away from it they must be responsible for doing so. We are sowing seed from which others may gather fruit when our work here shall have ceased, though now much of it seems to fall by the wayside and upon stony ground. And we see, that in the case of a few, a work is being done which is not all surface work. They are digging deep, and building upon the rock."

Richmond.—Our last Annual Report contained the following statement, signed by two of the missionaries in behalf of the whole:

"As the Committee are aware, we have for some years been planning and seeking to establish a Normal and Industrial School. Hitherto our desire has remained unaccomplished, for lack of means and a suitable location. Recently, however, the providence of God has seemed to open the way for securing a most desirable locality. for a merely nominal price. Richmond Estate, lying between Eliot and Brainerd, and containing upwards of 1000 acres, with good buildings, and an excellent water privilege, has been offered for sale. With the unanimous approval of the Mission, its purchase has been negotiated for, for the sum of \$2400. In taking this step we have counted upon the liberality and cooperation of our friends and the friends of Jamaica at home. We have been encouraged by assurances of aid, and we do hope the results will not be such as to lead any to suppose that we have reckoned without our host! We know there are large-hearted men in the American churches, who love to devise liberal things, where great good is likely to result, and who would not hesitate to open their hands and give freely to this object, could they but see its importance as we do. To such we make our appeal. We have no means for raising the necessary funds here, save by borrowing money at a high rate of interest. But we have put our hands to this enterprise, and shall not look back. The funds must be raised! Who will aid us? If individuals can not be found who are willing to donate the funds for the benefit of the school, a loan (for which good security will be given) will be thankfully received. Donations for the above object may be sent to Lewis Tappan, Esq., New-York, and any communications relative to the subject may be addressed to either of the undersigned, and sent to 48 Beekman street, New-York. By order of Association,

"S. T. WOLCOTT, Chairman.

"A. M. RICHARDSON, Secretary."

The negotiation therein spoken of has been fully completed; but in

order to effect the purchase, some of our missionaries have had to borrow money on their personal responsibility, a part of which remains yet unpaid, and for the payment of which the brethren named would

be glad to receive funds addressed as above indicated.

The commencement of an enterprise of such magnitude and importance as the establishment of an Industrial School, adequate to the wants of any considerable portion of the colored population of Jamaica, must, of necessity, devolve great responsibility on whosoever undertakes its management. The immediate burden has been assumed by Mr. Wolcott, and has been sustained by him through the year, a part of the time in connection with the duties of the pastoral relation at Hermitage. For the present, he has to be not only minister, but teacher, farmer, and carpenter, at Richmond. The school contains as yet but 12 scholars, besides his own children. There is a demand, he says, "for considerable increase, but a larger number can not yet be provided for." "The want of means to provide suitable accommodations, at once, is a great embarrassment, which it is hoped time will remove."

The Executive Committee have regarded the objects which the missionaries had in view, in purchasing Richmond, as very desirable ones, yet they have not felt at liberty to appropriate to them funds drawn from the treasury of the Association. The Mission have, therefore, sought to accomplish their desires by means of special contributions, for their success in which they have the best wishes of the Com-

mittee.

Efforts have been made in various quarters to derive from the present unprosperous condition of the island of Jamaica, an argument against the duty and expediency of the emancipation of the enslaved. In former reports our missionaries have shown that these inferences are without foundation. The following brief summary of remarks, made by Rev. T. Hands at a missionary meeting in London, illustrative of the religious and social condition of the people of the Island, shows that the evils that are admitted to exist there, are not referable to emancipation, and can not rightly be used as an argument against it:

"Obstacles had been thrown in the way of the emancipated people, and they had been oppressed by fiscal exactions. Their provision-grounds were taken away; heavy import bills were introduced, and schemes of emigration, disadvantageous to the negro, were resorted to. But in spite of these difficulties, there were now, out of a population of 263,000, from 60,000 to 100,000 freeholders; and there was scarcely an occupation followed in England by the working and middle classes, which was not followed by black and colored men in the island. Twelve of the forty-seven representatives were black or colored men; and others occupied posts of responsibility, as judge of quarter-sessions, barrister, chief-surgeon of a hospital, and editor of a newspaper. With regard to the moral condition of the island, about two years ago the number of prisoners upon the calendar at the half-yearly assize in the county of Middlesex, containing a population of 131,000, was only 21, and this was considered so extraordinary a number as to call forth special notice from the judge, who lamented that, after all the efforts that had been put forth by missionary societies and addresses from the bench, there seemed to be no making an impression upon the negro mind; while the returns for a whole year gave the island only 571 criminals, out of a population of above 377,000. There was, indeed, immorality in Jamaica; but was there none in other places? He (Mr. Hands) had seen more unblushing vice and immorality during the eight months he had been in this country, than he had seen in the ten years and a half of his residence in that island. As far as he had been able to ascertain, one in two of the adult population attended public worship; and more attended in Jamaica, with 377.000 inhabitants than in London, with its two and a half millions."

OJIBUE MISSION-MINNESOTA TERRITORY.

O. A. Coe and wife, and Francis Spees and wife, have withdrawn from the Mission during the year. The last-named has entered into the employment of the government, in laboring for the Indians. He will be able to do for their spiritual welfare as much, perhaps, as he has in connection with the Mission. Rev. S. Blanchard and wife have been recently appointed, and are now on their way to the Indian country.

Doct. Wm. Lewis and wife hold but a slight connection with the Mission. They receive from it no support, but their location enables

them to render it valuable service.

The present and future condition of the scattered remnants of the once powerful aborigines of this country, is every year becoming a question of deeper interest, and rightly claims the attention of the philanthropist and the Christian. They are fast wearing away under the constant encroachments of a civilization, the blessings of which have hitherto failed to reach them. Their hunting-grounds are gradually becoming useless for the only purposes in which they have hitherto been valuable to them, and are passing into the hands of the white man. The vices of their savage state have, under these influences, been strengthened, and have become more fortified by their contact with unprincipled white men, many of whom are always found in the front ranks of the pioneers of civilization. They have already become so environed by elements destructive to the Indian race, as to render it morally certain, that in a few years they will be entirely destroyed, if the providence of God does not interfere in their behalf, and Christians do not make more active efforts than they have hitherto made for their preservation. Enough has already been accomplished to show that they can be reached by the agencies and instrumentalities of God's appointment, and to warrant the hope that in the resurrection, conspicuous among the blood-washed throng, there will be some who have gone up from the unnoted graves of our Western Indians; yet it can not for a moment be supposed that the mass of them can ever be reached, until the Church of God in these United States shall multiply by many fold her efforts to give them the benefits of a Christian civilization, and use the full measure of

Gospel truth for their recovery. At present, for every one going forth as an ambassador of God, in Christ's stead to beseech of them to be reconciled unto Him, scores, if not hundreds, are engaged in efforts which, if left uncounteracted, will facilitate their temporal and eternal ruin.

Some of the difficulties against which missionaries to the N. W. Indians have to contend, are briefly related in the following extracts from a published letter, from one of our missionaries at Red Lake. At the commencement of the Mission, he says:

"The Indians were found in the same condition as in all these western wilds. Idleness and improvidence, with their consequent evils, prevailed; and to induce industry, we promised to plough all the ground they would clear. At first the work moved slowly, as there were not over three men in the band who had been accustomed to assist their wives in raising food. It was universally considered disgraceful for a man to work. We encouraged them by taking hold and assisting them with our axes, thus teaching them that it is honorable to labor.

"We have been obliged to erect all our buildings, clear our grounds, and raise our own food. This, with what we have done for the Indians, has kept the majority of us harder at work than men usually labor in the States, and has left us far too little time to give the natives the instruction they needed; but at the same time the influence has been most salutary upon the Indians. They have seen the comforts that industry and economy have secured to us, and white men laboring among them and with them, has gradually removed the disgrace attached to labor, so that now but few men are found who do not assist their women in clearing the ground, though we have long since ceased to assist them in that work, further than to draw off the logs with a team. They clear more ground than we are able to plough, frequently carrying off the timber themselves. Several houses have been built, and they are urging us to assist them more in this work."

The following abstracts are from the reports of the Mission:

| | nber of orda | | ssion | aries | is, | | | + | | 3 |
|---------|--------------|----------|-------|-------|-------|-----|-------|---|-----|----|
| | nt Missionar | | | | | | | - | . 1 | 14 |
| Number | of native | church n | neml | | | | ce, - | | . 1 | 1 |
| " | 44 | ** | | Ca | 88 La | ke, | | | | 4 |
| Admitte | d during th | o woor | | | | 100 | | | | 9 |

No church has been organized at St. Joseph. The native members have adorned their profession with well-ordered lives. They sometimes meet with violent opposition from their relatives, who remain in heathenism. One of the young men, received into the church at Cass Lake, has been called to suffer persecution for Christ's sake, but has stood firm. Brother Spees, under date of April 6th, says: "Joseph Baptiste, a young man who joined our church last winter with considerable decision, presented his little girl for baptism. Brother Wright baptized her. After this Joseph went, with his family, to Lake Winnepec to make sugar. There his wife, and some of her relatives, commenced abusing him most outrageously for getting his child baptized. They wanted her to be initiated into the grand medicine-dance. He, however, was very decided, and declared that that should never be. His children should by no means be reared heathen. He was persecuted so constantly, that after praying and weeping over the subject, he concluded to leave them and retreat to his father's camp, about twenty-five miles off. But before leaving, he went into his lodge and conversed with his little daughter, and knelt down with her and prayed and commended her to God, and then came away. He had been a long time without food; but the love of God was in his soul, and he was greatly sustained. He has now gone back after his daughter. I think he is a bright example of the

The school at Cass Lake has numbered 7. All have boarded in the Mission. Reading, spelling, writing, arithmetic, and geography have been taught. The children have all been instructed in English, and have made good proficiency in the va-

rious branches above named. This school might be considerably enlarged, if we had the necessary help, and buildings sufficiently capacious to accommodate more children. The Cass Lake band are included in the late treaty made by our government with the Ojibue Indians. They are now provided by government with a farmer and teams, and are to have twenty-five acres of land cleared and prepared for cultivation. This will relieve the missionaries of considerable secular labor that has heretofore devolved upon them. Some provision for schools is also made in the treaty, a portion of which will be expended at Cass Lake. Another family must be sent to that station, as Brother Spees has withdrawn from the Mission, and now holds the appointment of government farmer.

holds the appointment of government farmer.

The school at Red Lake has been continued through the year, with the exception of a short vacation. Whole number of scholars, 19. All have attended regularly, and have been boarded in the Mission. The girls are required to assist in the various branches of house and needle-work; and the boys, to labor a few hours every day on the farm. The number of pupils in this school might easily be doubled, if we had buildings to accommodate them, and funds to sustain them. But our missionaries have been overburdened with care and labor, and they now have as many children as they can provide for. Their buildings are old and uncomfortable, and before they can enlarge the school, they must have new and more commodious buildings. We ought to have \$2000, to appropriate for buildings at Red Lake, immediately.

Our missionaries have completed their saw-mill, to which they have a portable grist-mill attached. This will be a great relief to the missionaries, as they will now be enabled to do by water power, what they have heretofore been obliged to do by hand. It will also be an important means of advancing the Indians in civilization. Many families are already making preparations for building houses. Rev. S. G. Wright, under date of June 17th, 1855, says: "Our school would have been larger, but we have no accommodations for a larger number. We have assisted the Indians some, in building houses. We have now got our saw and grist-mill in complete operation, and shall soon be able to furnish boards for all who wish to build dwelling-houses. We are also grinding much more corn for the people than for-merly, when we had only our hand-mills. We have not been able to render them the assistance we generally have done in cultivating the soil, for lack of time and means. The Indians would have cleared considerable more ground if we could have ploughed it for them. We have done much more blacksmithing for the people than in previous years. The people are very short of food, in consequence of having sold so much to persons from other bands. We have been obliged to procure food for ourselves, from the English colony on Red River, in consequence of giving away so much of our food to hungry Indians. We have been very anxious to erect suitable buildings for our boarding-school, that we might take a much larger number of children; but the erection of our mill, with the other labors that devolve upon us, has occupied all our time and strength, and exhausted all our funds. If we could have an appropriation of \$2000, for the special purpose of erecting buildings for the accommodation of our boarding-school, we might, by the expiration of the present year, be able to carry on our operations on a much larger scale, and could reasonably hope to accomplish much more for the good of this people, than we now can do. We are satisfied that our plan of operations is the only one by which much can be done in the way of civilizing and christianizing the Indians. We need, however, the protection of law, that our own rights, and the rights of those who wish to adopt habits of civilization, may be protected." The worms destroyed nearly all the corn and potatoes at Red Lake, last spring, and the prospect is, that there will be a great scarcity of provisions next winter.

St. Joseph's.—Just before our last Annual Meeting the operations of this station were suddenly arrested, and the mission-school dispersed, by a most distressing calamity. By the decease of Mrs. Barnard, and the subsequent absence of Mrs. Barnard, Mr. and Mrs. Spencer were left the only missionaries there, when Mrs. Spencer was

fatally shot by the Sioux Indians, on the night of the 29th and 30th of August. The particulars are thus given by Mr. Spencer:

"On the morning of August 30, between 1 and 2 o'clock, myself and wife arose to attend to the children, the two eldest of whom were in a trundle-bed at the side of our own. We were up but a short time, and were preparing again to retire, when the fatal shot came. I heard but one report, but it is supposed that two guns were fired simultaneously—the two balls passing through the same pane of glass and curtain, and one of them passing through the bed-post. Both took effect in the upper part of the breast of my dear wife, and came out on the back, one of them taking a downward direction through the lungs. Supposing it was but the prelude to a more general attack, my first impulse was to barricade the windows, but the boards which I had been accustomed to use were not at hand. As I turned toward the bed, I saw, for the first time, that my dear wife was shot, and was falling upon the bed. At a glance, I perceived the wound was fatal, and ran for my gun as the only means at command to call for help. I fired several times, but failed of the intended effect. Our nearest neighbor lived at the distance of about twenty-five rods. However welcome assistance would have been in such trying circumstances, the risk

was too great to venture out in person.

"She lived for nearly three hours after she was shot, perhaps half of the time in a state of consciousness, and in great bodily suffering. She frequently called for water, which I gave her from a sponge, and she as often spoke of its being very grateful. At times she would remark, 'I feel so strangely.' 'What is the matter?' Have I been shot?' 'Can you not put a plaster upon the wound?' Afterward, as she fully comprehended that she had not long to live, her thoughts were more directed to the Saviour, whose name in ejaculatory prayer was often upon her lips. At one time she said, 'Tell Anna to love the Saviour.' At another, she asked me to pray. Once when I opened the outside door, she spoke very earnestly, 'Oh! don't go out,' I asked her if the Saviour was precious to her. I think her reply was, 'He is my only hope.' Toward the close, she remarked several times, 'I can not die.' At first I did not know but that it might be an unwillingness to die, but my mind was soon after relieved by her saying, 'O Jesus! if it is thy will, let me die; but oh! grant me patience.' She was now in great agony, rolling from side to side, and attempting to rise, while every breath was a grean. For an hour before she breathed her last, she suffered much also from the cold, caused by the loss of blood. At every breath the gurgling sound of the air, escaping from the wound, showed that it communicated with the lungs. For a while before the closing scene, she was more composed, and seemed engaged in prayer and communion with the things of another world. Once I thought I distinguished the words, 'Precious Jesus.' This was the last I heard, and soon after her ransomed spirit, as we have reason to trust, was in that 'happy land,' about which she has so often sung with the children."

Of his own feelings under this heavy affliction, Mr. Spencer thus speaks:

"I have been enabled to say throughout, 'The Lord gave, the Lord hath taken away, and blessed be the name of the Lord.' The stroke, though so severe, has been so emphatically of the Lord, that the language of my heart has been, 'I am dumb, because thou didst it.' Toward her murderers I have had no feelings but those of pity and compassion. I have had no murmuring or repining thoughts, though it has touched me as in the apple of my eye, and torn from my embrace the companion of my bosom, the light of my eyes, and the joy of my heart—her upon whom I leaned for counsel, my interpreter, the instructor of the mission-boys in religious things, and the faithful mother of our little ones. It is indeed true, that this affliction has been sanctified and made the means of a rich blessing to my soul; yet, at the same time, I have no wish to disguise the fact, that I am 'desolate and afflicted.'"

This affliction is a mysterious providence, which we seek in vain to comprehend. It is not supposed that the Sioux Indians, by whom the

fatal shots were fired, had any enmity either to Mrs. Spencer, or any other of our missionaries. They are deadly hostile to the Ojibue Indians, and it is supposed that those who shot Mrs. Spencer believed they were firing either at an Indian or a half-breed, not being able to distinguish persons as seen through the window-curtains. The fact that the missionaries were at this time living in a log-house, such as many of the Indians occupied, contributed to their delusion.

Since this event there has been no school at St. Joseph's. Mr. Spencer soon after left the Indian country, and is not expected to resume his connection with our mission. Mr. Barnard returned to the station in the fall and remained through the winter; but the Sioux have been so troublesome, that he thought it unsafe for his family to remain there. He is now at the Red River settlement, waiting for a more favorable opportunity to return to his labors. Soon after he left St. Joseph's, the Sioux visited the place and killed some of the natives, stole their cattle and horses, and committed other depredations. But little can be done for those Indians until they cease to war among themselves.

A difficulty which, near the commencement of the year, threatened the existence of the Red Lake Station, has been happily adjusted, affording a gratifying instance of the

TRIUMPH OF PEACE PRINCIPLES.

Located in a cold climate, and surrounded by savages, the missionaries have sometimes suffered for food and the ordinary comforts of life. In consequence of falls in the rivers, the difficulty of transporting goods is very great. At the portages, every thing has to be carried on men's backs.

After some years' experience of the difficulty of obtaining their supplies of breadstuffs from the States, and their observation of the wants of the Indians, the missionaries became convinced that the interests of the Mission, its economical management, as well as the best interest and civilization of the Indians, would be greatly promoted by the erection of a mill, both for grinding grain and sawing lumber. A suitable location was selected, and secured to the Mission by the chiefs, for which the Mission was to pay the Indians in gilling-thread or twine. The mill was commenced, and the time of payment had arrived; but, from some unknown cause, the net-thread, which had been sent for, was delayed. The Indians grew impatient. The missionaries mildly expostulated with them, and begged them to wait patiently till the net-thread should come. But they were angry about it, called a council, and determined to destroy the mill.

Mr. Wright wrote home: "We resolved that it was not expedient for us to make any further efforts at reconciliation, and that we should do nothing more, but give ourselves to prayer, and leave the matter

wholly in the hands of the Lord."

Just at this time, the Lord sent two men to the place, who were friendly to the missionaries, and on good terms with the Indians. They used all their influence to bring about a better state of feeling among the people; telling them that they would bring shame, disgrace, and poverty on themselves and their children, by their treatment of the missionaries. They said that the missionaries would of course be called home, and these once gone, they could have no hope of any more help from Christian people.

The chief was much disturbed with this view of the case, and immediately called a general meeting. He informed the people of his sorrow for the course he had pursued, and declared his resolution to amend. He was followed by all the old men in the same strain. He then called in the missionaries, and repeated to them the substance of his remarks, and added: "May God enable the Indians and missionaries to feel toward each other as formerly, and ever after this, treat each other as friends."

Mr. Wright adds :

"The chief and people are astonished at the course we have pursued, in that we have made no opposition. I heard the chief say, that of all persons the missionaries were the hardest to conquer. Said]he: 'I have conquered many a trader, half-breed, and Indian, but was never conquered myself until now. The missionaries here have conquered me, and they have done it by their harmlessness. When we thought they would rise and fight, and thus enable us to fight, behold they are constantly pushing us back by their harmlessness. When we would pounce upon them, we are thrust back, or jerked back by their kindness. When we catch hold of them, they are so soft and yielding that we can not hold them. In fact, we can do nothing in the way of bringing them under. They are the conquerors, and their weapons are their innocency and harmlessness."

The missionaries were not concerned chiefly for the fate of their mill, but their hearts yearned over the misguided people. For, if they were left to do this act of violence, they saw it might result in the breaking up of the Mission. This gave tenderness and fervor to their prayers, and the savages saw a spirit there with which they could not contend!

The Ojibue Mission greatly needs an increased number of laborers, and a much more liberal expenditure than it has ever yet enjoyed.

There are but few, if any missions in the world, where the missionaries themselves have been called to perform so great a part of the manual labor incident to the commencement of their enterprise among an uncivilized people, as at this. The absorption of so much of their time and attention in these pursuits we have always regarded as an embarrassment in their work, and an evil, but one that they must encounter as a preparation for their more directly spiritual labors. We are happy to learn that this necessity is in part being removed, and that some of the Indians are now willing, for a proper consideration, to undertake these labors for the missionaries, and thus relieve them from a part of the drudgery they have heretofore been compelled to perform. The missionaries ought to be supplied with the means of employing the Indians to do most of the work necessary on the lands cultivated by them for the support of their families and the schools. This would not only be a relief to the missionaries, enabling them to devote themselves to their proper work, but would be a favorable instrumentality for the elevation of the Indians. The brethren of the mission say, that when the Indian works for them, he appears to think it a privilege to be present at family-worship; under other circumstances, he can scarcely be induced to attend.

The wants of this Mission can not, however, be met by this kind of labor alone. Several more Christian families are needed to give the desired efficiency to its operations. There needs to be found men and women who will give their services to the Mission in the various kinds of manual labor needed there, with as much self-denying devotedness to the work of evangelizing the Indians as is ordinarily expected from ordained missionaries. Farmers, mechanics, and laborers, men who will, in their several occupations, devote themselves to labors for the support of the Mission, giving their thoughts and their strength to the work as the minister of the Gospel is expected to give his time and his energies to the work of preaching, may be almost, or quite as useful as the minister, and accomplish more for the honor of God than one in a hundred of them could do in the ordinary walks of life. Just such laborers are now imperatively needed, and if they could be had, whatever might be the ordinary discouragements in the work of missions for the Indians, we believe that, before their judicious and persevering exertions, these discouragements would remove, and we should see the work of the Lord prospering in their hands.

SANDWICH ISLANDS .- MAKAWAO, EAST-MAUI.

Missionaries .- Rev. J. S. GREEN, Mrs. GREEN.

At the date of the last intelligence from this Mission, Mr. Green was about to prepare his annual statement. It has not yet been received.

Since the death of Rev. David Malo, a native Hawaiian, Mr. Green has had the churches at Makawao and Keokea both under his care. According to the last statistical report, there were 750 members in good standing in these churches. There have been received since at least 300. The number separated from them by death or otherwise has not been reported. In the care of these churches, Mr. Green has some native helpers on whose judicious and efficient labors he can rely.

One of these churches is at Keokea. He thus contrasts the condition of this place with what it was when he first knew it, twenty years before:

"Then, how dark was the prospect; no house of worship, no church, not a pious individual in all the vicinity. The only thing that looked hopeful at that time was the school, and the fact that not a few had learned to read the Bible, and seemed to find pleasure in reading those portions which had been put into their hands. There was ground of hope that some would learn the way to heaven from studying the Bible, and hearing an occasional sermon either at Wailuka or at their own home, once or twice in a year, when the missionary made the tour of the island. Now this sweet bell says, come, COME COME!" As I approached I found a substantial stone meeting-house, some 70 feet by 30, covered with thatch and well lighted with glass windows. The walls were creeted under the superintend-

ence of their beloved pastor, David Malo, whom the great Head of the Church removed to a higher sphere of labor soon after the close of the first year of his ministry with this people. Then the stillness of the Sabbath, how impressive! From earliest dawn till this hour nothing has been heard but this Sabbath bell, and the low voice of the small company who live near the meeting-house, and who come together at sun-rising to hear the word of God, and to listen to solemn truths from this blessed source."

NINTH ANNUAL REPORT.

The exercises of that occasion commenced, Mr. Green says, by

"Reciting a verse which he or she had selected, and committed to memory—a

practice which I recommended a year or two since.

"Among those who rose to recite a passage was an aged female, a poor widow, one whom I have for a long time regarded as a mother in this Hawaiian Israel. She sat, as she is accustomed to do, near the feet of her pastor, so that she can distinctly hear the instructions which fall from his lips. She rose from her humble seat, and in a trembling, though sufficiently loud voice, recited the declaration of the Apostle Paul: 'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.' The slow and selemn manner of reciting this charming passage-her voice trembling with age, and her countenance kindling up with pious emotion—caused a murmur of approbation to be heard through the house, and brought to my eyes why should I be ashamed to confess it?—a gush of tears. Yes, thought I, the Gospel of Christ is indeed the power of God. Well may this poor Hawaiian mother testify to this truth. It has saved her from a dreadful hell. It has snatched her as a brand from the burning. It has extinguished in her bosom the fires of lust. It has made her a new creature in Christ Jesus. It has lighted up in her once-benighted soul a hope of endless life." This hope, inspired by the Gospel, sustains her daily. It is an anchor to her soul. It will enable her to outride the storms of life, I trust; will safely moor her in the haven of eternal rest. Well may she and others like her, say exultingly, 'I am not ashamed of the Gospel of Christ.'
"While I thank you dear friends, for what you have done to enable me and

others to announce the glad tidings of great joy which is to be for all people, let me remind you of the great work still remaining. Need I say that the labor remaining greatly exceeds what has been performed? *Darkness still covers the earth, gross darkness the people.' Will you not be seech God to have mercy upon the wretched, dying heathen? Will not some of you, in reply to the voice of God breaking upon your ears in the solemn inquiry: 'Whom shall we send, and who will go for us?' say, 'Here, Lord, are we, send us?' And will not you who have wealth or ability to toil, say to the ministers of Christ who may desire to go to the heathen, but have not the means: 'Go ye to the benighted; tell them of the cross of Christ; beseech them to be reconciled to God; go speedily, lest others of them die uninstructed and sink to a dreadful hell; go, and we will sustain you by our prayers and benefactions; go, and the God of all grace and consolation be with you to the end'?"

Mr. Green has received from our treasury, during the year, \$249.

CANADA MISSION.

Missionaries.—Rev. D. HOTCHKISS, ROBERT C. HANSELL, Mrs. HOTCHKISS.

Mr. Hotchkiss received his appointment in June last, and arrived at Windsor, C. W., on the 23d of that month. He has consequently but about two months active service to report, during which he had to seek a location, and provide a residence for his family. He is, for the present, at the "Refugee's Home," thinking he can do more good by making that his home than by residing elsewhere. He will extend his labors to other places near, as the providences of God may enable him to do.

He writes, that his prospects of usefulness are "fully as favorable as he could expect," but his former experience there admonishes him not to trust to appearances only, but to rely mainly on the promises of God spoken for the encouragement of those who labor earnestly in his cause. Much of the time since he has been in Canada, his movements have been retarded by the excessive rains that have flooded the

Mr. Hansell has been located at Chatham, where he has a small school, which he instructs during the week, spending his Sabbaths in more direct labors for the conversion of souls. He has reported but a single quarter's labors. His school was then small, numbering in all but twenty-six scholars. Should there not be a marked increase during the second quarter, the Committee will hardly feel authorized to continue the appropriation made for it. He makes a small charge to each scholar, to assist in defraying the expenses of the school.

A portion of the expenditure for the Canada Mission has been for freight on boxes of clothing sent to different parts of Canada for the

fugitives.

There is more need of ministerial labor in Canada directly in behalf of the colored people. In general, those who have gone there from the United States, even the fugitives, may provide for the wants of their families after a short residence there, especially if they meet a friendly hand, and, more than all, good counsel, on their arrival. But all who are acquainted with the condition of slaves in the United States know that their religious and intellectual culture has been greatly neglected. It is to supply this want that our labors should be mainly directed. In order to meet it fully, men of no common mould are required, men who, in the spirit of Christ, most covet fields of labor that are most neglected; and who possess intellectual and spiritual power to enable them to cope with the greatest difficulties. Such men are now needed.

SIAM MISSION, BANGKOK, SIAM.

Missionaries,-Rev. D. B. BRADLEY, M.D., Rev. L. B. LANE, M.D., Mrs. BRADLEY, Mrs. LANE.

At the date of our last report, Prof. Silsby, who had formerly been connected with this Mission, was on his return to this country, where he arrived Nov. 12, 1854. Soon after his return, the following paragraphs were published in The Independent:

"THE SIAM MISSION.

"WE have read with much satisfaction the following note from Rev. J. Silsby, which we hasten to lay before our readers. We have referred Mr. S. to the source of the report which gained such extensive credence in missionary circles last spring, and which we had every reason to deem 'reliable.' The denial of Mr. S. is of course final, as far as the rumor had reference to himself. It remains for the authors of the rumor to explain to him and to the public the source of their inform-

ation, or the ground of their belief. We did not construe the rumor as so disparage ing to Mr. S. as he seems to regard it, but received it simply as an illustration of the difficulty of applying abstract rules to every phase of society. But we are glad to find that he can fully deny it.

NINTH ANNUAL REPORT.

"ROOMS OF THE AM. MISS. ASSOCIATION. "'TO THE EDITORS OF THE INDEPENDENT: SIRS: Having recently arrived from Siam, my attention has been called to *The Independent* of April 27, where you say that "a rumor, which can be traced to a reliable source, has gained extensive credence, that Mr. Silsby, and other missionaries of the Association in Siam, have em-

ployed as house-servants slaves hired from their masters."
"'To those who know what my professions have been in regard to Siamese servitude, the above assertion is a direct charge of insincerity, and even downright dishonesty, in my course in regard to slavery in Siam.

"'The assertion, however, is untrue. I have never in a single instance knowingly "hired a Siamese slave of his master," or, to my knowledge, employed slavelabor during my residence in Siam.

"'It can not be expected, therefore, that I should remain silent when a report so false has had the wide circulation of your paper, nor that I could ask less of you than that you should give this denial an equally wide circulation, and also that you will give me the names of the persons whom you regard as the "reliable source" of your information. Very respectfully, etc.,

"'Nov. 16, 1854.""

An equally emphatic denial of the rumor was some time after received from Dr. Lane, in reference to his own course in Siam, but Mr. Silsby was the only one publicly implicated by name, and the Committee had previously denied the truth of the rumor relative to both these brethren, so that no further public reference was made to it. The Executive Committee have entire confidence that the report was without any foundation, and that both of these gentlemen had carefully conformed their action to the principles of the Association, and their own also, in refusing to employ slave-labor.

Little, if any thing, encouraging can be reported of our Siam Mission during the last year. Their efforts for the conversion of souls have not been crowned with success; the government has embarrassed and restricted them in their labors; and their number has been farther reduced by the return of Dr. and Mrs. Lane to the United

About the first of August last, the King of Siam, apparently for the purpose of removing all suspicion as to the integrity of his faith in Budhism, issued a circular giving an "account of the image of Budh Gotam," which, he says, "has been worshipped for a long period." In concluding this circular, a copy of which, in English, has been sent to us, the king thus avows himself a worshiper of this image.

"His Majesty reverences and worships this Jasper image the same as if the Budh Gotam was yet alive; and, desiring that the people of friendly nations, who are not in the habit of visiting his capital, should see this Jasper image, has had three representations of it painted upon one piece of cloth, representing the three different kinds of ornaments which decorate him in the three different seasons of the year. His Majesty has had many of these representations painted, and also has caused to be written an account of this Jasper image in the Bali. Siamese, and English languages."

The opinion that has been sometimes entertained that this king had lost his confidence in Budhism is thus seen to be unfounded.

Some months later, active measures were used to harass and restrict the missionaries resident in Siam. Natives were punished for renting land to them; those in their employ were apprehended, and forbidden to return to their service; the missionaries were prohibited from leaving Bangkok without a pass, and it was generally understood that a pass could not be obtained to allow them to prosecute their labors out of the city. In February, Dr. Lane wrote:

"I was told by a noble of considerable rank, that the work of ridding the country of the teachers had already begun. 'And,' said he, 'they had better go at once, for in the end they will have to.' "I asked, 'Tell me, why do the king and his court desire to get rid of the mis-

sionaries?

"He replied: 'Your government wish to fix a consul here. Now it is the custom of the English, as soon as they have established a consul in any place, to begin at once to eat the country. How has it been in Burmah and in China? The English and Americans are all one. They have one language; they have faces alike, and they dress alike, and their customs are alike. If the teachers were out of the country, what interests would the Americans have here? None at all!

They are coming here on your account.'

"How all these matters will finally end can only be conjectured. At present, the missionary can do comparatively little for the Siamese. He is excluded from the privilege of going about the country, and the effect of this prohibition on the minds of the natives generally, is such as to lead them to avoid all intercourse with the missionaries. God will doubtless overrule all these affairs to the furtherance of his kingdom. But, in the mean time, it is the part of wisdom for us to discern the signs of the times, and mark the providences of God as they are passing before us."

In November last, the Executive Committee, much to their regret, received a letter from Dr. Lane, expressing his convictions that it was his duty to leave Siam, and return to this country. He left Bangkok about the 1st of February, in a vessel for Singapore, at which place he buried his youngest child, who died of the small-pox soon after their arrival there. They landed in New-York in August.

In April last, Sir John Bowring, LL.D., in behalf of the English government, negotiated a highly important treaty with the Siamese government, which, in its results, must be very favorable to the missionaries residing in Siam. Besides the commercial advantages

secured by the treaty, it provides that: .

"British subjects may rent or buy land, build, rent, or buy houses at any time from four miles from the city to twenty-four hours' travel, but can not purchase in the city, nor within four miles of the city walls, until after ten years' residence, or express permission from the Siamese government. They may, however, rent land, buy, rent, or build houses in Bangkok, or within four miles of it, when they please. British subjects shall be allowed the free exercise of the Christian religion, and liberty to build churches in such places as shall be consented to by the Siamese authorities."

And that:

"The interests of British subjects shall be under the control of a consul at Bang kok, who will himself conform to and enforce the observance of the treaty by British subjects, and give effect to all present and future regulations for the control of British subjects in Siam and their trade, and to settle disputes between British and Siamese subjects."

It is said that the treaty of 1833, between the United States and Siam provided that any commercial privileges thereafter granted to any European nation should be enjoyed in like manner by the United States. The treaty thus formed is therefore important to American citizens.

We are gratified in being permitted to mention, in this connection, an act of kindness on the part of Sir J. Bowring toward the American missionaries. Learning of the obstacles which the Siamese government, through misrepresentation, had for some months previous placed in the way of their usefulness and comfort, he requested the king to remove them. To this request his Majesty acceded, and the missionaries were soon after informed, through one of the princes, that these restrictions had been removed, and that they should thereafter enjoy all their former privileges.

The resident missionaries united in a formal expression of their gratitude to his Excellency "for the great favor which he had, wholly unsolicited, done them and the missionary cause in requesting the King of Siam to remove the late restrictions to their movements;" also for the "good done to the Siamese nation, England, and the world, by negotiating the treaty" just concluded. To this expression of their feelings, signed by seven missionaries, Sir John Bowring made the following kind and courteous reply:

"BAT OF SIAM, April 24, 1855.

"MY DEAR SIR: I have to acknowledge your kind address. The slight service I had an opportunity of rendering you was a very inadequate return for the many demands upon your time and labors which my visit to Bangkok has entailed upon your and for whose chearful deficiency was all own row seen that the support of the state of the support of the state of the support of the support

demands upon your time and labors which my visit to Bangkok has entailed upon you, and for whose cheerful dedication we all owe you many thanks.

"With that visit is absociated every thing that is hopeful for the future and grateful for the past. I trust that a better and happier era will smile on the country in which your tents are raised. That your labors bring with them the peace of an approving conscience is the first initiatory recompense. I pray that higher and nobler may be yours. I am, etc.,

John Bowking."

By the return of Dr. and Mrs. Lane to this country, our Mission in Siam is reduced to a single family. The Executive Committee are not, however, prepared to recommend any enlargement of it, nor, indeed, any immediate action whatever. They would prefer to have the matter left with them to make any changes there during the present year that the exigencies of the Mission, the welfare of the missionary cause, and the interests of Christ's kingdom may seem to them to demand.

HOME MISSIONS.

While there is renewed occasion for praise and thanksgiving to God that the lives of our missionaries in the Home field have been so generally preserved during the year, we are afflicted by the providences which have recently removed from us by death, the Rev. Edwin C. Wells, of Illinois, and Rev. John A. Reed, of Ohio. The former was, at the time of his decease, the minister of the South Congregational Church of Chicago, and has been heretofore extensively known as an Evangelist at the West; for a part of the last two years he has acted as an agent of the Association in New-England. Rev. Mr. Reed had for a short time been acting as our agent for the Home Department in Ohio. Both of these brethren, in the prime of life, and in the midst of usefulness—in hope and faith—were called to their eternal reward. May their afflicted widows and children be blessed of Him who is the God of the widow and of the fatherless, and we be instructed to do our work faithfully while it is called to-day.

The Home field, continually increasing in importance and in its demands for missionaries, is gaining in its hold upon the affections of Christians. During the year the blessing of God has rested upon the labors of those engaged in it; and all should be inspired with thanks giving, courage, and new zeal, while in humility and dependence we seek the aid of the Divine Spirit in the prosecution of our great work.

The outline of Home Missionary operations may be seen in the following

GENERAL TABLE,

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars.
- 13. Other particulars.

EXPLANATIONS.

The table includes the names, etc., of missionaries formerly employed by our Auxiliaries; but as their commissions generally expired early after our last report, and as all commissions have since been given by the parent Association, they are not specifically designated as formerly.

not specifically designated as formerly.

In several instances we have been obliged to give the entire number of all the Sabbath-school and Bible-class scholars in several churches and districts reported by a missionary, instead of the number connected with each school; also, the number of members in two or more churches, in a few instances, is given together.

| \$450. | |
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| | HTRIN |
| era. | ANNUAL |
| s,etc. | REPORT. |
| | 1. |
| | |

| MISSIONARIES. | CHURCHES AND MISSIONARY DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor | Hopeful Conver- | Additions on Ex- | Additions by Let- | No. of Members. | Dollars of Aid
Pledged. | Pledged to Total
Abstinence. | E S | No. of S. School and
Bible Class Scholars, | |
|--|---|---|-----------------|-----------------|------------------|-------------------|-----------------|----------------------------|---------------------------------|-----------------|---|---|
| S. L. Adsir
M. N. Adsms | Osawatomie, Kansas Ter.
1st Free Presb. Ch., Traverse des Sioux,
Min. Ter. | Oct. 1, 185
June 15, 185 | 10
12 | 1 | | 4 | 26 | 500
500 | all | 4 00
42 00 | | Labors extended, having several preaching stations.
Raising the means for a house of worship. Preaches |
| Charles E. Bailey . | Cong. Ch., Shirland, Ili | Mar. 1, 1850 | 5 5 | 1 | 2 | 7 2 | 40
80
70 | 125
100
100 | " | 100 00
18 20 | 80 | at another station. Revival of religion. Preaches at two other places. Completed house of worship at an expense of \$1700. Commission expired. Left. |
| William Beardsley
George Bent
J. C. Bigham | lst Cong. Ch., Victoria, Ill.
Cong. Ch., Dundee, Ill.
Free Presb. Chs., Harrisville, Mercer, Ill.,
and Deer Creek, Pa. | Jan. 1, 1850
Oct. 1, 1850
Apr. 24, 1850 | 8 8 | 1 | 1 | | 100 | 200
100
50 | | 78 00 | | Preaches at two other stations.
Commission expired. Left. |
| E. C. Birge | Cong. Chs., Huntley Station, and Algon-
quin. Ill. | Dec. 1, 185 | 12 | | - | . 3 | 26 | 200 | all | 29 20 | 80 | |
| W. W. Blanchard | Cong. Chs., Urbana, and Liberty Prairie, Ill. | June 1, 185 | 12 | 1 | | 8 | 19 | 200 | | 100 00 | 50 | 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 |
| John G. Brice | Buena-vista and Liber Cong. Cha., Ind.,
and Pisgah and Pleasant Hill, Ohio | Jan. 1, 1850 | 12 | 18 | 8 | 2 | 74 | 800 | u | 85 76 | 270 | Half of the time acts as agent of this Association.
Revival at Liber. |
| L. Bridgman | Cong. Chs., Westfield, and Crooked Lake,
Wis. | April 4, 1850 | 12 | 8 | 1 | | 23 | 200 | 44 | | 55 | Building house of worship at Buena-vista. |
| R. Burgess
Willard Burr
J. H. Byrd | Church of Salineville, Ohio Free Cong. Ch., Ravenna, Ohio Cong. Ch., Albany, Ohio Leavenworth City, Kansas Ter. | Nov. 1, 185 | 5 7 | 15 | 9 | 8 | 41
40 | 50
100
150 | | 20 00 | 46 | No report received. Revival of religion. |
| George Candee | Free Presb. Ch., Felicity, Ohio. | Feb. 16, 1850 | 8 | 6 | 7 | | 40
51 | 500
50
200
100 | | 7 00 | | In Kansas has five preaching stations. House of worship erected, cost. \$1500. Preached with Mr. Fee at different places. Has five stations. A young man studying Theology. |
| Warren Cochran
Nelson Cook | 1st Cong. Ch., Baraboo, Wis | Nov. 1, 1854 | 12 | 8 | ė | 4 | 59
15
66 | 200
100
800 | 11 | 51 00
80 00 | 100 | Revival of religion. |
| William Dewey
Luke De Witt | Chs. of Christ, Glenville & Bethesda, Ky
St. Paul Street Ch., Rochester, N. Y
Cong. Ch. of Albany, and Free Presb.
Ch. of Bedford, Ohio. | Jan. 1, 1854
Jan. 1, 1850 | 8 | 1 | 7 | | 98
87 | 200
200 | | 20 00 | 220 | Commission expired. Left.
Church organized at Bedford. |

| S. Dilley | Cong. Ch., Virgil, Ill | Nov. 1, 1854 | 10 | | 5 | 1 | 69 | 200 | | 15 00 | | Has four preaching stations. Preaches in several places contiguous. |
|--|---|----------------|----|----|-----|-----|-----------------------|------------|------|----------------|-----|--|
| C. B. Donaldson | Spoon River Cong. Ch., West-Jersey, Ill | Oct. 7, 1854 | 12 | 10 | 2 | 8 | 16 | 150 | | 18 05 | 77 | Preaches also at Rochester. Revival. |
| A. J. Drake | Cong. Ch., Westfield, Ohio | Jan. 1, 1855 | 9 | | | | 15 | 50 | 44 | 10 00 | 60 | Wanes of weekle building |
| S. A. Dwinnell | Reedsburg and Dellona, Wis
Cong. Chs. of Sabula and Sterling, Iowa. | Jan. 1, 1800 | | 20 | 1 4 | 7 | 25
75 | 200
100 | | 21 35
45 00 | 70 | House of worship building.
Revivals at Sabula and Sterling. Agent of the Asso. |
| Onver Emerson, or | Cong. Cas. of Sabuta and Sterning, Iowa. | Aug. 1, 1504 | | 20 | 4 | | 10 | 100 | | 20 00 | •• | for Iowa & Miss. at large since May. Salary, \$450. |
| Rees Evans | Welsh Calv. Methodist Ch., Chicago, Ill | Oct. 5, 1854 | 12 | | 7 | 25 | 48 | 200 | 85 | 140 00 | 80 | Emigrations from the church frequent. |
| | Cong. Ch., Newark, Ill | Feb. 1, 1855 | 12 | | 8 | 5 | 94 | 100 | | 115 66 | 50 | |
| J. G. Fee | Glade Ch., Beres, Ky | July 15, 1855 | 12 | | 5 | 1 | 53 | 400 | | | 60 | These statistics include those of Pleasant Run, Clover
Bottom, Union, Pleasant Hill Chs. Mr. Fee la- |
| C Parallel 11 | PAPER TO STREET THE PARENT OF | 100 | | | | | | | | | | bors in various counties. |
| Amos Finch | Osawatomie, Kansas Ter | Oct. 9, 1854 | 10 | | | | 8 | 850 | - 44 | 2 25 | 22 | Preaches at several stations. Field extensive. |
| Benjamin Folts | 1st Presb. Ch., Burlington, Wis | April 1, 1854 | 12 | 12 | 9 | -2 | 58 | 200 | 66 | 2 25 | | Revival, in which other denominations united. |
| Andrew Frazier | Free Presb. Chs., Quasqueton and Ma- | July 1, 1855 | 1 | - | | | 32 | 100 | " | | 25 | prographic application of Sections and Control |
| A Gardiner | rion, Iowa.
Washingtonville, N. Y | T 1 10K4 | 8 | | | | | 800 | | | | Commission expired. No report. Left. |
| William Gay | Cong. Ch., Kankakee City, Ill | Nov 1 1855 | 9 | | 8 | 5 | 99 | 225 | | | 180 | Commission expired. No report Date |
| George Gemmel | Center Cong. Ch., Byron, Ill. | Jan. 1, 1855 | 7 | | 0 | 2 2 | 92
41
10
78 | 200 | all | 15 00 | 50 | , |
| N. Goodhue | Cong. Ch., Westfield, Wis. | Jan. 1 1855 | 7 | | | 2 | 10 | 75 | 46 | 25. 11 | 28 | |
| Almer Harper | Cong. Chs. of Sabula and Sterling, Iowa. | May 1, 1855 | 8 | | | 2 | 78 | 100 | " | | 60 | Preached extensively in several counties. Left. |
| F. Hawley | Missionary at large in Kentucky
Cong. Ch., West-Union, Iowa | July 1854 | 12 | | | | 11 | 400
220 | | 10 00 | | Preaches at four stations. |
| J. P. Hills | Free Presb. Chs., Charleston, Paris, and | Ang 1 1854 | 12 | 10 | 10 | | 41 | 200 | 46 | 100 00 | | Preaches at six places. Revival at Paris. |
| The state of the s | Pleasant Prairie, Ill | | | 10 | 10 | | ** | 4.0 | | 230.31 | | • |
| William Holmes | Cong. Ch., Plum Grove, III. | Sept. 19, 1854 | 12 | | 1 | | 28 | 200 | 66 | 70 00 | | |
| Joseph Hurlbut | 1st Cong. Ch., Litchfield, Ohio | Mar. 1, 1855 | 12 | 2 | 8 | 2 | 56 | 100 | -66 | 80 00 | 80 | |
| Jenkin Jenkins | Cong. Ch., Bloomington, Ill
Blue Mound, & 4 other Welsh Chs., Wis | May 1, 1955 | 12 | 10 | 18 | 5 6 | 167 | 200
800 | 44 | 95 00 | 165 | Missionary among Cong. & Calv. Meth. Welsh Chs., etc. |
| tt tt | Welsh & West Cong. Chs., Big Rock, Ill. | June 1, 1964 | 2 | 8 | 10 | 2 | 56
56
167
27 | 800 | - | 00.00 | 200 | minute of the contract of the |
| W. Johnstone | Gap Grove, and Sterling Cong. Ch., Ill. | May 1, 1855 | 8 | - | 2 | -5 | 15 | 284 | * | 84 00 | 45 | The Cartes and the Ca |
| David Jones | Ridgeway & Dover Welsh Cong Ch. Wis | Jan 1 1854 | 6 | | | | 47 | 200 | | | 50 | Commission expired. |
| I P Jones | Wabonsa, Kansas Ter
Welsh Cong. Ch., Zoar, Rosendale, Wis. | Apr. 18, 1855 | 12 | 9 | 9 | | 28 | 500
180 | - | 151 00 | KK | Preaches at four stations. Field extensive. |
| J. H. Jones | Cong. Chs., New-Corydon and Limber | Apr. 18, 1856 | 6 | y | A A | 6 | 16 | 100 | nll | | 75 | Preaches at six places. Difficult field. |
| | loss, Ind. | | | | | | | 100 | | 1.0 | | |
| W. G. Kephart | Presb. Chs., Huntington & Raccoon, O. | July 1, 1855 | 12 | 8 | 6 | | 65 | 150 | 1 | 110 00 | 15 | Preaches at several places. Revival of religion. |
| Orville Ketchum. | Cong. Chs. at East-Pharsalia and Smith
ville, N. Y. | April 1, 1855 | 12 | 1 | | | 64 | 20 | all | 80 00 | 80 | WHEN WHILLSTAND |
| S. P. La Dow | 1st Evang. Cong. Ch., Wilmot, Wis. | A TE 1054 | 0 | | - 3 | | 14 | 180 | | - 1 | - | Preached also at Wheatland. No report. |
| Theron Loomis | Cong. Ch., Raymond, Wis | Mar 1 1854 | 7 | | | | | 150 | | 1 | 3. | Commission expired. No report. |
| M. M. Longley | Free Cong. Ch., Chatham Center, Ohio. | Ang 1 1854 | 12 | 2 | 2 | - | 55 | 100 | all | 106 00 | 45 | Commission expired. Left. |
| John Lowrey | Council City, Kansas Ter | May 8, 1855 | 8 | 1 | - | | 00 | 400 | | 1 | | Labors in the vicinity also.
House of worship erected. |
| Turnal Mattiagn | Cong. Ch., Roscoe, Ill | May 1, 1855 | 8 | | 1 | | 88 | 150
150 | all | | 00 | Resigned at the expiration of six months. No report. |
| James McChesney | Cong. Chs., Little Rock and Larie, III. | April 1 1854 | 8 | | 100 | | 26 | 200 | | 1 - 1 | 10 | No report received. |
| | I Or a resident and a sea to be an interest interest | imfarry , your | | 1 | | | | | | | | The state of the s |

Months of Labor
Reported.
Hopeful Converslons.
Additions on Examination.
Admissions by Letter.

2 17

4 2 10

8

8

5

26

4

2

6

4

9

DATE OF COMMIS-SION.

CHURCHES AND MISSIONARY DISTRICTS.

George McElheny
J. M. McLain.
Cong. Ch., Durango, and Concord Ch. at Nov, 25, 1854
Cong. Ch., Durango, and Concord Ch. at Nov, 25, 1854
Thos. Merrill
Thos. Merrill
Thos. Merrill
Thos. Miles
Cong. Ch., Durango, and Concord Ch. at Nov, 25, 1854
M. N. Miles
Cong. Ch., Lawn Ridge, III.
Oct. 1854
Norman Miller
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Afred Morse
St. Cong. Ch., Manora, III.
Oct. 1, 1855
Bock Creek, and Hawroon, Nov. 1, 1855
Thos. Phillips
Welsh Calv. Meth. Ch., Caledonia, Wis. Mar. 1, 1854
Nathaniel Pine
Cong. Ch., Albany, III.
Oct. 1, 1855
A. S. Bankin
Free Presb. Ch., Miami Ohio
Jan. 1, 1855
James Robertson
Ch. at Clarkson, Ohio
Jan. 1, 1859
James Robertson
Ch. at Clarkson, Ohio
J. E. Ray
Ch. At Brimfield, III.
L. A Sawyer
Presb. Ch., Bock Creek, Pa. Oct. 1, 1854
E. D. Seward.
Cong. Ch., Wayne, III.
J. Bissy
Cong. Ch., Manora, III.
D. Seward.
Cong. Ch., Manora, III.
D. Seward.
Cong. Ch., Wayne, III.
J. Bissy
Cong. Ch., Bisson, Varmilion County, III.
B. R. Snow
Free Cong. Ch., Birtsol, Paris, etc., Wis. Mar. 1, 1854
Free Ch., Birnee, III.
D. V. M. Stuart
Saint Clair, and other places, Iowa.
Dec. 1, 1854

MISSIONARIES

Dollars of Aid Pledged. Pledged to Total Abstinence. Contributions to Benevolent Objects. No. of S. School and Bible Class Scholars.

50 800

80 00

105 09 22 86

48 25

No. of Members.

OTHER PARTICULARS.

n expired. No report. Left.

Commission expired. No report.
50 Since May 1st at Hanover and Chambersburg, Ohio.
75 Revival. No further ald required. Left.
Commission expired. No report. Left.
80 Revival of religion.
60 Paid \$300 of debt on House of worship.

75 Revival. House of worship built. Aid not needed,

Labored in revivals of religion with much succe

Mining district. Interesting field. 65 Revival. Two Chs. organized. C tage Hill. 89 Preaches in many places.

| Thomas Tenney Free Cong. Ch., Bristol Paris, etc., Wis Feb. 1, 1854 8
O. A. Thomas 1st Cong. Chs. of Dane & Middleton, Wis. May 1, 1854 12
S. H. Thompson Cong. Chs. at Pleasant Prairie and South-April 1, 1854 8 | 1 | 2 | 1 2 | 21 | 200
200 all
250 " | 25 00 | Commission expired. | No report. Left.
Left for Minnesots. |
|--|----|---|-----|----------------------|---|-------|--|---|
| Bristol, Wis. "Cong. Ch., Udins, Ill | 1 | | 8 | 50
75 | 200 " | | 60
Commission expired. | |
| David Todd. Cong. Ch., Providence, Ill. Nov. I. 1854 8 H. H. Waite 1st Cong. Ch. Carthage, N. Y. Aug. 1, 1854 12 H. G. Warner. Big Grove, Ill July 12, 1854 12 | 2 | 2 | 4 | 48
89
22
82 | 100 "
200 "
200 "
100 "
200 | 67 88 | 80 No further aid needed
60 Commission expired. | U. |
| Waters Warren 1st Cong. Ch., East-Berkshire, Vt. Nov. 1, 1884 12 E. E. Wells South-Pena Ch., Chicago, III Dec. 1, 1884 12 David Wert Cong. Ch., Henry, III Dec. 1, 1884 12 Dec. 1, 1854 12 12 12 | 15 | 2 | 2 | 82
21 | 100 4 | | 75 Revival of religion.
Died, July 18th, 1855. | i i |
| " Cong. Ch., Amboy. III. Jan. 1, 1855 7 | 10 | 8 | 7 | 16
40 | 200 all
150 " | | 40
75 Revival of religion. | 影 <u>先</u> |
| O. W. White. Cong. Ch. Olmsted, Ohlo. Oct. 1, 1854 19 Russell Whiting. Cong. Ch. Jericho, Ill. Aug. 1, 1854 12 J. R. Whitham Free Presb. Ch. Keithburg, Ill. April 1, 1884 12 | 8 | 8 | 2 | 40
16
29
48 | 150 "
100
100 all
200 " | 43 00 | Preached at 4 places. | Com, expired. No report. |
| W. B. Williams 1st Cong. Ch. Charlotte, and Cong. Ch., Jan. 1, 1855 12 Kalamo, Mich. Benton, Mich. | 30 | 5 | 8 | 48 | 200 " | 60 00 | Revival of religion. | F 1 |
| A. A. Whitmore .Cong. Ch., Windsor, Ohio April 1, 1855 16 North-Carolina May 1, 1855 12 | 2 | | 8 | 17 | 150
100 all | 6 00 | 26 | nes Labors extended Royly |

NINTH ANNUAL REPORT.

SUMMARY OF RESULTS.

THERE have been employed in the Home field during the year by the parent Association and its Auxiliaries, 104 ministers of the Gospel, and 3 colporteurs.

Their labors have been mostly confined to the North-western States and territories, and to Kentucky and North-Carolina.

The number of Missionaries in their several localities is as follows: In the "States east of Ohio," 10. In Ohio, Indiana, and Michigan, 19. Illinois, 40. Wisconsin and Minnesota, 18. Iowa, 8. Kansas Territory, 5. Kentucky and North-Carolina, 5, and 3 colporteurs.

Generally, the missionaries are pastors, some have several churches, and some others have extensive districts, and are itinerating, preaching, promoting revivals of Religion, and are advancing Temperance, Anti-Slavery, and every good cause in society. They have organized, and assisted in organizing, numbers of churches, and have established Sabbath-schools in sparse and destitute places.

The results ascertained from the reports of our missionaries, are as follows:

The additions during the year to the churches, by profession of faith, are 298, and by letter from other churches, 230.

The number of members of the churches under the care of our missionaries is 3904.

The number of hopeful conversions is 403.

Twenty revivals of religion are reported by our missionaries.

Numbers of the churches have erected houses of public worship during the year, and others are engaged in building.

The members of the churches are, with very few exceptions, pledged to total abstinence from intoxicating drinks, and are earnest friends of the anti-slavery cause.

The number of Sabbath-school and Bible-class scholars connected with the missionary churches and stations is 5613.

The contributions to benevolent objects, (not local,) reported by the missionaries, amount to \$2932.54.

The aggregate numbers in the above-stated results would have been very considerably increased, had reports been received from all the missionaries, and had there not been omissions in some of those received.

STATES EAST OF OHIO

In the States east of Ohio, we have had under commission, during

the year, ten missionaries.

Were it not for the general ability of churches in these older States to aid feeble churches contiguous to them in their several districts, we might attempt much more relatively for them, especially in view of the fact that emigration is annually reducing some of them in numbers and in resources. These are, however, more or less assisted by State or other missionary societies.

New-England, notwithstanding she has her waste places, and takes care of them, is a rich source of supply for the great field West and South. From her States and others, thousands are migrating to the West annually, and, mingling with society there, come within the scope of Home missionary operations. Christians in New-England and the older States, may therefore rejoice to cooperate with us in our efforts, not only to provide for the spiritual wants of the people generally as far as we can, but for those of many of their sons and daughters now spreading over the new States and Territories.

The only church aided by us in New-England-the Congregational church of East-Berkshire, Vermont-is struggling with many obstacles and particularly with the continual emigration of its members. The Spirit of the Lord, however, has accompanied the labors of our missionary there, and a revival of religion was enjoyed last autumn which greatly strengthened the hearts of the people of God.

We extract from the correspondence of the Missionary under date

of Nov. 7, 1854:

"For the past six weeks I have preached almost every evening. The Lord has been with us by the power of his Spirit. * * * * Our meetings have presented an unsual degree of stillness and solemnity. Nearly the whole church, for a time, appeared like a company of anxious persons under conviction of sin. About two thirds of the members have confessed publicly that they had, for a long time, 'forsaken their first love,' while nearly the other one third have been led, under the searching influences of the Holy Spirit, to give up their hopes and seek new ones. Some of the latter are now rejoicing in the pardoning mercy of Christ, as young converts, and bid fair to become efficient helpers to their pastor. Three of this class are teachers in the Sabbath-school. Out of the church several have en tertained hopes, one of whom is my second son,"

From his annual report:

"In addition to what I have given you in my quarterly reports, I will state that the intelligence, enterprise, union, and piety of my little church are manifestly on the increase; while the spirit of emigration is increasing also.

"If my little church were located in some new township at the West, they would form a noble nucleus for building up institutions of the Gospel and of civil liberty; but situated as they are, the best they can do is to qualify themselves to act well their parts, as they are scattered one after another, at different points at the West.

"There is but little immirgation to this place, and that mostly of French Catho-

lies from Canada.

"Nearly all the errors that human nature is heir to, have sprung up on this soil, and after a while, have ceased to grow separately, but by a common attraction have united together and become one mighty upas, the roots of which strike deep. The leaves and fruit are open, practical atheism, and the odor is more direful to the

moral powers of the soul, than was ever the fabled upas upon the physical powers

In the States of New-York and Pennsylvania no very marked exhibitions of the power of the Spirit in the revival of religion have, during the year, prevailed in the churches of our missionaries.

In Western Pennsylvania our missionaries are making progress. and in some districts, strengthened by devoted brethren in the churches. are meeting successfully many forms of error, and much that opposes Christianity.

One of them writes:

"I believe that the acknowledged spirituality and activity of this church is oc-

casioned greatly by heathenism by which they are surrounded.

"In the first place, there are many heads of families here who can not read. The number of these is very great, beyond any thing that I have known elsewhere. Such are the easy prey of designing errorists and apostates, and with their leaders, of course 'know more than seven men that can render a reason." Where this class constitute the majority, they create a public sentiment suited to the carnal heart. And such is the pressure of public sentiment in my parish, that when persons attend church (the only evangelical one in several miles) who are not fortified with great independence and decision of character, they are beset with ridicule, reproach, scorn, and abuse, and plied with many untruths. There are many husbands and fathers here who absolutely forbid and prohibit their wives, and daughters, and sons from attending our or any other evangelical meeting; and that not in the heat of excited passion, but as a permanent arrangement. Now, this great Babel is made up of necromancy, (spiritualism,) comeouterism, Mormonism, Universalism, etc., etc. Their common Bible is the work of A. J. Davis, and under its influence they harmonize upon the same principle of Pilate and Herod, and for the same end. The difficulty is, they will not hear the truth, and they exchem the Bible, religious books and tracts, papers, colporteurs, and their works; deny family, school, civil and all governments in general, and the divine moral government in particular. Hence arise insubordination, riot, intemperance, profanity, Sabbath-breaking, gambling, and lust, with their kindred vices: these wear an unblushing front, and in many cases would challenge competition with the heathen on any part of the globe.

"Such was the state of things when we began our labors among this people. Here I found, scattered about in the midst of this corrupt mass, a little band of really true and self-denying spirits, who greatly needed help. Their willingness to sacrifice was an indication of my being called of God to this place.

"The Lord has blessed our mutual labors here. The congregation has been steadily advancing in number and stability, gradually increasing, with the hope of permanency. Several have been hopefully converted; these have united with the church, and have 'run well.' Others, encountering a vast amount of obloquy and scorn, have dared to become regular attendants at the 'nigger church,' the 'cold-water, Calvinistic, Presbyterian,' etc., not to speak of other epithets, which are applied to evince their opposition. Nevertheless, a Sabbath has dawned here; and now the whole mass respect both us and the church. The leaven is at work, as has been manifested by good results."

OHIO, INDIANA, AND MICHIGAN.

WE have had under commission this year, in these States, 19 missionaries, including those of the Western and Foreign Home Missionary Association at Cincinnati: in Ohio, 16; in Indiana, 2; and 1 in Michigan.

OHIO.

Our missionaries have been laboring in the Gospel with hope and encouragement, notwithstanding various obstacles have been encountered. In four instances the Spirit has rested upon our missionary churches, and revivals of religion have taken place, greatly to strengthen Zion.

Some advances have been made in building houses of worship and parsonages, and in liquidating indebtedness for the same; notwithstanding the pecuniary depressions of the year, and serious losses of crops and stock, occasioned by the extensive drought of the former summer.

In some districts there has been a diminution of numbers in the churches, arising from emigration to other States, but on the whole, the number of hearers of the Word and of communicants has increased.

Unhappy divisions in some places prevail, and errorists have come in upon society; yet so far as the labor of our missionaries extends, it is believed that they are instilling a correct faith, and leading the Church and the world more fully to appreciate that practical religion which is not only in earnest for the eternal salvation of men, but for present holiness; the abolition of all inhumanity; the entire reformation of society, and the deliverance of the Church from all participation in slavery and kindred evils.

In some instances, Universalism, Spiritualism, and other delusions and forms of unbelief are expending their force in extraordinary efforts to mislead the unwary, and to confirm the hostility of those "dead in trespasses and sins," to the holy and humbling truths of the Gospel. That success should to some extent attend the efforts of false teachers and unbelievers, could not be doubted, while man is, as he ever has been, naturally averse to God and holiness.

Great advances have been made in the cause of freedom. The Nebraska and Kanzas Bill; the outrages upon the free citizens in Kanzas; the Missouri Pro-Slavery Legislature for Kanzas, and its enactments, and also the comfort and support given by the present administration to the "Border Ruffians," in their various efforts to force slavery upon Kanzas, have aroused the spirit of liberty. If now the church and ministry will unitedly be true to freedom, its triumphs at an early day in Ohio must be complete. The Temperance cause is prospering, and the operation of the "Law for the Suppression of the Liquor Traffic" is constantly diminishing the amount of crime and pauperism.

FROM ONE OF OUR MISSIONARIES IN ATHENS COUNTY.

"For some time past there has been an unusual religious interest among us. Twelve or fifteen persons have been hopefully converted. Sabbath before last I baptized six persons, four by sprinkling and two by immersion. At that time seventeen persons, most of them on profession of their faith, were received into our

"The goodness of the Lord seemed especially manifested in the case of several

of those converted. One was a young colored man from Virginia, who at once left off learning a trade, that he might learn to read the Bible. He thought it was of more consequence to read the Bible than to have a trade.

"Another was the son of a minister, who was absent from home, laboring for the

conversion of others, when the Lord led his son into the fold of Christ,

"Another was a man who, through mental infirmity, was unable to talk till seven years of age, and who is now incompetent to manage business. But he seems to be truly filled with righteousness, and peace, and joy in the Holy Ghost. His mind seems wonderfully to have brightened. At first he could scarcely speak or pray coherently; now he can do both to edification. His zeal and love are often

reproofs to me.

"Another was a shrewd old man, originally from Virginia, more recently a slave in Alabama; of as high descent, and possessing more sense, I presume, than some of his masters. In Alabama he was once a freeman, and twice a slave. After having purchased his own freedom with excessive toil, he was so distressed at the wretched condition of his wife in a cruel family, that he voluntarily returned to slavery, and used his redemption-money to purchase her liberty, and then went manfully to work to deliver himself from bondage again. He was defrauded out of most of the second purchase-money, so that before he got free he had paid almost his market price three times over. After much suffering and toil, he found a home in a free State. And here the Lord seems graciously to have given him the liberty of the sons of God."

FROM A MISSIONARY IN CUYAGHOGA COUNTY.

"We have reason to believe God has heard prayer, and sent a few drops of mercy. The Church had only to come down and be humble, to induce the Holy Spirit to come among us, and fasten conviction upon many souls. But few are yet converted out of the many that are convicted. At our last communion, five heads of families united with our church on profession. * * *

"The church may now be said to be in a working state. At our last evening meeting, eight or ten, mostly children, rose to testify their love for the Saviour.

There are many things to encourage the people of God. We have reason to hope that the church in this place will yet be able to support its own pastor, and to more than refund the means which your Society has furnished to meet its wants while vet feeble.

"The church is on the anti-slavery and Bible ground. We have lately had a temperance revival. We have adopted the principle of the Carson League, and shall

use every lawful and Christian effort to stop the liquor traffic.

"I have visited and prayed with many families for the past three months. We have had a hard winter, 'hard times,' and yet, in many respects, good times. One of the converts, who is quite advanced in life, said at the meeting last evening, he verily believed had it not been for the kard times he should not have been converted. He would have been immersed in business, and paid no attention to the subject of religion. If this be so, 'sweet are the uses' of hard times.'"

FROM A MISSIONARY IN GALLIA COUNTY.

"We have recently organized a Temperance League here, for the prosecution of cases arising under the 'Liquor Law,' to the fund of which our members have subscribed, I suppose some fifty or sixty dollars. Our church is organized upon the total-abstinence principle. We exclude from our communion all persons engaged in drinking, selling, distilling, or furnishing facilities to others for so doing. Consequently all the members of our church may be said to have signed the total-abstinence pledge. We have one member, and only one, so far as I know, who objects

to 'legal suasion.'
"We have had one quite interesting revival in our church during the past year; the congregations have been usually good, and the weekly prayer-meetings gener-

ally pretty well attended.
"During the month of April, I organized a small Free Presbyterian Church in Meigs county, which brother De W - is now supplying. The pro-slavery

churches in that neighborhood were apparently almost dead at that time, but the organization of an anti-slavery church upon their ground, has fired them up with

"The anti-slavery cause gains ground here. It has taken the Republican phase.

The great danger is, that men will satisfy themselves with this, and ask no more. "One of the most pernicious things I have found to contend with in the whole field of my labors, is Sabbath desecration by church members. The Methodists, and all branches of the Baptists, are notoriously loose in their observance of the Sabbath, and I have had some difficulty even with Presbyterians upon that point. We had one young lady before our session for dancing, who told us that she supposed that she never should have danced if she had not first broken the Sabbath. Another woman, who had once been a professor, and thought she was a Christian, but who had given up all hope, told me she could easily trace her apostasy to its first step-Sabbath-breaking.

FROM A MISSIONARY IN COLUMBIANA COUNTY.

"A foreign population is being concentrated at this point, in consequence of the immense beds of coal in the vicinity. The foreigners are miners, mainly from England and Wales. They are generally neglecters of the great salvation, yet some give reason to hope that they are pious. There is reason to hope that the Head of the Church has indicated a purpose of mercy, in establishing a pure Gospel in the midst of these families from foreign lands. There is a great amount of antislavery sentiment in the town of Salineville, in the vicinity, and throughout the county. The strongest expression of anti-slavery is political, yet preaching against slaveholders and those sustaining slavery being tolerated in the church, is well received. A community sound politically on the subject of slavery, will not be slow to perceive the position which the Church should occupy. The older citizens of this place are the fast friends of temperance. All persons purchasing town lots are prohibited by the conditions of sale from vending ardent spirits."

FROM A MISSIONARY IN PORTAGE COUNTY.

"Our weekly prayer-meetings and monthly concerts are well attended, and our congregations of late are increasing. Being small and feeble, we are led to feel more our dependence upon God, and to rely upon him in prayer. We are expecting some additions to the church at our next communion. Spiritualism has had quite a run here, but appears now to be running into the ground. The seeds of infidelity, however, seem to have taken deep root in many minds, and a general indifference to religion prevails. Perhaps not more than one third of the population attend meeting habitually on the Sabbath; and it seems to me that the prevailing type of piety in this region is not adequate to remedy this state of things. A work of regeneration is needed in the Church that shall slay its pride and its worldly conformity, and arm it with the true spirit of Christ. We stand alone here on the question of 'free missions' and 'radical abolition.' In consequence of our radical position on all moral questions, we can not expect to mould or influence the public mind with rapidity. The seeds of radical principles, it has been said are of slow growth, and it needs persons of strong faith and undying love to persevere to the end in such a work."

INDIANA.

In this State, two of our missionaries have been laboring; one of them, Rev. J. G. Brice, has part of the time acted as agent of the Association. They have been blessed in their work in the salvation of souls. Revivals of religion have taken place in connection with their labors, and those of other brethren cooperating with them. They have spread much light also on the subject of slavery, and all Christian reforms.

Our Association is comparatively but little known as yet in In-

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diana, but in some districts its principles are beginning to be appreciated. In some sections great ignorance prevails, few newspapers or religious periodicals are taken, and demagogues have their own way with the simple and unlettered.

We make extracts from a report of our missionary in Randolph

"The attendance at the several points of preaching has been good, and the congregations solemn and attentive under the truth. There has been a very interesting work of grace at ——. Some thirteen have, we hope, been truly converted to God; and, with but one exception, all of them students of the college, (we are trying to build up on free principles.) Eight of these converts were received into the Congregational Church of Liber, two weeks since, and three stand propounded for the next communion.

"Brother Taylor and I have just closed a series of religious meetings, held at Union. We trust our labor was not in vain in the Lord.

"The cause of reform is steadily on the advance; and, as the missionaries of the Cross of Christ, we are cheered and encouraged in our work, as we look back on the past, and contemplate what God has wrought for and by us. A little over a year ago, there were no Reform churches organized on the Congregational system of church government, in this region, and now we have five churches, three ministers on the ground, and a Congregational Association, called Upper Wabash.

"These churches are yet in their infancy, and will require your fostering care for a season. My faith, however, is strong, that this 'handful' of seed now sown, 'will flourish;' that these churches, like the leaven hid in meal, will continue to spread and diffuse these reformatory principles in other portions, until all is leavened. God's hand is in the work. 'And if God be for us, who can be against us?'"

FROM OUR MISSIONARY IN ADAMS AND JAY COUNTIES.

"I have now seven places at which I preach regularly every two weeks. Three of my appointments are in Jay county, and four in Adams. They are scattered over a great extent of territory, for no two of the places are nearer than five miles apart. Some of the appointments I fill on week-days in the afternoon, beside attending funerals, delivering fectures, etc. The distance I have to travel weekly is from forty-three to forty-five miles.

"The work to the physical system is very fatiguing, but it has its pleasures to the mind, and some features to encourage hope. Congregationalism is a new system of church polity in this section, and the anti-slavery features of our churches make them more peculiar still. My congregations are good, and more attentive, and some individuals appear more tender under the Word.

"The type of religion that prevails is very superficial and transient. There are many who profess to have been converted three or four times, and yet their conduct and conversation are in perfect discord with the Gospel of Christ. There is much ignorance and many prejudices among the people. A great number of heads of families can neither read nor write; and others who can read, have nothing to read."

MICHIGAN.

We have at present but one missionary in Michigan.

From the increasing feeling of the Christian community, and of the people generally, in favor of temperance, anti-slavery, and other true reforms, and from various applications to us for missionary aid, from different parts of the State, we have encouragement to increase our efforts in Michigan, so soon as a more favorable state of our treasury shall exist.

There are still large districts in this State, sadly destitute of the

means of grace, which should secure the sympathy of the friends of the Redeemer. During the last winter our missionary, and other ministers of the Gospel of various denominations, and the churches at Charlotte, Eaton Co., cooperated in labors in a series of meetings, which resulted, under God, in a powerful and blessed revival of religion.

We make some extracts from the account of the revival given by our missionary.

"During the summer of 1854, sin seemed to abound, and scarcely a Sabbath passed that we could not, at the place where we held our meetings, hear the report of the hunter's rifle. The faith of the praying ones seemed to waver, and they were almost led to think that their prayers were unheard. But at the close of the year, Rev. John T. Avery came to Olivet to hold a protracted meeting, and we succeeded in securing his services here. Christians of all the denominations in the place took part freely in the meetings, and no stranger could discover that we did not all belong to the same cliurch. Brother Avery labored with us three weeks, preaching twice a day during a large portion of the time. Some thirty converts, mostly young persons, were the result of his labors; and Christians who had moved in here from nearly all parts of the Union, and were scarcely acquainted with each other, became united in the bonds of the Gospel. The interest was at its height when Bro, Avery left, and the minds of Christians seemed to be saying continually, 'Is this all?' 'Is this all?' We felt that the work was indeed great, if only a score of souls were saved, yet it was not so extensive as we hoped. For ten days we held meetings nearly every evening, and when the energies of our people were fairly recruited, the Lord sent us, without any effort on our part, a Methodist minister, (Bro. Griffin, of Hartford, Conn.,) a man of quite liberal spirit, who consented to tarry with us for a season, and labor in the vineyard of the Lord. He was with us for about four weeks, and during his stay some thirty more professed to-give up their hearts to the Saviour. Quite a number of the converts were heads of families; several were gray-haired men. A very interesting feature of the meetings is the fact, that although they have been in progress for nearly three months, and two different evangelists of different denominations have labored with us, and two Methodist circuit-preachers, and one Congregational minister, have taken an active part in the meetings, and a Baptist preacher has had his regular appointments in our midst, yet there has been scarcely a single discordant note heard during all the time. The Methodist minister located here is a truly honorable man in all his deportment toward other denominations, and does not manifest any of that unchristian spirit of sectarianism so often met with in this western country,

"Nearly all the families in the place are Methodist in sentiment, and there were scarcely any young people who would naturally unite with us. But there is quite a reliction now going on in our favor, on account of our more liberal mode of church government, and our being disconnected with slavery. I will inclose a copy of the anti-slavery resolutions passed by our church a few days since without a single dissenting voice. Among those converted during the progress of our meeting were several who have advocated the principles of Universalism, and one of our landlords, who at once abandoned the sale of intoxicating drinks. We hope in about thirty days to stop all others except druggists from selling, through the influence of our new prohibitory law."

WISCONSIN AND MINNESOTA TERRITORY.

EIGHTEEN missionaries have been under commission by the Association in Wisconsin, and one in Minnesota, during the year.

WISCONSIN.

The call for more missionaries is pressing, as the tide of emigration is filling up the cities and many districts of the country with great rapidity. A large proportion of the inhabitants have been reared in the midst of Christian institutions and in the enjoyment of education, and the general advantages of the Eastern States. The foreign population is estimated at one fourth the number of the entire people. The Roman Catholics are numerous in the large towns and cities. The Welsh, and some other portions of the foreign population, are evangelical in sentiment, and are helping to establish society upon true foundations. Five of our missionaries in Wisconsin are Welshmen, who preach to Welsh congregations, and some of them to other congregations, also in the English language.

Wisconsin, both in the products of the soil and her large mineral resources, gives great promise of means for the support of education and religion. But while the State is new, and society is grasping after the best lands, the richest ore, and struggling for worldly substance, it is feared that the support of the Gospel will continue to be much neglected, and that too, by not a few professing Christians, who are vying with the world in their efforts to secure property.

During the year great advances have been made in the cause of temperance and of freedom, and a general gain in the moral tone of society is apparent. Some houses of public worship have been erected, and Sabbath-school instruction is increased. It is matter of painful observation, however, that few revivals of religion have been enjoyed, and comparatively few souls have been inquiring the way of salvation.

Our missionaries and other anti-slavery ministers and Christians find society now sympathizing with them not a little; and it is believed that it will soon be impossible for any minister or church in this State to have a hold upon the public heart while apologizing for slavery, or refusing to give their influence as decidedly against it, as they do against intemperance or any other immorality.

they do against intemperance or any other immorality.

With much that is favorable, the plous have to grapple with destructive errors—Infidelity, Universalism, Romanism, Spiritualism, etc., some of which, with their consequent Sabbath-breaking and other immoralities, extensively abound.

A great work is before the Christians of Wisconsin. The ministers of the Gospel must be sustained, and with teachers and missionaries must be everywhere at work, or all the vital interests of society and of the soul will be sacrificed.

FROM A MISSIONARY LONG A RESIDENT IN WISCONSIN.

"The emigration to our own frontiers is increasing with every passing month, and the line separating civilized from savage life, which, till recently, has passed along quite near us, will soon be removed a long distance to the north and west. Our Eastern friends have little or no conception of the rapidity with which settlements are often formed in the West. A settlement, a few miles from this place, contained in June, 1853, three families. In June, 1854, it numbered about eighty families. I recently met an acquaintance, who told me that in the settlement where he lives there was not a family last February; now there are thirty. What is true here is equally true elsewhere on the frontiers of Wisconsin, Iowa, and Minnesota. It is a question of immense importance, How shall these multitudes be supplied with the bread of life?

"Few, comparatively, of those who settle these western wilds bring with

them the institutions of religion, or make early and efficient efforts to obtain them. The bread of life must be carried to them by the hands of Christians and the Gospel ministry, or they famish. When it is thus carried, some in almost every community are found who prize and receive the word with joy. The minister is encouraged, continues his labor, a little church is gathered, and the scattered sheep collected into the earthly fold; they meet for worship for a few years, perhaps, in a rude log school-house; then a small meeting-house is built; a minister settled over them; they enjoy a revival of the work of God, and become a strong and efficient church. For such results we live and labor and hope. The frontier minister has joys as well as frials. He rejoices to see truth progress, and the kingdom of Christ built up; he mourns to see the harvest so plenteous and the laborers so few. Oh! that God would pour out his Spirit, and stir up the hearts of his people to more earnest prayer, that he would send forth more laborers into this western harvest."

FROM A MISSIONARY IN SAUK COUNTY.

"Unworthy as we are, the grace of our Lord Jesus Christ has appeared unto us in a unusual degree during the past winter. The congregation has been both large and attentive; believers have been greatly strengthened by the Word, and six or eight persons give good evidence of having passed from death unto life. Six recently united with the church, and two or three more probably will do so soon. Very much effort has been made to set forth Christ in the preaching. A manifest change has taken place, and is still going on in the public mind generally, not only in the town but throughout the country, with reference to the essential reforms of the age and the Bible standard of piety. There is very little confidence in the worldly, dishonest, time-serving religion that has so much prevailed among us, much to the detriment of Christ's cause. We may say the public eye is fairly open to discern between the 'precious' and the 'vile.' There is not only a willingness but an anxiety to hear the whole truth."

He writes at a later date :

"There are now in this vicinity seven small but growing and useful Free Congregational churches, and brother D —— and I expect to organize another in two weeks. Four of them are destitute of stated preaching, as yet: we supply them all we can. Do send us some good men to preach the word of life.

"We organized on the 23d and 24th of June last, a church, (ten miles north from here, at a small but rapidly-growing village called Newport,) consisting of ten intelligent, pious, reformatory Christians. An excellent place for a young minister to settle and build up a strong church."

FROM A MISSIONARY IN RACINE COUNTY.

"God hath truly visited his people. The work has been a remarkable and a progressive one. It had its commencement in Christians of different churches, who had been bitterly hostile toward each other, taking each other by the hand, and recognizing once more the lineaments of a common and glorious Christianity. * * As of old, so now others took knowledge of them that they had been with Jesus and learned of him; and inquirers were multiplied, until as many as from sixty to seventyfive separated themselves from the congregation, either as reclaimed backsliders, or young Christians, or those anxious to learn the way of life-to know what they must do to be saved. The results thus far have been glorious, and we hope richer fruits are yet to be gathered. Last Lord's-day eleven were taken into covenant with our church. More than twice the number that have joined our communion have already identified themselves with other churches, and yet others will do so. * * * In conclusion let me say, the interests of suffering humanity were not forgotten, nor their introduction considered out of place in these scenes of merciful visitation. We are fully persuaded that Christians who will not abide these tests are unfit for the age, and unprepared for the crisis toward which we rush with the rapidity of time's

FROM A MISSIONARY IN FOND DU LAC COUNTY,

"We have a prayer-meeting which is profitable, and the slaves and their masters, and other kindred topics, are subjects of prayer. The churches, all of them here, profess to be anti-slavery, but I fear there is very little vital energy or Christian principle in many of the controlling influences.

"I think the heart of the masses is right, but is overruled and controlled by leading spirits. The working few must work on, breaking down obstacles, and

when the way is cleared, these will gladly move along.

"The prevailing errors among us are Universalism and Conservatism. Sabbathbreaking, among Universalists, is common, and outrageous. A reaping-machine was running all day a week ago last Sabbath, just across the way from our meeting, run by a deacon of the Universalist Church, (so called.) Three others were running within one and a half miles, by professed worldlings, the same day. There are no revivals in our vicinity."

FROM A MISSIONARY AT LARGE AMONG THE WELSH.

"During the last twelve months I have travelled 2025 miles, from one place to another, to preach the Gospel. I have preached 162 sermons, and received 13 on examination to the churches, 10 of which professed to be converted by my preaching. I have attended four dedications of new churches; and celebrated the Lord's Supper 13 times. Also I have attended five anti-slavery meetings. In all places where I preached the American Missionary Association was advocated."

MINNESOTA.

We have but one missionary in this Territory—at Traverse-des-Sioux. The location is one of much interest and promise. The church at Traverse-des-Sioux is increasing, and is taking a strong hold upon the confidence of the community.

The scarcity of Gospel ministers in Minnesota, and the rapid increase of her population, call loudly upon the friends of Christ to

furnish the means and send more missionaries to this field.

FROM OUR MISSIONARY.

"The church at Traverse-des-Sioux contemplate erecting a house of worship as soon as practicable. No marked time of spiritual refreshing during the last year, but our church has been blessed, sustained, and strengthened, so that our people have reason to thank God and take fresh courage. We have had a hard struggle with the Rummies in the maintenance of the cause of temperance. In this good cause we record PROGRESS, to the confusion and dismay of German and French rummies, who threatened to deluge us with spirituous liquors. Our sheriff, sustained by the citizens, poured out several barrels of liquor, under the law of Congress prohibiting its introduction in an Indian country, with the penalty of forfeiture of the liquor introduced. This law is our only hope, with the blessing of God, until we get a law similar to that of Maine.

"In our peculiar circumstances here in this new country, character is being developed rapidly; and the line of demarkation touching morals and religion is being more and more clearly drawn, and the chaotic masses of society are assuming shape. But we need the more powerful and efficient, the life-giving and plastic

influence of the Spirit of God, to mould and guide us according to his divine will.

"There is some prospect of the Methodist friends being able to build a church here this fall, although they have not as yet organized a class in our place.

"The Roman Catholics at St. Peter's, a small village one mile from this place, are

"The Roman Catholics at St. Peter's, a small village one mile from this place, are about erecting a cathedral, under the supervision of the Bishop of St. Paul. And now shall we, first on the ground, first organized, and the first to lift up the standard

of the Cross in this great and flourishing valley of Minnesota—shall we fail to honor our God in the erection of a suitable house for his worship and praise! Oh! where, where are the friends of our Redeemer, that they do not come up with us here at this out-post of the kingdom, 'to the help of the Lord, to the help of the Lord against the mighty?'

"We need funds, in order to go on with the work. We are on this account obliged to defer building for the present season. The scarcity of lumber, with our low state of funds, rendered building this year unadvisable. But may I not hope that our friends East will lend us their aid for the erection of our house of wor-

ship ?"

ILLINOIS.

THE Association, in connection with the Illinois Home Missionary Association, has employed during the year 40 missionaries in this State.

Illinois, now the centre of the North-west, and full of interest in all its relations, it will be seen, has a much larger proportion of our missionaries employed in her midst than any other State. This is owing not merely to the extent of the field, and the multitude of its rising towns and villages in their infancy calling for help, but to the fact that the North-Western Home Missionary Association, which is now the Illinois Home Missionary Association, our auxiliary, located at Chicago, has confined its operations mostly to Illinois, and has a special supervision of that field. A more particular statement of its relations may be seen under the head of Auxiliaries in this Report

In January last this auxiliary secured the services of the Rev. S. G. Wright of Toulon, Illinois, as its agent, to visit the churches in the State, and to engage them, if possible, more fully in the principles and objects of the organization and of the parent Association. His labors have been influential. He has been welcomed by the churches and ministers generally, and such responses in the form of donations have been given as show that the Association has taken a strong hold upon the hearts of very many Christians and philanthropists. Opposition to its principles and operations exists in some quarters, but the great change which has taken place in the public mind on the subject of slavery, and which is tending more powerfully against all connection with, or apology for slaveholding, gives assurance that the opposition will, if not early expended, be harmless.

The labors of the missionaries have been blest in many ways, and during the year, in seven places, revivals of religion have followed upon the labors of our missionaries. A number of churches have been organized, and houses of public worship have been erected. Sabbath schools and Bible-classes are increasing, and although much ignorance prevails in some sections, the cause of education in every department is advancing. Superstition, delusions, and irreligion abound, with other forms of evil, sufficient, it would seem, to excite the fears and to arouse the energies of Christians and patriots for their extinction. Much has been done to promote the cause of temperance, and to secure a law for the prohibition of the liquor traffic. In these efforts

our missionaries have been active and influential, as they have also been in the cause of human rights.

We make brief extracts from the reports of our missionaries.

FROM A MISSIONARY IN KANE COUNTY.

"The church at Sugar Grove Centre, some time before I came to labor with them, passed a resolution to dissolve, such was the darkness of their prospects, the low state of their piety, and the depression of their spirits. But their hearts are encouraged, and their purpose to live as a church is renewed; four have been added to their number, and some four or six more we hope will soon unite with us."

He adds:

a There is a large territory some thirty or forty miles north and south, partly in Boone, De Kalb, Kane, and partly in Rendall counties, where there is comparatively but little of the influence of the means of grace. This territory of which I speak lies between the villages along the railroads, and has been occupied for many years. Many of the farmers have become wealthy, and many others are fast accumulating property. The whole territory is rapidly filling up, and a generation is rising up under the influence of unholy examples and of pernicious principles. The great mass of those who live within the reach of public worship have no disposition to attend upon the service. What will be the result of this state of things as time progresses? What can be done to bring all this population under the means of grace I know not. To add to the gloom of the scene, the piety of professors has died away to only a glimmering spark, which seems at times extinct, but again emits a feeble gleam, which betokens a little reviving."

A MISSIONARY IN PEORIA COUNTY,

reporting a revival of religion in which he was assisted by the Rev. O. Parker, in a protracted meeting for three weeks:

"The other denominations were invited; they cheerfully cooperated, and received a blessing.

"We trust from eighty to ninety souls were born again. Of this number, some twenty-five were heads of families. Some hardened cases were reached, and many young people and children. The work has seemed to be genuine and thorough. The meetings were solemn and impressive. The preaching was simple but powerful, pungent but kind, overwhelming the sinner with a sense of his undone condition, and gently pointing him to the way of escape. Since Brother P ——left, meetings have been held frequently, and the blessing of God has followed them in the conversion of several persons. And yet the work goes on. During the last week some have submitted, who had resisted the truth from the beginning. The brethren yet seem to talk and pray as though they still expected to gather up the fragments.

"The Baptists have received twenty members, the Methodists twenty-two, and our church forty-two, while we expect twelve or fifteen more. Of those who have come to our communion, fifteen are heads of families; twenty-one were baptized, five being immersed, and sixteen sprinkled."

Our missionary labored for a time in a revival at W ---. He writes, on his return:

"The Congregational church there has enjoyed a very precious revival of religion. Accumulated rubbish has been removed, the graces of Christians have been quickened and deepened, and they hope that from sixty to seventy souls have found a pardoning Saylour.

"The meeting was characterized by the deep movings of God's Spirit, and by the efficient, devoted service of the members of the church."

In his closing report he writes:

"Of the converts during the year I am happy to state that they are running well, almost all; some remarkably well. None have apostatized. During my ministry here we have not excommunicated a member, nor dealt with one publicly. Private admonition has sufficed. The church is very much united in brotherly love.

"During my first year your Society furnished me \$200; during the present, \$100. Next year we mean to go alone. And being thus brought to a self-supporting condition by your aid, the Church would express its gratitude to the great Head of the Church, who has thus given aid through your Society. It will now in turn endeavor to repay by its contributions,"

FROM A MISSIONARY IN COOK COUNTY.

"The temperance vote of our State has gone for the enemy. Jefferson gave a majority of eleven votes for the Prohibitory Law. This was a triumph for this town, inasmuch as our supervisor had publicly boasted that the votes would be three to one against the law. Our election was held in the bar-room, where lager beer was furnished freely by the rum party. I have more hope of our town since that election.

"My politics have been called in question of late by two or three men who have connection with our liquor establishments. They have expressed serious doubts whether it is proper for ministers to handle subjects of such a delicate nature on a Sunday, and some fear lest we should lose our influence by such improprieties. We console ourselves by the reflection that Paul was not always in good favor in preaching 'righteousness, temperance, and judgment to come."

FROM A MISSIONARY IN MARSHALL COUNTY.

"Indications of the Holy Spirit's presence were discovered in the evident conviction of sin on the part of some of the unconverted."

"I soon after commenced holding an inquiry-meeting once a week, and endeavored to adapt the preaching of the Gospel especially to the case of those who wish to know what they must do to be saved. Our weekly prayer-meetings have received a precious impulse from the Holy Spirit, and every week from the first, there have been new cases of inquiry, and some have expressed a hope in the pardoning mercy of God. I have endeavored to make the people feel that God can save sinners just as well in the busy season of summer as in the comparatively idle season of winter, and that He is abundantly able also to save by the ordinary means of grace as well as by those that are otherwise, and have exhorted them to expect great things of a great and gracious God.

"The Lord has already done great things for us in our low estate, and I trust it is in every heart humbly to feel that all the glory belongs to Him. We had a precious sacramental meeting on the first Sabbath of this month, and nine persons were received into the communion of the church."

FROM A MISSIONARY COLPORTEUR IN VERMILLION COUNTY.

"I proceeded to Trickel's Grove, where I had an appointment to preach on the following Sabbath. The people here were entirely destitute of regular preaching; but two or three sermons had ever been preached in the immediate settlement, and those by a Campbellite, who preaches that immersion is the new birth. On the two days previous to the Sabbath, I visited all the families in the settlement, with whom I had religious conversation, and in a part read portions of Scripture, sung, and prayed. The Lord was indeed with me as I continued my labors from house to house, urging upon their consideration the claims of the Gospel, and exhorting them 'to renounce their sins by righteousness, and their iniquities by turning unto the Lord.' This has been a blessed work to me, and the discharge of its duties has had a very happy reflex influence upon my own heart, drawing it out in sympathy with Christ in the great work of saving a world lying in wickedness. In this Grove I found four families destitute of the Bible, and one destitute of both

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Bible and Testament: four married women and one man could not read. Some were purposing to learn; others thought it impossible for them to do so in the midst of the cares of a family. The last twenty-five cent Bible I had I sold the family who had neither Bible nor Testament. There are still three families who have only the Testament."

NINTH ANNUAL REPORT.

TOWA.

In this State we have employed during the year eight missionaries. The Rev. O. Emerson, Jr., has, during the last five months, been acting as our general agent in Iowa, and as a missionary at large. From his long residence in the State, and his labors as our missionary for several years past, in connection with his extended travels and correspondence, he has been enabled to bring the Association and its principles and aims before the people, and to secure the affections of many Christians, and the cooperation and support of numbers of the ministers and churches. The influence of our other missionaries has tended to the same happy results.

From their reports, it is seen that advances have been made in the organization of new churches and the building of houses of public worship. In some instances God has revived his work, and has blessed

their labors in the conversion of souls to Christ.

This young but giant State, increasing, it is said, at the rate of 100,000 souls annually, presents a field of singular importance for missionary operations. As in other new States, the great aim of the mass of the people is to obtain support and to accumulate wealth. All the varieties of religious error are here found, as well as irreligion, and some open infidelity; all of which increases the necessity of missionary labor. Not a few of the emigrants to Iowa are from States enjoying full religious privileges; some of them are longing for the bread of life for themselves, for their children, and for the people,

These cry, "Come over and help us."

In a few years the people of Iowa will develop means and purpose also, we trust, to carry forward the institutions of the Gospel without aid; but for a time large amounts should be expended in sustaining missionaries, to promote true religion, sound morals, and education; thus laying the true basis of society, temporally and spiritually.

The cause of temperance is advancing, and its effects are most evi-

dent and cheering.

The contiguity of this State to Missouri, Kanzas, and Nebraska, keeps the people alive to freedom, as the outrages of the slaveholders and their abettors abound. To this State we look for efforts to thwart the designs of slavery, to protect liberty in Kanzas and Nebraska, and to extend freedom into Missouri. We give extracts from the correspondence of our missionaries below.

FROM A MISSIONARY IN JACKSON COUNTY.

"Our house of worship here was dedicated on the third Sabbath in February, with appropriate services. It is a neat and comfortable edifice, costing somewhat more than a thousand dollars. For the house, and the blessing that has followed its dedication, this people are largely indebted to the Church Building Fund, and

to your Association for aid in sustaining the Gospel while the work has been in progress. Without such aid the building of such a house, and the measure of spiritual prosperity now enjoyed would have been to human view impossible. The dedication was immediately followed by a series of meetings, that continued three weeks. The church was in a very unpromising condition, and spiritual stupidity and death appeared to pervade the community. It soon, however, appeared that the Lord was waiting to be gracious-Christians were quickened and refreshed. backsilders reclaimed, and numbers of the impenitent began to inquire the way of salvation. Our meetings for prayer and inquiry were held almost daily, and were deeply interesting. Since the meetings closed, thirteen have united with us on profession and four by letter. A few others, we trust, will unite soon; and on the minds of many impressions have been left which we hope will result in a saving change. The influence of the work was felt in the surrounding region, and on closing our effort here we went to Sterling, five miles west, where a church was organized with twenty members, one year since. The Lord was with us of a truth. Although the weather and travelling were as unpropitious as were ever known in this region, we had a large and deeply attentive audience every night. Methodist brethren were cordial and hearty in their cooperation, and shared with us in the blessing. Several have united with each church, and others will doubtless do so. The number of conversions is not large, but the work is interesting, as being the first revival with which the place was ever blessed. In both these meetings, which continued five weeks, most of the labor of preaching devolved on Brother D. M. V. Stuart, from Oberlin, sent by the Association to labor in the waste places of our State during his winter vacation. His labors were a rich blessing not only to this people but to those of La Claire, where most of his winter was spent. From Sterling we proceeded to Fairfield Township, a small settlement sixteen miles from this, and where Brother Parker has occasionally preached. Here, as in previous labors, it appeared that the time to favor Zion had come. Chiefly as a result of our effort there, a Congregational church of ten or twelve members is about to be organized; a Methodist class is already formed. Near two months have been employed in these labors, and though weeks of severe toil, it has been a delightful and joyous season. All through this region there are tokens for good. For four years past spiritual desolation has prevailed. California gold, with railroad stock and the rise of property, have almost exclusively absorbed the attention of the people. To some of God's hidden ones it has been a night of weeping. But the morning dawns, and is ushered in with joy. Never before during the fifteen years of his labors in this region, has your missionary seen such prospects of usefulness opening before the preachers of the Gospel."

FROM ANOTHER MISSIONARY IN JACKSON COUNTY. .

"Our last communion seasons at Van Buren and Elk River were specially interesting, though the weather and travelling were very unfavorable. A brother and his wife came seven miles in an ox-sled (mercury below zero) to attend the preparatory season, bringing two daughters, who earnestly desired to join themselves to

the Lord's people. They had been indulging a hope for some months.

"At the other place, (Elk River,) at the preparatory lecture, Saturday evening, I found two young Scotchmen, who also came to cast in their lot with us. The next

day they came, bringing another with them.

"I am preaching at four different places, statedly; two of them are in Rlk River township, (Clinton Co.,) three and a half miles apart; the others in Van Buren and Fairfield townships, (Jackson Co.) The extremes are eighteen miles apart. There is no other regular preaching at most of these places.

"Under the auspices of the Church Building Fund, Bro. Emerson has done a good deal in the way of securing the erection of meeting-houses. One is nearly completed at Elk River, and we have a subscription in part made up for one at the other place, headed by the principal man of the place with \$200. Subscription papers are in circulation elsewhere.

FROM A MISSIONARY IN JASPER COUNTY.

"The feeling here in favor of a full, pure Gospel is on the increase. My dear brother, the more I travel and preach this glorious, full, free Gospel of Christ, in opposition to the poor, narrow, selfish one that is almost everywhere preached to a starving people, the more I want to travel. The calls are urgent from almost every quarter to come and preach us the whole truth; and although I am settled down here, where the prospects of doing good are flattering, still I never expect, while I am able to go, to be any thing else than a 'missionary at large.' How can I resist those calls? It is refreshing to spend a week in a place, preaching and talking with a people who are famishing for the bread of life. O dear brother! if we only had a host of faithful, godly men, how soon might this great western land be redeemed to freedom and to God. It is almost impossible for a person, situated at as remote a distance as you are, to understand fully the importance of prompt and efficient effort in behalf of truth in the West. May the Lord of the harvest send forth faithful laborers more abundantly."

FROM A MISSIONARY IN FAYETTE COUNTY.

"The anti-slavery sentiment is pretty general, and anti-slavery politics are in the ascendency in the county. I preached a series of three sermons on the subject, at most of my points of preaching, during the autumn, with less opposition than I have usually met when treating upon that subject. Of errors, we have Universalism, Campbellism, and Adventism, or the advocates of Annihilation—all with ministers at work. These but make more work for the lovers of truth."

FROM A MISSIONARY IN DUBUQUE COUNTY.

He wrote Jan., 1855: "The work of the Lord here seems to have steadily progressed since my previous communication. Some four or five give evidence of a change of heart, and five or six more are very seriously pondering, 'Shall I serve the Lord or no?' I had worked myself almost down, but these past few days my strength seems quite renewed; and this morning I shall start to visit two inquirers, who are seven miles distant. I walk in nearly all my journeyings. I have found this a hard field, but I think it will prove a fruitful one, if duly cultivated. I suppose there are fifteen or twenty anxious souls hereabouts, but a large number of these will not own it before the world. The interest in religion has steadily increased at Cottage Hill since my arrival. There is also a deep feeling manifested at Durango."

His labors to the close of his term were blessed; a church was formed, and many facts occurred of interest and of much promise.

FROM OUR AGENT AND MISSIONARY AT LARGE.

We are able to make only one or two more extracts, the following being but a portion of his annual report:

"In the sermon of Dr. Bushnell, entitled 'Barbarism the first danger of the West, he says: 'If the region east of the Mississippi could be brought under the influence of civilization and religion, the country could be redeemed.' In my view that point, as to the North-East, at least, is gained. The social and moral condition of Wisconsin and Illinois is not as elevated as that of Massachusetts and Connecticut, but they are on the highway to the elevation and improvement of the older States. With the moral and intellectual appliances that now exist, we do not believe that any portion of the continent will be subjected to so severe an ordeal; will ever be called to resist so many downward tendencies, as did the Eastern and Middle States during their Colonial and Revolutionary periods, or as did Western New-York and Ohio, at a later day.

"During its forming state the West will be a hot-bed of all manner of 'isms,' a grand theatre for reproducing, combining, and wamping over all the old systems of exploded error, with which past generations have been blinded and cursed. But when society is formed, and the necessity that now exists for an intense absorption in material interests is superseded, those systems of delusion will be attended to; and will receive that measure of contempt and reprobation which they so richly

deserve. They are now adopted by multitudes, not upon account of their being true and important, but as the last novelty presented to an active but vacant mind.

"There will be at the West an appalling amount of irreligion for a long time to come; but its religious character, when formed, must be based on the Evangelical system. They will not trouble themselves to accept and propagate any such gross and naked absurdities as Universalism, or any such tissue of shadowy, impalpa-

system. They will not trouble themselves to accept and propagate any such gross and naked absurdities as Universalism, or any such tissue of shadowy, impalpable negations as is modern Unitarianism. The West can not be Infidel; for she is proving by experiment in ten thousand localities, at the same moment, that she must have the Gospel, as the basis of civil and social life. Her population are busy making society; and they are fast learning what sort of stuff it is best to make it of."

He next gives reasons why Romanism can not control the West; but as our space is brief, and as *some* of his views on this point have been heretofore presented in our publication, we must omit the remarks on that important topic. In conclusion he remarks:

"God has called into being the great system of organized benevolence, which is the glory of our age and country. And He demands that this system should be worked with the highest possible efficiency, bringing into requisition all the energy of its national character, directed and intensified by the constraining love of Christ. To attain this efficiency, there is required a heroic self-devotion, not a whit behind that exhibited in the martry ages of the Church; and there are affored opportunities of usefulness never equalled since the primitive disciples, driven from Jerusalem, 'went everywhere preaching the word,' and wielding the power of miracles in attestation of its truth."

KENTUCKY AND NORTH-CAROLINA.

WE have employed in Kentucky during the year four missionaries and three colporteurs; and one missionary in North-Carolina.

In Kentucky the year has been marked in various respects with interest in the prosecution of the missionary work. Probably in no former year has there been so large an extent of its territory visited by our missionaries. A deep interest has been created in our objects in many minds. Our missionaries have generally had access to the people, in preaching the Gospel, presenting the sin of slavery in common with other sins. This has been done with fidelity, with earnestness and zeal. Discussions have been held on the subjects of Slavery, Colonization, and Caste, and a large number of anti-slavery tracts have been circulated by colporteurs and missionaries, as well as religious tracts and books.

From extracts given below, some idea may be formed of the moral and religious state of the country, and the ignorance of the larger portion of the people. The necessity of religious instruction and of education is great, and the religion of the country generally most defective. Bible distribution among the slaves, and others, and reading the Scriptures to slaves, and also to families of the whites, must be more extensively pursued, with all other labors for the salvation of the people.

One of our colporteurs in November last was threatened by a self-constituted committee, and required to leave the State, on the charge of aiding slaves in escaping to freedom; of which, however, they failed to produce evidence. They finally left the colporteur without molestation.

Early last spring, at a place appointed for discussion, Rev. John G. Fee, of Kentucky, was prevented from speaking, assailed by a mob, and, by violence, forced out of the town. This outrage excited great feeling, and the friends of freedom effectually vindicated the right of free speech. The mobocrats failed to secure public sympathy and aid, and free discussion of the slavery question and kindred subjects is now not interfered with. Mr. Fee and our other missionaries preach the whole Gospel without molestation. A score more of faithful missionaries and colporteurs could find abundant opportunities of labor in several counties, could they be furnished for this interesting field.

Our anti-slavery churches in Kentucky are feeble, and are kept so by constant emigrations from them to the free States. If Christian people would emigrate to Kentucky, to strengthen these churches and the missionaries in their efforts, great good would be effected. Intelligent Northern Christians would carry with them the elements of improvement, and greatly advance the intellectual and religious character of the whole people. We make brief extracts from the correspondence of our missionaries.

One of them, who labored in several counties, wrote from Madison county, in the autumn of 1854:

"For the last ten days I have been in the mountains preaching every day except one. My congregations, for this part of the country, have been good. A considerable portion of the people are willing and anxious to hear an anti-slavery Gospel, and ministers of no one denomination get larger congregations here in the mountains than ours.

"There are very many lazy, degraded, and ignorant people here, who can not read, and many who can, that do not read enough to do them much good; and thousands of children are, doubtless growing up to manhood without education. This is truly a missionary field. The facts of the Gospel have been dwelt upon in the abstract, followed with appeals to hopes and fears, and the result has been a poor, selfish religion, far removed from practical Christianity. I take great pains, in preaching, to demonstrate the most unpopular anti-slavery truths, so as to secure the consciouces of all.

"I had last Sabbath a large congregation, composed of both friends and foes. Two Baptist ministers had an arrangement to preach about a mile and a half from my meeting, not knowing of my appointment. When they arrived at their place of meeting, they found so few hearers, that they concluded to come and hear me; neither of them ever having heard any discourse on the subject of slavery, though they had read upon it a little. They were pleased, and invited me to come to their neighborhood, about eight miles distant, where the anti-slavery Gospel has never been preached. I have made an appointment to preach there. I wish you could have been with me last Sabbath, and witnessed the interest with which the people listened to the Gospel, as applied to all moral evils in society."

At the close of his commission, he writes:

"All efforts to propagate the Gospel at the South, based on a compromise with slavery, are but a curse to the South. The course now pursued by the leading benevolent societies is not only unscriptural but unphilosophical.

"The importance of preaching an uncorrupted Christianity at the South can not well be exaggerated; the depth of ignorance and degradation there is not understood at the North. The work of planting pure Christianity here is not the work of a day: almost every thing is to be done for the people.

"The success of a missionary must not be measured by the number of his professed converts. The question of slavery must absorb much of the attention of the people for some time to come. The true idea of religion must be set before their minds, and the false sentiments presented by corrupt religious teachers must be corrected, and the impressions made by them removed. * * * I have preached in thirteen neighborhoods where the anti-slavery Gospel had never been preached, and was allowed to preach a second time in all those places excepting two. I have made many ardent friends; have made no compromises, and in the midst of slaveholders have talked with them upon all subjects, slavery not excepted, as frankly as I would in my own village.

"There is a foolish and wicked fear of slaveholders at the North, and many men travelling South act like fools in their presence, leading them to look upon the North as a mean-spirited, 'chicken-hearted' people. A manly course can be pursued with them, not inconsistent with the meekness and humility of the Gospel."

FROM REV. JOHN G. FEE, BEREA, MADISON COUNTY, MARCH, 1855.

"Preparations had been made for a discussion with a young lawyer of Garrard county, about twelve miles from my house, on the subject of Colonization. He had actually entered upon it, and made his opening speech at one of my previous appointments. I went at the time appointed, with a brother in the church, expecting a pleasant debate. My opponent, at the dictate of his masters, declined any further discussion, violated his promise to maintain liberty of speech, and joined a meeting (or mob) which passed resolutions against my further preaching in the neighborhood, (near Crab Orchard, Lincoln county,) all at the time unknown to me or my friends. When I went, I found the accustomed good and attentive audience absent, (expecting no discussion,) and a lawless band of wicked, profane men (about 40) in their stead. They presented their resolutions, accusing me of rebelling against law, teaching doctrines immoral, and tending to violations of chastity, and insisting that I must desist from preaching there, adding, 'This is peremptory.' A physician was put forward as their foreman. In the company was one preacher and ten professors of religion, as I was assured by an aged member of the Baptist church, at whose house the meetings had been held. I replied to their resolutions and demands at some length. I demanded to be brought before law tribunals, if I had violated law. If I was teaching error, I asked some lawyer, doctor, or preacher, or any half-dozen of them, to appear before the peeple and show it, and let me have a chance of reply. They replied: 'We want no discussion; it only does injury.' This is the policy of slavery and overy other wicked work: it shups the light.

is the policy of slavery and overy other wicked work; it shuns the light.

"They then demanded that I should promise not to preach any more there. I refused to thus pledge myself, telling them I should be treacherous to God, to my own soul, and to their highest interest if I should do so, and that they would really regard me in that light; that I must, therefore, refuse to comply with their demanded. They then demanded that I should leave that house, threatening violence if I did not. I again refused, saying I should do no one thing that had the appearance of retreating or surrendering a right. They swore I should; took me by force, put me on my horse, then with boards and sticks forced my horse along, pouring upon me vile abuse and constant threats of violence. Then it was that I felt the force of the words uttered against Christ my Saviour: 'Away with him!' away with him!' In many respects this was to me a most trying occasion. I regretted it because of the effect upon the minds of many friends who were just beginning to lend a favorable ear, and upon thousands in the distance who will have their minds prejudiced by misrepresentation as to the cause, and because of the manifestations of depravity and wickedness in our citizens. State papers and politicians will again set against us like so many fierce dogs. Yet to me it has been a blessing. It has driven me nearer to God my strength. It has given me such sympathy with Christ as I had not before, and could not have had otherwise. How good is God! He makes the wrath of man to praise him. He converts the curses of life into blessings. 'Blessed are ye when ye are persecuted for righteousness' sake.' Since then I have been enabled to preach to the brethren twice from this text. But we have no State paper to speak through, and but few laborers. How shall we reach the people? But Moses waited in the wilderness forty years, and the missionaries in the Society Islands twenty years, before much manifestation of good. The harvest

season at length came. It will yet come in this country, if we faint not. Pray for us; oh! pray for us!"

Mr. Fee, by request, attended the meeting of the Association held (during anniversary week) in the Tremont Temple, in Boston, May 31st, and made one of the addresses. On the following Sabbath he preached at Boston and at Newton Centre, and the next Sabbath, at Hartford, Conn., and addressed various audiences in other places on his way back to Kentucky. The people were everywhere deeply interested in the statements made by him of the churches which do not fellowship slaveholders, the progress of anti-slavery principles in Kentucky; and of the labors in which he and the missionaries and colporteurs associated with him were engaged; and were moved by his earnest appeals and views of the duty of Christians in relation to the overthrow of slavery, and the true christianization of the slave States.

Mr. Fee wrote, July 7th:

"You will remember that last March, a mob, on the border of Lincoln and Garrard counties, struck down, in my person, liberty of speech.

"The is likely to produce quite a sensation in the public mind, and possibly a

new era in the anti-slavery enterprise in this State.

"We have endeavored to improve the occasion by showing the people that this is but a legitimate fruit of slavory, which is a system of selfishness and force, disregarding the interests of all men, white as well as black; that the principle that enslaves the latter will the former. Hundreds who before were silent are now speaking out in tones of marked disapprobation of the conduct of the mob. The people seem to have lost sight, for the time, of all controversies about modes of emancipation, and are making common cause against slavery and for freedom of speech. Slaveholders, in their lawlessness, seem not to see that they are actually precipitating the work of freedom. That mob, in two hours' time, probably did more to advance the cause of freedom in this and adjoining counties, than we could have done in two years of faithful preaching. God be praised, 'that he makes the wrath of man to praise him.'

"Within the last four or five weeks, C. M. Clay has made a number of speeches in this and the adjoining counties. He has spoken with great acceptance and effect. The meetings, he says, have been larger and more enthusiastic than formerly. We announced to the people that if they would come together on the fourth day of July, we would endeavor to restore the custom of our forefathers—celebrate the day, not with a barbeene—eating, drinking, and dancing; not with addresses in behalf of temperance or Sabbath-schools, (however good in themselves, and appropriate for their times, yet on that day, serving only to turn away the public eye from the condition of the englayed and the inconsistency of the nation,) but in be-

half of human freedom

"Though the notice was short and limited, yet a large audience was collected of orderly, quiet citizens. C. M. Clay, in an address, eloquent and pertinent, enchained the audience for two hours. The evils of slavery, in driving back the spirit of liberty, politically and ecclesiastically, in retarding national prosperity, and now taking away liberty of speech, were delineated in a most impressive manner. This was followed by another short address from myself, showing the relation of the Church of Christ to the subject of liberty. All denominations were present, and quite a sprinkle of slaveholders; yet the most orderly conduct was observed, and the audience seemed deeply and favorably impressed. This was truly encouraging and refreshing. It but demonstrates, as former facts have done, that here as in many other districts, the people's minds are open to truth and conviction on the subject of slavery. 'The fields are white already to the harvest.' Oh! for faithful, godly, unsectarian ministers, who are willing to endure hardness for Christ's sake. Now is a crisis with us, as I believe. If we had faithful men to feed the people with

truth—facts showing the obligations of non-slaveholders and the Church to the poor slave, I believe the people could be roused to determined and efficient action. But if this opportunity be not improved, then we may expect the slaveholding power to forestall future action.

"Now is the time for action. Who will say, Here, Lord, am I, send me. And who will say, Here, Lord, are means by which he may be sent. Let all be faith-

ful stewards."

Mr. Fee writes at a later date:

"There is an impression made by the public press, which will, I fear, if generally believed, prove injurious to the cause of freedom in this State. The impression is, that free speech here depends upon one man; that 'C. M. Clay is the bulwark of free speech in Kentucky.' I wish not to detract from the faithfulness and courage of that gentleman, or any other man; but that free speech depends not upon C. M. Clay, John G. Fee, or any other man, but, under God, upon the virtue yet remaining in the hearts of the people, is manifest from the following facts:

⁴¹ I. In Lewis and Bracken counties we had, without weapons or armed friends, free speech on the subject of slavery secured to us before Mr. Clay visited those counties, or any other person had publicly taken the field to discuss the question.

"2. The same was secured, by the people, to the 'United Brethren,' in Adair

and other counties.

"3. In Rockland county, (where the resolutions were passed that neither Mr. Clay nor myself should speak any more in the county, and before the Scaffold meeting, at which Mr. Clay was present,) brother Davis and myself held a series of meetings after the adoption of the resolutions, and five miles nearer to the place where they were adopted than when Mr. Clay spake, when Mr. Clay was not in the county. Disturbance was expected, but it did not come. The people there, as in many other places, are determined to hear, and to maintain liberty of speech.

"I have been constrained to make these remarks, because: 1. If the impression gets abroad that liberty of speech depends upon any one man, however great or valiant, then those who are willing to be laborers will be willing to labor only as they can labor under the immediate protection of that person. This all can not do.

2. Others, who now sympathize and cooperate with and pray for us, will cease to do so if they get the impression that the way for the Gospel has to be opened by an armed force. Hundreds of places are already open without force. I say, then, 'Come over and help us.'"

FROM OUR MISSIONARY IN LEWIS COUNTY.

"Two of the persons mentioned as hopefully converted have since died. Two others expect soon to move away. The remainder, three in number, will, I trust, in due time unite with the church.

"Within three miles of Glenville are three meeting-houses, Northern Methodist, O. S. Presbyterian, and 'Union,' though the prevailing influence in the last-named

is Campbellit

"Within four miles of Bethesda are five church edifices. O. S. Presbyterian, Methodist North, Methodist South, Campbellite, and 'Union,' though mostly Campbellite.

"Last winter the protracted illness of one formerly opposed to us, was blessed to

the overcoming of much prejudice, never again, we trust, to be revived.

"On the fourth Sabbath in June, Rev. W. C. Yancey, from Ohio, of the Wesleyan connection, preached at Bethesda, and officiated in the exercises of the Lord's Supper. The church was much revived, and a deep impression made on a few not professors of religion. The interest was increased by the labors of Pres. Blanchard, who preached a number of times (six) at the beginning of this month in the same place. He preached at Glenville also, to the great benefit of both pastor and people. From his labors some date their conversion.

"Some of the members, both at Glenville and Bracken, appear to be growing in grace. A good proportion are found at the regular prayer-meetings, and in their intercourse with their fellow-men, aim to observe the requirements and show the

spirit of Christ. Yet it has been found necessary to discipline and exclude sev-

"Shooting-matches, parties of pleasure, pleasure parties on the Sabbath, are common among those who do not profess religion. Even among professors of religion, stern steadfastness is not always to be met with. Yet occasionally one is found ready for martyrdom sooner than betray his trust. Nor are these exceptional cases solely among the male members.

The recent occurrences in the interior of this State have awakened a fresh interest in the anti-slavery cause. In conversation, and by tracts, undivided effort is

made for its advancement.

'The church at Glenville holds a monthly missionary meeting, in which much interest is felt by those who attend, though the number is small. The members of

the Society contribute each five cents monthly.

"The prevalent error in this region is, so far as my observation extends, that the most important business of a Christian is to hear sermons. There is, to a land table degree, confusion of mind as to what constitutes a child of God, and what God requires of his children. It is my prayer, that from this state of mind 'the truth may make them free.1"

We give a few extracts from the Reports of one of our Colporteurs indicating some of the incidents of successive days' labors :

- I have visited and re-visited two hundred and sixty-one families. Found one handred and sixty-two of these to be pro-slavery, and one hundred and twenty-seven anti-slavery, though a number of them are as yet Colonizationists. This seems to be the legitimate result of the Colonization Society. It fosters the spirit of caste, and thereby induces the belief that the African and their descendants should be retained in slavery, except upon condition of banishment, and that for no crime on their part.

- Visited eleven families. Had a conversation with a Colonizationist; he thought we were fanatical on the subject of our reform operations; but when I quoted texts of Scripture, and endeavored to prove that all men have equal rights,

he seemed to take a different view of the subject.

"-- Visited ten families; sold them six volumes of books. Brother D- has been with me to-day, and assisted me in conversing and praying with these families, and I trust a good impression was made. One man, who lives on a slaveholder's farm, while in conversation on the wrong of the system of slavery, remarked:

'No man has any right to meddle with the subject of slavery.'
"—— Supplied a slave who could read with a Rible, and one with a Testament. Had a conversation with a man who has been quite active against me in persecution, and he commenced in the usual way of the pro-slavery arguments by saying: We have them (the Africans) here amongst us, and we can not buy them, and send them off.' But stop, sir,' said L. 'If every person in the United States were to act upon the principles and teachings of our Saviour, by doing to others as we would they should do unto us—by loving our neighbor as ourselves, and by remembering those in bonds as being bound with them, how many slaves would there be left in bondage to-morrow morning at sunrise?' 'None,' said he. 'Well, then,' I replied, 'if we obey the injunction of the Bible, that will do away with slavery. And is it not safe to obey the Lord?' 'Yes,' said he, and after a lengthy conversation made all the concessions that I could ask of him for past offenses, and on parting, he held my hand in a manner indicating much feeling. To

"--- Visited ten families, and had an interesting conversation with some slaveholders, to whom I spake more freely on the subject of our anti-slavery Christian reform than formerly; and they seemed to see more clearly their inconsistent posi-tion than before the late outrage, where they tried to accuse and banish from the State a civil, law-abiding, native citizen, but all in vain.

"— Spent a season with a young minister who seems to see the evil of the system of slavery, and the wrong of admitting slaveholders into the Church. But still he refuses to come out from them. May he yet receive the truth in the love of it.

"- Conversed with some professors of Christianity, who cling to the popular feeling of the South, as though the salvation of their souls depended upon yielding obedience to the goodness of Southern popularity.

"- I have given two Bibles and two Testaments to slaves that can read, besides distributing a large amount of religious tracts, which I trust will exert a good influence. Opposition seems to be receding, and persons may be approached on the evil of slavery, who, a year ago, would avoid conversation on that subject with an anti-slavery man, and who utterly refused to reason, now give us a hearing; and the young, on whom our hopes are founded, have access, in many places, to our documents, so that upon the whole, our prospects are encouraging. May God speed the right!"

NORTH-CAROLINA.

In North-Carolina we have but one missionary. He preaches in an extensive district to six churches, organized on the principle of non-fellowship with slaveholders. In the autumn of 1854, a revival of religion existed, in which, he says, "probably one hundred souls have been converted." His annual report of statistics is incomplete. He was, at the time, absent for a season in another State. Some individuals, formerly members of the "Methodist Episcopal Church. South," have joined the anti-slavery churches since that body expunged that portion of its discipline which referred to slavery. This State is an important missionary field, and it is hoped that means will be provided to enable the Executive Committee, as soon as practicable, to increase the number of missionaries, and to prosecute the work vigorously.

"Our Missionary writes, (April 28th:) "We have had refreshing times at some of our appointments; the cause of religion advances, though there is no general revival at present. The members of our churches as a general thing stand firm. We have dedicated one new house of worship where we some time since organized a church, of which you have been informed. We have no Sabbath-schools yet this season, but hope to have some in operation soon. There are, however, peculiar difficulties in the way. We are forbidden by law to teach colored children in our schools. There are free schools for the white population. Our country is thinly settled, and it is difficult to get up much interest in the way of Sabbath-schools, and every thing of this kind drags along.

"There is considerable excitement here, and throughout the South generally, on the subject of the extension of slavery. There is a strong effort made by the pro-slavery party to suppress the light. Some of the schools in the South have excluded Wayland's Moral Science on account of its anti-slavery sentiments. The slave-power knows well that if the people were enlightened, they would not toler-ate abominations practised by slaveholders, such as the selling of their own offspring, and causing female slaves to submit to the most shameful examinations

before purchasing them."

He wrote July 25th, after stating his efforts in protracted meetings in two counties: "The anti-slavery cause is gaining ground here to some extent. George C. Mendershall, an eminent lawyer, recently sent his liberated slaves—a large number, I have heard that there was upwards of seventy-to Ohio. They were all well prepared, and a trusty man was employed to accompany them. I trust that this example will be influential, and be followed by others. Temperance is gaining among us. In nine sections candidates in favor of the Maine Law are out, and there will be a goodly number of votes given in their favor."

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KANZAS.

In the Territory of Kanzas we have five missionaries. They are all located south of the Kanzas River, except one, who is at Leavenworth City; one is at Council City, one at Wabonsa, and two others are at Osawatomie.

All our missionaries go out from their several localities to various points to preach, a portion of their time, and must continue to do so while the settlements are small. The missionaries, with their families, in several instances, have been subjected to much hardship. They are making great sacrifices, and are experiencing trials which should secure for them the warmest sympathy of Christians and philanthropists everywhere. Some of them have suffered from sickness, the result mostly of exposure, from the want of suitable shelter in stormy weather.

The Territory in all its relations commands, and must continue to command, universal interest. The fraud and high-handed iniquity of the National Government in the matter of the repeal of the prohibition of slavery in the North-Western Territories, and the subsequent acts and delinquencies of the administration, together with the outrages of Missouri invaders, and the foreible election of a Missouri Slaveholding Legislature for Kanzas, with its enactments of despotism and blood, have at length moved the people of the Free States, and aroused them to abate these enormities, and slavery, at whose demands these outrages upon justice, freedom, and humanity have been perpetrated.

So long, therefore, as the slavery power shall, by violence, attempt to crush the people of Kanzas, and to establish slavery and its traffic in human flesh in that Territory, so long it will be the battle-ground for freedom; and the humanity, the religion, and the political power of the Free States will be commanded to save the Territory from the power of the invaders, and from the crime and curse of slavery.

We are giving, from time to time, in our papers, the Reports of the Missionaries relating to the state of things in Kanzas, and should quote from them more largely were it not that the press generally is, in regard to political affairs, in advance of our reports.

It is evident that for a time, the work of our missionaries in Kanzas must be peculiar; whether we look at it in view of the newness of the country, the difficulty of erecting any suitable buildings for dwellings, or for public worship, or at the excited and desperate state of the public mind, occasioned by the invasion of the Territory by hordes of organized barbarians from Missouri. While, therefore, the grand idea of Christian missions is salvation, the planting of Gospel institutions and the laying of all true foundations of society by our missionaries, in conflict with powerful opposing influences—political, mobocratic, and violent—will be regarded with the highest satisfaction by good men, though for a time, the direct efforts of the missionaries for the conversion of souls may be somewhat circumscribed by the circumstances in which they are placed, and the friends of the missions will be led to make greater efforts, and to struggle more

earnestly at the "throne of grace" for the removal of the grand hindering cause—slavery.

Our missionaries are establishing Sabbath-schools, and will soon organize churches. Their labors in preaching are abundant, and as extended as health, distances, and limited means of conveyance will permit. Their audiences are attentive. The people are about to make efforts to erect houses of public worship, in part relying upon aid expected from their brethren of the States. It is hoped that there will be no want of aid in these important enterprises.

It is an encouraging fact that most of the missionaries in Kanzas of other societies, and of various denominations, are anti-slavery, and are strong against the slave-system; but there are a few missionaries and ministers there who are its supporters. Our missionaries give no heed to the laws prohibiting preaching against slavery, and praying for the slave, and are making full proof of their ministry in these respects as heretofore. They may be called to persecution, perhaps to imprisonment, or death itself, but their purpose is fixed.

From the correspondence of our missionaries we make some brief extracts.

FROM A MISSIONARY AT OSAWATOMIE, MARCH 13, 1855.

"This is the name of a town laid out between the Osage and the Pottawatomie creeks, and near their junction. On Sabbath I preached in a private house to a small but very attentive congregation; a few seemed deeply interested in both the forenoon and afternoon services. There are a few warm-hearted Christians here, who came to Kanzas for the express purpose of establishing and maintaining a free Gospel and free institutions, and to make Kanzas Territory a free State.

"This region of country is fast filling up; they come from the East, the North, and the South though at present there are more coming from North and South than from the East.

"The section of country in this part of the Territory, now open for preemption, is thirty miles square, and will doubtless soon be as densely settled as any now open, unless it be along the Kanzas river. Timber is here generally better, and more abundant than in most regions.

"Sabbath, April 8. I preached in a log cabin fourteen feet square, twelve miles from here. It was well filled; a good impression seemed to be made. I expect to spend one half of my Sabbaths here, and one Sabbath in four in the vicinity, about twelve miles from this; and employ the remainder of my time in visiting destitute places wherever I can find them. I may occasionally make trips that shall occupy a number of weeks."

He notices (Aug. 17) the sickness prevailing, induced by unusual and prolonged rains following the extreme heat of the summer, and various causes peculiar to the circumstances of the settlers, which may hereafter mostly be avoided; and adds:

"Our meetings and Sabbath-school have both been interesting, and at times solemn; but for a few weeks, in consequence of sickness, and partly owing to our having to leave the house we had formerly occupied, and go to the grove, they have been but thinly attended. We much need a meeting-house. A committee has been appointed to consider the matter, propose plans, etc."

At a later date he wrote:

"The mass of the emigrants who remain here are above par for enterprise and sharpness of mind. A few are devoted Christians—some moralists; but many swear, drink, and break the Sabbath. Perhaps one tenth part of the people are Germans, Scotch, English, and Irish. Not much of a public nature has yet been done on

Temperance and Education. Slavery and Anti-slavery discussions and efforts are made all the time. Errors—Universalism, refined modern Infidelity. Now and

then a Romanist is met with.

"To me it seems manifest that the frequent outrages committed by the Missourians on the people of Kanzas are developing not only a warlike spirit, but also many unhallowed passions in bosoms hitherto strangers to them. The outrages are often told over, and the blood boils anew at every recital. Children also catch the fire. The carrying of deadly weapons by Northern men is also becoming quite common, and is a practice very painful for me to witness. In never carry them. In all ordinary cases I feel much safer without them. I may be mistaken, but to me it seems that a war with a foreign national enemy would not rouse so many evil passions, and present so great a hindrance to the Gospel, as the outrages committed by the Missourians, and connived at by our national government, do in the minds of the people of Kanzas."

Another missionary, who at first resided at Lawrence some six months, and labored some there, but more extensively in the country about, located in the spring at Osawatomie. He wrote, (Osawatomie, May 26:)

"We had to commence anew again. We put up a small log-house without one foot of lumber, split our stuff for floors, doors, and window-casing, and were under the necessity of going into our house before we had the large cracks filled up. Yesterday there came up a tremendous rain-storm with heavy winds, so that we were perfectly drenched with water, not a dry thing in the house. I fear that such exposures will prove serious to my family, for my wife's constitution is very weak at best. I am at home but a part of my time, and when here need rest, which I can not obtain under such circumstances.

"I have been obliged to prepare a field in which to keep my pony and cow.

Labor is so high that my means will not admit of hiring much. Provisions of all

kinds are also very high here; flour is \$16 per harrel.

"I presume you will get the facts in regard to the Missourians coming into the Territory to vote, and of their abuse and violence, long before my communications reach you, so I will not state the proceedings of the Atchison men. But the worst accounts you have received of the brutal conduct of these creatures does not tell the whole story.

"Last Sabbath I spent at the Baptist mission among the Ottawa Indians, and preached to them through an interpreter. It was the first time that I ever presented the Gospel to the poor Indian. There was good attention, and much interest

manifested."

He wrote, Aug. 29:

"I preach at this place, also at Pottowatomie—on the California read—at Hickory Point, and also at other places where we have not regular appointments.

"We have formed a small class (Wesleyan) at Osawatomie. The community, generally, where I go are profane—Sabbath-breakers, and many are dissipated. The majority of the emigrants are irreligious, but a large number of them are of good morals, and a portion of them are pious. The settlers of the Territory called a general meeting at Lawrence last June to take into consideration the relation the Hissouri Kanzas Legislature sustained to the people of Kanzas, at which they unanimously agreed that it was illegally got up, and that they would trample its laws under their feet.

"Its laws prohibit ministers preaching against slavery, or praying against it. Those who violate the law are liable to be punished and driven from the Territory.

I have violated those laws, and shall continue to do so."

FROM A MISSIONARY AT WABONSA.

"I preach at four points; at Wabonsa, where I reside, seventy miles west of Lawrence on the south side of the Kanzas river; St. George's, five miles above, or north side; Ashland, twelve miles farther up, and Zeander, seven miles south-west.

No churches have yet been organized. There are numbers of evangelical Christians at two of my preaching places, (Congregationalists and Baptists,) but at the other places there are scarcely any professors of religion except Campbellites. Our congregations are composed almost entirely of adults, and more than two thirds of them are men. There are but few children here. We have a Bible-class at Zeander, and expect to have a Sabbath-school at Wabonsa when our school-house is built, which will be within a few months.

"There is no other evangelical preaching at any of the four points at which I preach. The people listen with interest and solemnity to the word, and some seem anxious, and to feel the force of the truth; yet, like most new countries, we have few professors of religion, and few of those who do profess to be Christians, give much evidence of Christian character. In regard to morals, perhaps few communities even in the East are much superior to the one in which I labor. I must make one exception, however, and it is a serious one. There is much Sabbath desceration here. There are but few that scruple to travel on the Sabbath, when convenient, and it is by no means uncommon for even professors of religion to work on the Sabbath. Many deny the sacredness of the day. We very much need, for general circulation, such a work as that of 'Edwards on the Sabbath.' It would, I think, do great good here. If I had fifty or a hundred copies, I could use them to advantage. The contribution of ten, or twenty, or fifty dollars, by some benevolent individual at the East, to have this little work scattered widely here would, I think, do much for Kanzas. The American Tract Society, I believe, are accustomed to furnish the numbers of Dr. Edwards' work for three dollars per hundred.

"On the Temperance question the people are nearly all right—are in favor of a prohibitory law. We fear, however, that we will have a strong contest on that subject soon. We expect quite a large colony of Germans to settle in our vicinity. There is a disposition manifested on the part of the American settlers to insist upon

the Maine Law as the law of our community."

He notices the opposition to slavery in the Territory, but repudiates, as do all our missionaries, the black-law feeling which to a great extent prevails among free State men. The prospects of freedom, however, are encouraging, notwithstanding the dark cloud that seemed to hang over them. He adds: "The authority of the Missouri mob convened at the Shawnee Mission we utterly repudiate."

FROM A MISSIONARY AT COUNCIL CITY.

"The first Sabbath after our arrival, the people assembled at nine o'clock, and organized an Union Sabbath-school. They appointed me Superintendent, with an assistant, and at eleven o'clock I preached, and also at 4 P.M. The people seemed to be interested in the word of life, and we closed the exercises with a prayer-meeting.

"The slave was mentioned in prayer, and a few words spoken against slavery. Some Missourians were present, and it was thought that they would report, on their return home, that there was an abolitionist minister at Council City, and that slaveholders would be exasperated to deeds of violence. The influence of slavery in Kanzas is powerful, and many who have settled here from the free States, though opposed to slavery extension, are at the same time enemies to Abolitionism.

"There is a great battle to be fought between Slavery and Freedom, and if a few thousand genuine anti-slavery men could settle here, not only Kanzas, but even Missouri would be redeemed."

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He wrote at a later date:

"Our meetings for preaching, prayer, and of the Sabbath-school and Bible-class are regularly kept up, are well attended, and are interesting. Last week we had a debate in the Lyceum, on the question, 'Is it right, in the formation of a State Government, to exclude free negroes?" It was decided in the negative.

"We have no church organization yet. The people are much divided in their religious sentiments, and many are not sound on the slavery question; but they are generally moral, and a large proportion of them are professors of religion."

Our missionary has not yet built a house, and has, with his son, lived in their large covered wagon. They have of late suffered severely, in common with many of the people, from sickness. Measures are being taken in reference to the erection of a house of worship, which is greatly needed.

FROM A MISSIONARY AT LEAVENWORTH CITY.

He wrote, July 17th:

"This town is situated on the Missouri River, three miles below the fort of the same name. It was laid out last October, and now contains about two hundred houses, and a population of nearly one thousand, and is increasing with great rapidity. Present indications point it out as the future commercial emporium of the northern part of the State. What will interest you more is, that this town which was laid out mainly under pro-slavery influences, now contains a decided free State majority. Free State men claim at least two thirds of the population, and the pro-slavery party confessed to a minority by obtaining from Missouri large numbers of voters at the last as well as the first election."

He wrote, August 5th:

"In my discourse last Sabbath, I took occasion to speak calmly but decidedly on the subject of slavery; some were pleased, others raged. It is proposed to give me a coat of tar and feathers, if I dare to preach in town again. Such threats do not at all move me. I expect to preach as much as I expect the coming of the Sabbath."

August 27th, he wrote:

"I have appointments at Leavenworth City, Grasshopper Falls, on 'Seven Mile Creek,' 'Nine Mile Creek,' and in 'Salt Creek Valley,'

"At Leavenworth City a Methodist, (North,) Church is organized; the preachers and members are the friends of liberty and of God. In their meeting-house, when completed, I expect to preach for the present. A Lutheran minister is here; a free State man, who preaches and teaches. There is a Methodist, (South,) minister who has a church of about a half-dozen members. The Roman Catholics are building extensively here for school and church purposes.

"The Sabbath is much desecrated. You must remember that we have been

without law for the most part.

"The question of free State and slave State absorbs every other topic of in-

GENERAL VIEW.

From the preceding tables, statistics, extracts, and brief notices of the separate fields of missionary labor in different States and Territories, some idea may be formed of the work in the Home field. Some further facts and views, bearing not upon specific fields alone, but upon the entire case, may be appropriate.

It will be noticed that twenty "Revivals of Religion," have been enjoyed at our Mission Stations. The larger number of hopeful conversions reported have taken place in these revivals. As these seasons of refreshing are secured only by the aid of the Holy Spirit, the most humble dependence upon him should be felt, the most earnest prayers be offered, and efforts be made by ministers and churches

to secure so rich a blessing. Nothing so exorcises the unclean infidel spirits and delusions abounding in our land, as the word and spirit of God in revivals of religion.

Home missionaries are greatly encouraged when the friends of Missions rightly estimate and pray for the revival of God's work in the several fields of their labor, and are strengthened when reports reach them of revivals in the old States. When the Spirit is poured out from on high, the worth of souls is felt in our churches-prayer abounds-the claims of the world and of Christian Missions are realized, and the "willing mind" presses its "whole-souled" offerings

to the treasury of the Lord joyfully.

Sabbath-school and Bible-class instruction can not be too much valued, and we rejoice in the evidence that an increased interest is being secured in these departments. One of their benefits, and not the least, is their influence in preventing Sabbath desecration. Where Sabbath-schools are neglected, the children and youth are to a fearful extent left to profane that day, and but comparatively few attend upon divine worship. The habit of attention and study in the Sabbath-school gives them the power of listening with increased advantage to the word preached in the sanctuary. The impressions made by faithful teachers, also, are often the means of salvation.

It is an object of the Association to give, by seasonable aid, strength and early independence to the missionary churches. As in the case of individuals, so with churches, there is danger that some, by receiving aid, will imbibe the habit of dependence so as not to assume their own support. It is the conviction of the Executive Committee that aid should be given but for a moderate period, and that it should

so be understood when the first appropriations are made.

It is desirable, when it is practicable, that each church should have its pastor, and as soon as possible wholly maintain him. It will, however, be seen that we aid missionaries, having often two or more very feeble churches. The Home Missionary cause might be relieved, and in its necessary work be greatly strengthened, if two or more feeble churches, contiguous, would unite with a purpose to sustain unaided a minister. The Association would then have more means at command to aid single churches, that from their location could not unite; or to employ missionaries in extended and sparse districts where churches are not yet formed. A minister could deliver one sermon on each Sabbath to each congregation. The brethren could. when the preacher was not with them, at different times, in connection with the ordinary service of worship, read the Scriptures and exercise their gifts in presenting the truth, in exhortation and prayer, and often also in reading printed sermons of high value. If, however, one part of the day was spent by the whole congregation, as is now the case in some instances, in giving and receiving Bible and Sabbath-school instruction, it would give great spiritual strength to a people, and result under God in salvation and an increase of the Church, especially from the youth, who thus trained would be prepared for good service in the cause of Christ. With this plan more churches could be supplied

with the preaching of the Gospel, and the great ends of the Church and the ministry might be carried out.

Although emigration from other countries has been reduced this year, the work goes on; new causes may early give it fresh impetus. The emigration from the Eastern States is great, and from the West the tide rolls on to the last habitation in the far West. The sickness of this year at the West has not, it is believed, resulted in the loss of life as extensively as in some former years, and will probably not hinder much the emigration of 1856. Whether this shall be from the old States or from foreign lands, the varieties of unbelief and immorality will abound, and nothing but the pure Gospel and Christian Missions can control their power.

Emigration, so rife in some of our Western States, is one grand cause of the weakness of the churches. It has its evils as well as advantages, and where Christian professors are so charged with its spirit, and the desire to advance their temporal interests, as to remove every few years to new States and Territories, the effect upon their peligious character is very injurious. But its greatest evil, perhaps, lies in its influence upon their children, who with their parents tossing upon the wave of adventure, rarely have the necessary advantages of regular training at home, or of intellectual and religious edu-

cation in society.

It will be seen in the several notices in this Report of the different States, especially the free States, and of the work of our missionaries, that essentially the same forms of error exist in all. From the hoary system of Romanism, down through the varieties of infidelity and delusion, society suffers and it is constantly laboring under their impositions and evil influences. At brief intervals of time, new forms of mischief, or old forms revived with slight changes, arise and flourish, carrying souls to perdition. Spiritualism is the latest bait thrown out to the credulous, and is sought after by some who, having no confidence in God, are seeking to fill a void in their souls, which end their evil natures can not accomplish. It professes benevolence, and claims to be the liberator of the mind from darkness. But it hates evangelical religion and casts contempt upon the word of God, admitting or rejecting its several parts, as is found convenient for its ends.

The importance of establishing missions of the right character throughout Kanzas has given to the past year a new interest in this particular. We have felt some disappointment that the plan of going out as organized churches has not been pursued, and hope that Christian emigrants will organize for this purpose before starting, or as early as possible after arriving there. Society must be formed there upon the true Christian model. Let the people of God decide this matter by a quick and earnest movement, and give the means to carry forward the missionary enterprise, to promote the establishment of churches, the erection of houses of worship, and the means of education. The sickness existing in Kanzas, it is believed, is owing to extraordinary causes, which may not soon arise again. A great increase of population there, and the establishment of a free State govern-

ment in 1856 is anticipated, notwithstanding the violence which opposes the object.

Should State auxiliaries, after the model of the Illinois Home Missionary Association, be formed in several of the Western States, that have gained some strength, and succeed in raising funds, great advantages would accrue to the cause, and more could be done by the Association to extend the work in the new States and Territories.

Increasing interest is felt in our missions in the slave States, and it is believed that if Christians would now aid liberally in the work their highest hopes might be realized. The very struggles with slavery, and the unsuccessful efforts of the enemies of liberty to put down freedom of speech are encouraging, especially as our missionaries make opposition to slavery a prominent point of their instructions and discussions, and increasingly so as the struggle in Kanzas has had a tendency to excite not merely the North, everywhere, to efforts against slavery, but the South also for its defense and extension. Never were our operations in Kentucky more interesting, and Mr. Fee and other missionaries are pressing on with high anticipations. We wish to accelerate their work, add to their number, and extend and make more efficient the labors of colporteurs. Among the whites, the slaves, and all, the importance of reading the Scriptures to families and groups, with prayer and exhortation, can not be over-estimated. Bible-reading and instruction prevent superstition, fanaticism, infidelity, and immorality, and store the mind with converting and saving truths.

From the foregoing reports and extracts something is indicated, not only of the work done, but of the aims, principles, and anticipations of the Association. Being at once a Home and Foreign Missionary Association, we are called directly to survey our own new world, with its multiform and wonderful interests, its rapid growth, and all its institutions. It is our business so to bring the Gospel to bear upon the whole people in all their variety, as God may give us wisdom, power, and facilities, and thus to make, as far as we may, this vast country the glory of the earth and a sample of what the

world will be in its new and regenerated state.

It is evident that the practical effect of working at home, in a field of such vast dimensions, while it secures individuality and minute application, enlarges our vision and gives scope to our efforts, so that we are prepared for practical working abroad. The Gospel is the same, and the human heart the same, the world over. Our experiments here, under God, will solve many problems, and fit us for labors in individual missions in foreign lands, and for cooperation in enlarged efforts for the salvation of the entire race. Besides, it will be seen that we have by nature, or incorporated from other lands, many of the cardinal difficulties to contend with that exist in the foreign field. While we are not open idolators, we are, as a people, worshippers of Mammon; while we have not Mohammedanism in form, Mormonism, with its vast harems and its wives in indefinite numbers, exhibits in this country a polygamy far exceeding that of the ordinary heathen. We have also, in the system of American

slavery, the abrogation of marriage and the family ties, with universal

concubinage.

The old world has its despotism, but where does it exist so absolute and cruel as in the slave system here? where is governmental action, state and national, so entirely against the rights of colored men, and of those who virtuously oppose the wrongs done them?

Have they Papacy in Europe? Have we not the same system extending here? Are not the crimes of the older nations rapidly increasing among us? Have we not as well as they infidelity, and are we not tending to their practice in the abolition of the Sabbath? Have we not intemperance and licentiousness, degradation and ignorance in our cities, and in vast sections of the country? If we have not cannibalism, we have the lynching and murder of white men, and the burning of slaves!

From this view it is obvious that the Home Missionary work is unique, and its policy must correspond with the state of things existing among us. If we are to succeed, it will be through the Gospel of Christ; its practical bearing upon iniquity must be understood and its applications made. Godlike principles must be adopted, and self-sacrificing missionaries, Christians, and churches, must carry them

Who that loves his country; that grouns in spirit in view of its sins; that trembles when he remembers that God is just, yet hopes still in his mercy; who that has liberty in his soul, that sympathizes with millions of slaves, with the panting fugitive and with freemen struggling in Kanzas; who that hates iniquity and would give purity, temperance, freedom, and salvation to this land; who that would prepare the Church to go with clean hands to teach heathen nations the Gospel of Christ; who that relies upon the promises of God and looks forward in hope of the Jubilee of the world, the Millennium of the "latter day glory," would not consecrate himself, his heart, his hand, his tongue, his all, to this glorious service?

SAN FRANCISCO, CALIFORNIA.

Missionaries-Rev. S. V. BLAKESLER, Mrs. BLAKESLER.

In our last Annual Report it was said that large expenditures would be required for this mission during the year then commencing, or some change must be sought in the direction of its labors. The mission had been commenced, in accordance with a vote of the Association, passed at the sixth annual meeting, more particularly for the benefit of the large number of Chinese who were at that time flocking into California. Mr. Blakeslee had resided in San Francisco, and felt a very strong desire that this class of foreigners should be met on their arrival by those who should show themselves their friends in all things, while they labored especially for their spiritual welfare. His acquaintance with California, his ability to meet a portion of the foreigners that were continually arriving there, and speak to them in their own tongue, the deep interest he felt in an effort to give the Chinese the Gospel, and the fact that there was then no missionary or minister laboring for the religious welfare of the foreigners there, led the committee and the Association to resolve on the commencement of a mission for the Chinese and other foreigners of California, and

appoint Mr. and Mrs. Blakeslee as missionaries there.

Upon their arrival at San Francisco they found that they had been preceded by a missionary of the Presbyterian Board, directly from China, well prepared by a knowledge of the language, habits, etc., of the Chinese to enter immediately upon effective labors in their behalf. For a time Mr. B. felt confident that the number of immigrants of this class was sufficiently large to warrant the labors of two missionaries with them. A lot of ground was therefore purchased for the mission, a building erected for the missionary, and the duties of the station entered upon.

As Mr. Blakeslee could speak the Spanish language with facility, his labors were directed more and more towards the Spaniards, until he was almost entirely occupied in efforts to promote their welfare, and in preaching once each Sabbath to a small Congregational church

of Americans, formed in a destitute part of the city.

He says he has

"Sabbath after Sabbath, and often day by day, gone through the foreign portions of the city, particularly among the Spaniards, 'visiting families and small gatherings of friends or fellow-boarders, reading the Bible, talking with them upon the great truths of Christianity, pointing out to them the way of salvation through Jesus Christ, urging upon them the obligations of religion and the importance of a holy life, distributing Bibles, religious books and tracts, and in every possible way endeavoring to do the work of an ambassador of Jesus to the perishing.' He regularly visited the foreigners in the hospitals, and sat by the sick and the dying, telling them the story of a crucified Redeemer, and reading to them from the Gospel and

 Mr. Blakeslee was encouraged to hope that these labors were owned of God, and that some were led to receive Christ, and were instructed in the way of holiness. He adds:

"I have also been nearly all the time engaged in teaching a few persons, and preparing the way for reaching them more effectually than through their own language. In all cases I have been cordially welcomed among the foreigners whom I have visited, and I think I can say with confidence my field is one of importance, of hope, and of promise, though one accompanied with pecular difficulties. I have endeavored to acquaint myself fully with the feelings, the wants, the characters, and the means for the improvement of the foreigners, here, and I do not see occasion to change my opinion that this mission occupies a position of vast importance for exerting an influence upon the heathen and Romanists who come here, and through them back upon their native countries."

He gives the following reasons for preferring to labor among the Spaniards rather than the Chinese:

"I can speak their language; I have access to greater numbers of them; no other missionary is laboring among them. I prefer it also, because of the relations we sustain through them to the nations south of us, with whom we are coming into nearer and more intimate connection, and because their minds are more open to the

Mr. Blakeslee continued these labors, and his services in the American church until May. He had, however, advised the Executive

Committee that to prepare him to labor efficiently for this class of foreigners would require an expenditure of four or five thousand dollars, besides his salary, which he reckoned only \$600. The Executive Committee had not the means of making such an appropriation, if they had deemed it wise to do so, which they did not, and it became to them a question whether they should not abandon the mission and in vite Mr. Blakeslee to another field of labor. At this juncture a committee was appointed, at a joint meeting of Presbytery and the Congregational Association convened at San Francisco, to request the Executive Committee of the American Missionary Association to release Mr. Blakeslee from our service, to permit him to be associated with Rev. Mr. Brayton in conducting the "Pacific," a religious paper sustained by the above-named denominations, and published in San Francisco. As Mr. Blakeslee regarded the field of labor thus opened to him as a very important one, which he was quite willing to enter, the committee consented to his release, and his relations to us as a missionary ceased.

The expenditure from our treasury in behalf of this mission, for the eight months of this year in which Mr. B. remained in it, was but \$100. It is believed that the property belonging to the mission there will, when sold, refund to the Association nearly all that has been expended by us for the mission since Mr. Blakeslee landed in California.

MISSION TO THE COPTS-EGYPT.

Missionaries-Rev. C. F. MARTIN, LARARUS S. MURAD, Mrs. MARTIN.

MR. and Mrs. Martin and Mr. Murad sailed from New-York for London, on their way to Egypt, Oct. 12, 1854. They left London the 10th of November, and arrived at Cairo, December 2.

While at London Mr. Martin and Mr. Murad were present, by invitation, at a meeting of the Congregational Union of England and Wales, and met with a very cordial reception. Mr. Martin says:

"At the invitation of the secretary, I made a brief statement in regard to the occasion of our mission, and our reasons for believing that the providence of God called to the occupation of that field. I also referred to Brother Murad, and some matters of interest in his history. He was called on and made a few remarks, which were very well received. I was afterwards desired to make some statements in regard to the American Missionary Association, and accordingly did so. The Committee seemed much interested. At the close of the remarks, Rev. Mr. James led in prayer, committing us to the care of our Heavenly Father. Much feeling was manifested, and each of the members gave us his hand as we retired, affectionately commending us to God. It was a precious privilege to be there, and the more grateful because so wholly unexpected."

At Cairo, our missionaries were very kindly received by Rev. Mr. Leider, the English missionary to the Copts, and welcomed to the field. "There was," he said, "room for a dozen missionaries, were they the proper men, who would labor together in a brotherly way."

On their way from Marseilles, the missionaries found they were accompanied by four Jesuit priests and several "Sisters of Mercy" going to Cairo, to establish a large school and a hospital. Arriving

at Alexandria they found that two missionaries of the Associate Reformed Church, whose Board is located in Philadelphia, had preceded them a few days. At Cairo they were joined by Rev. Mr. Barnett, from a mission of the same Board, at Damasous. The labors of these brethren are to be chiefly for the Jews. In about four months' time eight missionaries, male and female, among them four ordained ministers, arrived in Egypt, and commenced their labors there.

The population of Cairo Mr. Martin supposes to be at least 300,000, of whom the greater number are Mohammedans. Of the Copts there are thought to be 20,000 in the city, and 217,000, according to the

last census, in all Egypt.

The location of our missionaries at Cairo is only regarded as temporary. At the time they reached there, it was not thought safe for them to ascend the river Nile, or occupy much time in explorations. Some facilities for studying the languages of the country, and acquainting themselves with the influences operating upon the people were offered by a residence at Cairo, that could not be so well had elsewhere. These and other reasons determined them to spend the first season at Cairo.

The labors of Mr. and Mrs. Martin are at present almost wholly preparatory, as they are compelled to give nearly all their attention to the study of the language. Mr. Murad, besides giving them assistance in this, has been able to labor some as a colporteur, selling Bibles and Testaments, distributing religious publications, and conversing with the people. In these labors he has been active. Mr. Martin wrote, March 29:

"We recently obtained a small number of Italian Testaments, which Brother Murad has been selling with some success. We have just seen Rev. Mr. Loundes, agent of the British and Foreign Bible Society at Malta, and have made arrangments with him to send us a full supply of Bibles and Testaments of all kinds needed here. It is the result of the experience of those long in the missionary work, that in ordinary cases the giving of Bibles and Testaments is injudicious, often an absolute waste. Formerly, it was the custom to give indiscriminately; and it was thought a great matter that persons would receive the Word as a gift; but in many such cases the Bibles have been sold for a mere trifle for wrapping-paper, and the covers used to bind other books. In one case in Damascus the Romanists burned four hundred Bibles at once on the roof of a church."

For themselves, and the English and American travellers in Egypt, Mr. Martin says:

"We have an English service in the afternoon of each Sabbath. In this service we unite with our brethren of the Associate Reformed Church. Mr. Leider's service (of the Episcopal order) is held in the morning. We have as yet had but a small congregation, but quite as many as we had expected."

Mr. Martin intimates that we may not expect to hear of opposition to the work yet. But he hears of hindrances sought to be placed in the way of their labors, like the following:

"As I have written you we have been most cordially received by Rev. Mr. and Mrs. Leider, the missionary of the Church Missionary Society. But a clergyman of the Church of England, who has been staying in Cairo for some months on account of his health among other reasons, has taken the opportunity to warn the

ecclesiastics of the churches here against us; telling them that their ordination is better than ours; indeed, that ours is no of validity; giving them, also, questions to propose to us; for example, 'Are you a bishop?' 'By whom ordained?' etc. This is nothing new for this gentleman; he has done the same thing for other American missionaries elsewhere."

NINTE ANNUAL REPORT.

American slavery, as a reproach to American Christians, and inconsistent with the spirit of the Gospel, meets the American missionary in Egypt, as everywhere else, hindering the progress of his work, and the conversion of the world. In Alexandria, Mr. Martin says:

"Brother Murad received from a gentlemen a copy of 'Uncle Tom's Cabin,' in Armenian, printed in Vienna. He was afterwards told by the Armenian bishop here, that a large edition of this was published at the expense of an Armenian, who wished its circulation among Armenians, particularly in Turkey, for the express purpose of injuring the influence of the American missionaries with that people. He wished to give them an opportunity to reply to the missionaries when urging duty upon them: 'Physician, heal thyself;' 'Purify first the churches at home, then come and seek to cleanse us."

Mr. Martin attended a religious service held by the Coptic Bishop, at Alexandria, which he thus describes:

"The church is divided into three apartments of nearly equal size. The first is separated from the second by a partition of lattice-work; the second from the third by a solid partition, with occasional openings for doors, overbung with curtains. This third may be called the Most Holy Place, in which is the altar, etc.; the second is the place of worship, and those who enter it are expected to take off their shoes; this, however, is not required of strangers. On the walls are rude pictures of the Virgin and St. George. The outer portion is not much used ordinarily. The apartments for the women are on each side, running crosswise, and

separated from the others by partitions of close lattice-work.

"The Bishop was scated in the second portion, near the entrance, having in one hand the crosier or staff of office, surmounted by the brazen figure of a dragon, and in the other a small cross. Soon the vestments of some boys who were to officiate in the services were brought him, which he blessed, making thrice the sign of the cross over each. These vestments were of white, with the figure of the cross upon them, in colors of red and green. The Bishop alone was seated; but as soon as we entered, he sent for chairs for us. The service consisted of reading from the Coptic Scriptures, of prayers and services mostly in Coptic; some of the prayers in Arabic. It was a dull and uninteresting performance to a spectator. except as a novelty. There was some appearance of devotion in a few of those present; but for the most part it seemed rather a dead form. There were not more than half a dozen persons present, besides those who took special part in the services. Much of the reading was by the boys above mentioned, who seemed quite pleased with an opportunity to show off, and accordingly 'spoke up loud and plain,' occasionally looking at us to observe the effect of the services. Sometimes the boys made mistakes, and then were chided in no gentle terms, such as, 'You are blind,' 'What are you doing, you dog?' The priest had a censer, which he filled, and carried into the Most Holy Place; then brought it out, and swung it until the and carried into the Most Boly Place; then brought it out, and swung it until the whole space was filled with incense, being also careful to swing it sufficiently before each picture of the saints in the room. Each one who took part in the ceremonies prostrated himself before the Bishop, touching his face to the ground, then rising kissed his hand and the cross which he held in it. Yet the 'succession' of this Bishop was, I suppose, unquestioned, and he was a professed representative of Him who said to his disciples: 'He that is greatest among you shall be your servant; and whosoever exalteth himself shall be abased.'

"When the services, which occupied something more than an hour, were concluded, we were invited up into the Bishop's room. He informed us that, on our account, he had ordered the services to be shortened, as they would regularly have occupied two hours or more. He informed us that the Patriarch was about estab-

lishing a school at Cairo, designed to be of the first class, in which, he said, twelve languages were to be taught. This shows that the people are at least moving a little. The same reverence which we had seen paid to the Bishop during the service, was continued elsewhere, although not carried to the same extent; for none of his attendants approached him, but with uncovered feet; none sat in his presence without his permission; and when they approached to give him any thing, or to receive from him, they uniformly kissed his hand. Our souls were saddened by the sight of such superstition as we had seen in the service, and the subjection here apparent; and indignant at such assumption on the part of a professed representative of Christ. We longed to proclaim to these people that sublime truth, so vital to true Christianity: 'Ye have one Master, even Christ, and ye ALL are BRETHREN.

"All we saw at these interviews, and during the service, confirmed our previous ideas of the essential formality and corruption of the Coptic Church, and of the futility of attempting to reform the present organization; while it gave us clearer ideas of the greatness and difficulty of our work, and of the necessity of the influence of the Divine Spirit to regenerate this people. If the Lord be with us, we have no idea that, with our present views, we shall be able long to maintain friend-ship with the ecclesiastics of the Coptic Church."

It is expected that our missionaries will ascend the Nile, leaving Cairo by the middle of November, to obtain personal acquaintance with places where the population is more exclusively Coptic. Whether they will select a location and remain there, or return to Cairo, after an absence of three months, can not yet be determined. They will go instructed to remain, if they can do so consistently with health and the best ultimate interests of their mission.

From a carefully prepared estimate of the probable expense of this mission for the coming year, the committee are led to conclude that it will be from \$1500 to \$1800, a sum considerably larger than was at first apprehended, and for which they hope the friends of missions, and of this mission in particular, will make enlarged contribu-

tions.

MARQUESAS MISSION.

In April last the Secretaries of the Association published an "Appeal" in the Independent (N. Y.) for aid in behalf of the Marquesas Islands. It contained a brief description of the islands, their number, extent, population, and productions, and stated that Robert Mills, accompanied by his wife, a native Marquesan, and daughter of the principal chief of one of the largest of the group, was then in New-York endeavoring to obtain a missionary to go to those islands with him, and establish a mission there. Mr. Mills' account of the condition of the people, the cessation of cannibalism, and the introduction of commerce, and of his unsuccessful efforts in various quarters to obtain missionaries for them, was given somewhat at length, together with a portion of the testimonials received by the committee concerning Mr. Mills and his purpose, from distinguished clergymen in New-York City and elsewhere, and from ship-masters and owners of vessels, and persons who had known him on the islands. These were of such a kind as to leave no doubt of the sincerity with which he was prosecuting his efforts, nor that his influence among the natives, which was very great, had been always on the side of order and good morals. It was also stated that this matter had been laid before the Executive

Committee of the American Missionary Association, and that they would gladly have undertaken the work of establishing a mission at the Marquesas Islands, if their funds would have allowed, but that they had previously undertaken as much for the foreign field as the state of the treasury would at that time permit. So peculiar, however, were the circumstances of this case, that the Committee declared their willingness to commence this mission if two thousand dollars could be raised for this special purpose; and they requested contributions for the object.

NINTH ANNUAL REPORT.

This Appeal was afterwards published in the June number of the American Missionary, and was so generously responded to that the Committee soon resolved that with the divine blessing they would proceed to execute the work thus providentially committed to them, and establish the mission. Mr. B. N. Seymour, a graduate of Williams College, Mass., and a licentiate of the Union Theological Seminary, was appointed the missionary. He was ordained at Granville, Mass., June 20.

Mr. Seymour was subsequently married to Miss Morse, of Triangle, N. Y., whose testimonials of qualifications for the missionary work were highly satisfactory to the committee.

At a special meeting of the Executive Committee, held Aug. 4, Dr. Thomas C. Coxhead, a graduate of the Medical College at Cleveland, Ohio, and Miss Phebe R. Platt, of Oberlin, Ohio, were appointed to this mission. Dr. Coxhead had been under appointment of the Executive Committee for the Mendi mission.

. A farewell meeting was held with these missionaries and Mr. and Mrs. Mills, Sabbath evening, Aug. 5, in the Plymouth Church, Brooklyn, at the close of which Dr. Coxhead and Miss Platt were united in marriage.

The missionary company sailed the next day, Aug. 6, in the George Law for San Francisco, expecting to take passage from there for the Marquesas, in some of the numerous vessels visiting the islands of the South Pacific for fruit, or in vessels sailing for Australia.

Former Attempts to Christianize the Islands.

In the month of April, 1797, Messrs, John Harris and William Cook, under the care of the London Missionary Society, landed in St. Christina, one of the Marquesas Islands. Before the departure of the ship in which they had just arrived, Harris determined to abandon the island, which he accordingly did. Cook, then a young man twenty-two years of age, was thus left there alone. He was kindly treated by the chiefs, and in a time of scarcity was supplied by them with food. one year after his arrival he boarded a passing vessel, and was providentially prevented from returning to St. Christina, and was left at what he called Sir Henry Martyn's, sixty miles N. W. of St. Catherine's, (probably Roa Poua, or Adams' Island.) He remained there seven months, and was very kindly treated by the chiefs and people, when he sailed for England for the purpose of more effectually serving the cause of his mission, and to represent to the Society the propriety of sonding more missionaries to the islands. He landed in England, May, 1799.

In October, 1834, after a lapse of thirty-six years from the time Mr. Cook left, Messrs. Rodgerson and Stallworthy landed at St. Christina to renew the mission, but

the circumstances were now changed, and "were so trying and discouraging that after a few years they left it." (Brown's History of Missions.)

In 1832, the missionaries of the American Board at the Sandwich Islands, became very much interested in an effort to commence a mission in the Marquesas Islands. The Prudential Committee discouraged the undertaking, and advised against it. The missionaries, however, went forward, and in August, 1833, Messrs. Alexander, Armstrong, and Parker, from the Sandwich Islands, landed at Nun-Hiva. Mr. Armstrong, in giving a description of the island, says:

"Its elevation is not so great as that of either the Society or Sandwich Islands. This is also true of all the group." . . . "The valleys are exceedingly fertile and beautiful. Nature seems to revel in luxuriance. Numerous rivulets running from the mountains, and plentiful showers of rain, keep every thing that grows in a flourishing state, so that the spontaneous productions of the land more than support the inhabitants without any industry on their part."

He then describes the people as first seen, and adds:

"The Marquesans are, however, a fine race of people. Their form and physiognomy please my fancy better than those of any other tribes of the Pacific I have yet seen. Many of the women are truly handsome, and perhaps the men would be equally so, were it not for the tatooing, which blackens and disfigures most of them very much. . . . They are a shade lighter than the Tahitians and Hawai-

The journal of this missionary contains an account of cannibalism that occurred on one of the islands, three weeks before they landed. It also states that the principal chief received them with kindness, offered them his house to live in, and said he would build one for himself near them, for their protection. He gave the captain of the vessel liberty to take away from the islands two of his wooden gods. The people were displeased with this. The chief whose protection they were then enjoying, was at the time at war with another neighboring chief. The people are described as "a heathen people" having the vices of heathen. Chastity was said to be unknown by them, and they were apt to steal from one another. Yet the missionaries say: "This people do not appear to be so flithy either in their persons or in their houses, as either the Society or the Sandwich Islandera." "We are hospitably received at every house, and frequently desired to eat of their food.

The mission was given up in less than a year, and the missionaries returned to the Sandwich Islands in May, 1834. In giving their reasons for this, they say they did not visit the windward group, or the Marquesas proper, but they had heard that an English captain had been murdered at Ohiva-oa a short time before. The reasons assigned by them for the giving up of the mission, as published in the Missionary Herald for 1834, are not such as would operate against the present mission, as undertaken by the American Missionary Association.

In 1853 a mission was commenced at Fatouhiva, one of the smaller islands, by native Sandwich Islanders. Matunui, a chief from that island, went to Lahaina to obtain, if possible, a white missionary, but said he would rather have natives than none. Two Hawaiian pastors and their wives, with two married deacons, sailed from the Sandwich Islands in June. 1853, and reached Fatoubiya in August. Five days after their arrival, a Catholic priest and teachers landed there in a French

The captain and priest demanded that the Protestants should be sent away, but this was not done. Later intelligence from them states that the continuance of the mission is regarded as uncertain.

Note.—After this report was read at the annual meeting of the Association at Chicago, and ordered to be printed, and before the return of the Secretaries to New-York, the painful intelligence of the death of Mrs. Mills, at San Francisco, September 3, was received at the rooms of the Association. The prospects of this mission thus suddenly darkened by so afflictive a dispensation of Providence, have since been rendered more doubtful. Letters have been received from the missionaries, stating that they have entirely lost confidence in Mr. Mills, and giving reasons why they prefer not to go to the Marquesas Islands in his company.

AUXILIARIES.

Our oldest Auxiliary, the Penobscot County Missionary Association,

has continued its efficient operations this year as usual.

THE WESTERN HOME AND FOREIGN MISSIONARY ASSOCIATION OF Cincinnati, have not made to us a report of their operations. The commissions of missionaries under appointment at our last Annual Meeting, have expired, and it is not expected that any others will be commissioned by that Association.

The North-Western Home Missionary Association. In November last the Executive Committee of this Association passed the

following resolution:

"Resolved, That we now propose to modify our present mode of operations, and become auxiliary to the American Missionary Association, of New-York, on the general plan and principles of the American Home Missionary Society and its affiliated auxiliaries, and that we take the name of the Illinois Home Missionary Association."

The outline of the plan of coöperation now agreed on, provides that the Illinois Home Missionary Association should confine its labors to Illinois; that it would investigate the necessities of the field, examine the claims of churches applying for aid, and the qualifications of the persons proposed as missionaries, and report thereupon to the Executive Committee of the present Society in New-York; and that it would employ an agent or agents to visit the churches, obtain funds

and promote the general interests of the Auxiliary.

After the payment of agents' salaries, and incidental expenses, the funds received by the Auxiliary are to be held by it, subject to the drafts of the parent Association in paying missionary appropriations for that State, or in case of a surplus, for the general purposes of the Association. The appointments, and commissions of Home Missionaries, are to issue from the Society in New-York, to which the reports of the missionaries are to be sent. The Executive Committee of the American Missionary Association subsequently resolved to assume the care of the missionaries under appointment of the Auxiliary, and to pay the appropriations that would fall due to them for services rendered after December 1, 1854.

At the Annual Meeting of the Auxiliary at Princeton, August

29th and 30th, it was voted:

"That the constitutional changes made by our Executive Committee, be approved, and that the constitution be changed so as to limit our field of action to Illinois, and so as to correspond with our relation as auxiliary to the American Missionary Association."

Rev. S. G. Wright has been laboring with much success, as an agent for this Association, a large part of the year.

"THE AMERICAN MISSIONARY."

The monthly circulation of this paper is about 22,000. It is sent without charge to every donor to the funds of the Association, who expresses a desire to receive it. It is also sent, for a limited period,

at the request of donors, to others who, it is thought, will take an interest in the principles of our Association or the progress of its mission. It has hitherto proved a valuable agency in increasing the number of our friends and enlarging our receipts, and we shall continue to use it as such.

· CONCLUSION.

THE argument in favor of the existence of Missionary Societies. embracing the principles incorporated in the organization of the American Missionary Association, is not weakened by the events that have transpired since our Society was formed. The abstract truthfulness of those principles remains indeed unaltered. Divine truth does not change. The precepts and instructions of the law and the Gospel, are as much opposed, no more, no less, to the spirit and practice of slavery, polygamy, and caste as they then were. The duty of the Christian Church, of Christian organizations and Christian individuals, to have no fellowship with these unfruitful works of darkness, but rather reprove them, stands on the same basis of reason and Scripture that it ever did. The inherent wickedness of these evils has not been mitigated, perhaps not much increased since then, but the spirit of slavery has become more clearly manifest. Its arrogant demands on ecclesiastical organizations, on missions and missionary bodies, have been increased and strengthened by the concessions that have been made to it, and its determination to rule or ruin both the Church and the State, is fast becoming known and read of all men.

The Fugitive-Slave Bill has been enacted, and in some measure acquiesced in, and amongst its most deplorable instances are those exercised over men, high in position in the Church and honored above their equals by some of the "benevolent organizations" in our land, who, seduced from their integrity, or terrified and blinded to its real nature, have apologized for its existence and advocated its claims to obedience. Compacts designed to secure freedom and its attendant blessings have been ruthlessly swept away, free territory has been violently taken possession of by the slave-power, the purity of the ballot-box has been destroyed, and men professing godliness and wearing the livery of ministers of Christ's kingdom, have (a few of them) been prominent in these acts. And now benevolent and ecclesiastical organizations, whose policy it has been to keep silence on this exciting subject, and to embrace in their ample folds both the friend and foe of this system, the oppressor and his victim, "until the master shall be prepared to break the bonds of the slave," are continually agitated and threatened with rupture, by evils growing out of their fellowship with those living in this sin. Surely the time is near at hand when the Church will clearly see that the moral evils of slavery can not be abated while those who are involved in its support are received into good standing in the Christian Church, and have a voice in the control of benevolent or missionary societies.

The signs of the times seem also to point out the approach of a

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conflict with almost a nation of polygamists, now rapidly growing into importance on our western borders. The time may be near at hand when missionary labor will be demanded for this people, and when the question will be a practical one and demand discussion, whether the Gospel is to be so preached and its ordinances so administered, that men practising polygamy and enacting laws to prevent missionaries from laboring for its overthrow, shall be received into missionary churches as men fearing God and loving righteousness; or whether the axe shall be laid at the root of the tree before its branches spread within the inclosure of the Church, and missions sustained by American Christians be required in fact to apply the principles of our Association in the organization of their churches.

It is a cause of thanksgiving to God, that the Christian brethren who organized the American Missionary Association were providentlialy led to adopt principles well adapted to meet these evils at the threshold, declaring their essential sinfulness, as violations of the precepts of the Gospel, and their utter incompatability with the witness of a good confession of Christ; and that the number of those who are ready to coöperate with us in sustaining these views, and in giving

them a practical efficiency, is steadily increasing.

The growth of the Association, and the increase of its income is to be accounted for, not merely by the intrinsic interest of its missions, and the great good they have already accomplished in heathen lands and in this country, but from the force of these principles, which it has been our aim to make prominent, and to press upon public attention, and which must not be withheld because obnoxious to those of opposite views and policy.

opposite views and policy.

By means of our Annual Meetings, Reports, Discussions, and Resolutions, and by our publications, we have endeavored to the extent of our ability, to mould the public mind, and prepare it for the great work yet to be accomplished. Already, thousands who were opposed to our principles and measures are heartily cooperating with us. The past is instructive, and the present and future require that we press

our objects with increasing devotion.

Providential causes at work in this land, make more and more evident to all the necessity of our principles in the work of Christian Missions and philanthropy. A burden of responsibility thus rests upon us, and if we are found faithful in the use of the power committed unto us, we shall, by the aid of Divine wisdom and grace, succeed tri-

umphantly.

Sustaining this responsibility, it may well be a matter of serious inquiry, on this occasion, by all connected with the Association, its missionaries, its officers, and its members, Whether we have done what we might have done to "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the Church;" whether we have labored and prayed, and planned, and given as we ought to have done, to fulfill the last command of our Redeemer, and "preach repentance and remission of sins in his name among all nations;" whether we have felt for those in bonds as bound with them, and, under the influence of the constraining love of Christ, been ready to endure privation and suffering

for the conversion of the world to him? Three millions in our land are groaning in bondage, and increasing thousands are destitute of the ministrations of the sanctuary and the preaching of God's Word. Five sixths of the world is yet pagan or heathen. A population at least once and a half as large as the world contained when Christ died for it and issued his command, are now living with no knowledge of him or his Gospel. Twenty-three parts out of twenty-four of all those for whom the atonement was made, make no profession of obedience to Him, or trust in him for salvation, and all these must be reached by some of us now living, or they will be added to the twenty thousand millions who have gone before them since Christ suffered, having no knowledge of the only name given under heaven whereby men can be saved.

REMARKS

In relation to Slavery as an obstacle to Christian co-operation in the Home Missionary work, and to the progress of the Gospel in this country.

Presented by the Home Secretary at the Annual Meeting at Chicago, Sept. 27th, 1855.

In pursuing our work, the grand obstacle in the way of the ultimate triumph of the Gospel in this land can not be ignored; its various phases must be traced, and its virus exposed.

That system of cure which does not investigate disease, except in some of its external developments, would be regarded as too imperfect and unphilosophical for adoption, except by the ignorant and credulous. The same principle should rule in morals, in Christian ethics, and in political economy; in the ministry, in the missionary work, and in every effort for the reformation and salvation of individuals, of nations, and of the world.

In the present state of things touching politics in this country, it requires no acumen to discover that the great disorder and corruption here is slavery. The danger of that system to the body-politic is rarely denied at the North, except by demagogues and interested parties; and at the South its multiplied evils and crushing power are felt and declared by masses of the people who are non-slaveholders.

That a system so destructive to the state, and to every interest, should not be regarded as having in its moral nature all the elements of evil, and should be less dreaded in ecclesiastical relations, and in benevolent associations, than in political organizations, is indeed marvellous.

Scarcely less remarkable is the fact, that the greatest difficulties among different denominations of Christians and benevolent associations, long used to fellowship and cooperation, should be but partially apprehended as baying their origin in a high sense in slavery; and that Christians do not see that all attempts to reconcile parties at variance, with this cause of mischief ever operating, must be unavailing.

NINTH ANNUAL PRPORT

In the relations subsisting between the New-School Presbyterian Church and the Congregationalists in connection with the American Home Missionary Society. strong as may have been the native denominational feeling, that feeling alone would not have perilled all that was regarded as desirable in the relations sustained. Ultimately, and with kind feelings, these relations might have been changed, from a conviction that separate action in the two denominations would result in greater efficiency in each body in missionary operations-but the event could not have been precipitated without the direct or indirect influence of slavery. The increasing anti-slavery spirit in the Congregational Churches gives them favor with the mass of the people at the North, and in the North-west, who are fast fusing in hostility to slavery, aroused by the Fugitive-Slave Bill, the passage of the Nebraska and Kanzas Bill, and the recent outrages upon Kanzas; and such is the feeling that any denomination implicated with slavery, that will not divorce itself from it, is destined to repudiation by the people, especially by the rising generation, who must ever be the main dependence of the Church for her increase and extension. This fact is seen and felt by large numbers of the New-School Preshyterian Church and by very many of her ministers, and from right principle as well as from true policy, they would cut the cord of slavery in their ecclesiastical relations. But the dominant, spirits, ambitious for national extent as a denomination, risk all at the North to retain their slaveholding presbyteries at the South-and prompted also by the hope of greater success in their struggle and competition with the Old-School Presbyterian Church, which in extent of numbers, wealth, and power, must have the advantage, so long as the New-School Church, like itself, remains in fellowship with slaveholders, and is in part composed of them.

Were it not for these grand miscalculations of the New-School body, it would purge itself of slavery, and sever its connection with slaveholders. It would then relatively gain at the North, and at no distant day, upon the Old-School body at the South, and might coöperate in strength and confidence on right principles, with true Christians everywhere, without fear.

If, on the division of the Presbyterian Church in 1838, the New-School body had taken a decided stand against slavery, and stood forth in direct contrariety with the Old-School on the sin of slaveholding, treating it as other great enormities, and excluding it from its churches, wherever existing, who can doubt its greatly increased relative power and number, and influence, for the salvation of our country and of the world?

Instead, however, of doing this, there has been a continuous attempt in this body to arrest the natural action of anti-slavery within it, and it has in the main dealt with individuals and Presbyteries, who sought the separation of the Church from slaveholding, as troublers of its peace, whose claims were to be evaded or pacified from time to time by defective resolutions touching slavery. At length the pressure, two years since, led to some action designed to secure returns from their Southern presbyteries relative to the treatment of slaves by members of their churches. Such a storm, however, was created by this action, that the timid early gave way, and by the skillful operating of certain metropolitan leaders, and some others, the whole matter was disposed of quietly, and the requisitions upon slave-

holding presbyteries were abandoned. Resolutions have again been passed reaffirming those of former times, but the heart is too faint to attempt to carry out even the most gentle measures, looking to the discipline of slaveholding members, who have exceeded what it regards as the legitimate bounds of slavery in the Christian Clurch.

That the contemplated action would have been unconstitutional as some affirm, is denied by others; but if it would have been so, and no action can be taken in that direction until slaveholding presbyteries themselves move, that fact alone must place the body in a dilemma most prejudicial to its interests.

It is not singular that master spirits in the New-School Presbyterian Church, while pursuing their course on the subject of slaveholding, should be opposed to our action as they are to our principles. Nor that in their controversy with Congregationalists, since the late action of their General Assembly at St. Louis on Church extension, disparaging comments should sometimes have been made upon our Free Mission Churches. It is, however, matter of much gratification, that not a few in that Church—as in various other denominations—appreciate our principles, and some give freely to our missions.

We oppose no body of Christians, not in our view hindering the cause of God and humanity by wrong principles and action. We are catholic in principle, and Presbyterian Churches and their ministers, not entangled with slavery, are aided by us in common with those of other evangelical denominations.

The Presbyterian Church, Old-School, so extensive in the slave States, and the New-School body, from their united numbers, wealth, and influence, have probably more responsibility for the continuance of slavery in this country, than any other denomination of Christians. Let but the New-School throw off that responsibility, come out from slavery, and avenge themselves upon the Old-School, by efforts in love most efficient for their reformation on the question of slaveholding; and most salutary would be such action—most important the results.

If any apology were necessary for these remarks it should be this. Our missionary aim, in this land, embraces not only the West and the North-west but the South—its entire population, bond and free, of which the slaveholders are comparatively but a fraction. Having begun this work in Kentucky and North-Carolina, we desire to extend it to the other slave States. But how shall the South, so debauched in its life and conscience by slavery, be converted to God? How, while large and influential denominations refuse to make slaveholding a disciplinable offense, thus ignoring the claims of millions in bonds the most terrible the earth knows; who are denied the Bible, and who are, in the mass, in circumstances of ignorance and degradation too appalling to be viewed without horror?

Until various religious denominations who, more or less, affect every department of society in this country, and give shape to the policy of our larger missionary, benevolent, and religious publishing societies, shall change their course in regard to the sin of slaveholding, we can not, in faithfulness to them—to God—to the enslaved—to the country and the world—fail to oppose their practice, and to remonstrate with them in view of delinquencies so injurious to the highest interests of man, and vitally opposed to pure Christianity.

Christian Missions illustrated by the Acts of Paul in Ithens.

A SERMON,

PREACHED BEFORE THE

AMERICAN MISSIONARY ASSOCIATION,

AT TTG

NINTH ANNIVERSARY,

IN

CHICAGO, ILLINOIS,

SEPT. 26, 1855;

BY REV. JAMES A. THOME,

CLEVELAND, OHIO.

CHRISTIAN MISSIONS

TENEDUCE PERCENTAGE

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ILLUSTRATED BY THE ACTS OF PAUL IN ATHENS.

ACTS 17: 22-3.

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

The missionary enterprise is the preëminent glory of the present age; but it is not because to this age belongs the honor of originating Christian missions, or of contributing to them any new principle or power. They are not the offspring of the nineteenth century; but the nineteenth century, with its advanced civilization, its boasted institutions, its marvellous energies, is the maturing offspring of Christian missions. They are not of modern nor of human origin. They are as old as Christianity; and they originated, with it, in the mind of God.

The enterprise was instituted by Jesus Christ, inaugurated by the Holy Ghost, and set in full operation under the Apostles; and its early successes illustrated the perfection of the scheme, and proved it to be the wisdom of God and the power of God.

To succeeding generations of Christians was committed the work, not of inventing new mission systems, nor of improving the original, but of carrying it out in strict pursuance of authoritative directions and primitive usages. Bound to conduct missions, yet laid under interdict touching any material change of them, the Church ought to be thoroughly acquainted with the divinely-prescribed principles, measures, and forces of Christian missions.

These are developed in the instructions of our Lord; and they are

exemplified; under the direction of the Holy Ghost, in the apostolic labors, especially in the acts of the great apostle to the Gentiles; and preëminently so in the discourse of Paul in Athens. Of this discourse a distinguished modern author observes, it "was the crisis and consummation of the meeting of Christianity and Paganism;" and it may be regarded as a manual for missionaries in every age.

The ACTS OF PAUL IN ATHENS claim our study, as illustrative of the established principles of Christian missions.

As missions, though simple in purpose are complex in plan, we shall accordingly discuss the proposed subject by a consideration

I. Of the Field.

II. Of the Work.

III. Of the Agency.

I. The Field. Christ in one word defined it: "The field is the world." One brief pregnant sentence of inspiration declares its moral condition, "the whole world lieth in wickedness."

But Christ's instructions, as he sent forth his disciples to preach, and the general course of his Apostles, before and after his departure, point to GREAT CITIES as at once the representatives of the state of the field, and the strongholds of the powers of darkness in it, and therefore as the principal points of missionary attack.

The Holy Land was a field within the field, a little world amidst the great world, the favored seat for ages of partial light. Through successive judges, law-givers, and prophets, God revealed himself to his chosen people, and through kings and priests he ruled over them, and maintained among them his worship. A long process of theocratic culture trained the nation in the knowledge and fear of the true God; and gave a religious stamp to that extraordinary race. Their literature, their civilization, their politics, their wars, even, were religious. On every institution was inscribed, Holiness to the Lord. Grievous departures from God were frequent; but divine messages or chastisements brought back the wandering people.

The national life of the Jews had a local centre: Jerusalem was the seat of power, the place of worship. That city, crowned with the Temple, sat amidst encircling hills, a queen, to whom all the generations from David unto Christ paid tribute, and whose heritage was the memory of all the holy men of old. Jerusalem was the chief seat of Judaism, and it was the principal scene of the evangelical efforts which were expended on the field of Palestine. Within its gates, and in the courts and precincts of the Temple, Christ spoke a large share of his words, and wrought many of his mighty works; and within those

inclosures the Apostles labored: there they prayed, and there the Spirit was poured out at the pentecostal revival.

Contemporaneously with the process of Jewish training, on the great field of the Gentile world was advancing the work of Pagan culture, conducted by priests, philosophers, and rulers, under the auspices of the god of this world. History denotes the successive stages of this culture in the arts and religions of Egypt, Assyria, Persia, Greece, and Rome, and marks its culmination in Greece. At each period we notice the predominance of the religious element; and we see Paganism concentrating its attainments, and consolidating its powers in the great cities. Thebes, Nineveh, Babylon, were the earlier seats of the old world; where humanity congregated, where heathenism flourished, where royalty had its courts, philosophy its schools, art its galleries, commerce its marts, war its munitions, and religion its altars.

At the advent of Christ, both these cultures, Jewish and Gentile, had reached their acme, and begun to decline; and we see the signs of this in the condition of the principal cities. The glory had departed from Jerusalem. Rome and Athens, the metropolitan foci of the Gentile world, had seen the sun of their circle pass the zenith. From the flood Paganism had held the field, had trained nation after nation, had reared and ruled a succession of imperial cities; and these were its latest master products; Rome embodying the results in arms and government—Athens in philosophy, the fine arts, and religion. Rome was empress, and grasped the sceptre of political power; but Athens was priestess, and held the wand of spiritual supremacy. Rome gave Paganism a throne; Athens gave it more, an altar, for every divinity an altar. Hence, although but a provincial town in the Roman empire, Athens was, at the beginning of the Christian era, the metropolis of the empire of Paganism.

The ancient rhetorician uttered more than a fine rhetorical flourish when he said of the Acropolis, "Where the spirit that rested over Athens concentrated, and which was one vast composition of architecture and sculpture dedicated to the national glory and to the worship of the gods, that it was the middle space of five concentric circles, of which the outer four were Athens, Attica, Greece, and the world." And if Athens at length waned, it was because Pagan culture could go no farther, and tended strongly to decay. What Christianity had not yet gained in any city, Paganism had long held in Athens—the supreme control of institutions, usages, and classes; it consecrated to piety, taste, genius, learning, wealth, and authority: the city was wholly given to idolatry. Yet Athens was sinking in effeminacy and debase-

ment. Her philosophy had degenerated into the rival systems of the Stoics and the Epicureans. Her fine arts, pandering to voluptuousness in the name of virtue, and decorating galleries, streets, dwellings, and temples with the fascinating forms of shamefulness, had made beauty the patron of pollution. The public games and festivals, theatrical exhibitions and Eleusinian rites, were occasions of shocking obscenities, sanctioned by custom and sanctified by religion. Dead to moral incentives, the people cherished no manly aims, and made no earnest endeavors. They were confirmed idlers, and desperate news-mongers; "they spent their time in nothing else, but either to tell or to hear some new thing." The popular mind floated between philosophy and gossip, or fluctuated from devotion to debauch. Religion was supreme in Athens, but it was a religion that neither purified nor enlightened its votaries. What though the Agora, the Areopagus, and the Acropolis were studded with sacred monuments? What though every god from Jove to Bacchus, and every goddess, from Juno to Venus, had temple or altar ?-this did not prevent ignorance nor vice, but fostered both.

Of the ignorance of the Athenians there could be no proof more palpable than that which was presented to the eye of Paul, as he, a stranger, and alone in the city, walked amidst countless edifices consecrated to devotion: it was the altar with the inscription: To the Unknown God. When we consider that there was not one such altar. alone, but many, we are at a loss whether to regard this as the expression of a yearning after something higher and better than the Greek mythology furnished, or to see in it the very excess and madness of polytheistic lust, which, unsated with the multitude of familiar gods, sought to swell the number with nameless deities conjured from the dark unknown. Paul, who may have met with but one of these altars, or, seeing that each had the same inscription, attached to all the same significance, read in this an avowal of ignorance. A religion which enshrouded the mind in impenetrable darkness concerning God, could not promote enlightened philosophy or sound piety. When the world by wisdom knew not God, its wisdom was folly. Thus in Athens, the summit of pagan light, stood that monument at once of the best and the worst aspect of idol-worship, for it spoke of a yearning after God which idolatry suffered to find substantial expression, but could not satisfy with all the resources of polytheism. That altar, really the highest achievement of paganism, was a confession of its utter failure. It betrayed the poverty of mythology. It revealed the vulnerable point of paganism. To carry Athens was to conquer heathendom; and Athens showed that open door to the Gospel assailant. When,

therefore, Paul stood on Mars' hill, and pointed to that altar, he stood where he might command the entire field of the heathen world, and deal a fatal blow at paganism. And he did not fail to seize the opportunity.

Such was the relation of the cities to the old pagan world; and as heathenism has not essentially changed in character, it has not ceased to fortify and glorify itself in cities. While, therefore, to-day, as at the first, the field is the world, the fortresses of paganism are the Calcuttas, the Bombays, the Bangkoks, the Jeddos, the Pekins, the Timbuctoos. And the primitive policy, commended if not enjoined by the sanctions of Jesus Christ and the Holy Ghost, should be adhered to in modern missionary operations. The cross should be planted in every heathen city. Neither expense, nor difficulty, nor danger, should deter from the occupancy of these citadels of Satan. They are the measure of the strength of paganism, and they should be the measure of the strength of missions. The estimates of men and means, of power and wisdom requisite to conduct Christian missions should be made on this basis. It would cause a greater outlay of resources at once, and make the struggle sharper, but the campaign would be shorter, and the expenditure in the end be less; and the energy of the movement, being founded in a just apprehension of the scriptural method, would honor God by displaying that faith which believes that with him all things are possible.

There is no economy in conducting missions on low estimates, made on the scale of ability, liberality, or missionary zeal in the Church. The work is God's, and his is the power, and he has said: "My people shall be willing in the day of my power." He who said, The field is the world; and who sent his Apostles into the proud cities of the Jewish and the Gentile world, He has counted the cost, and will supply the necessary forces and funds. He now only waits for his people to exercise mightier faith, and to show a commendable courage and earnestness by assailing the god of this world in his most impregnable fortresses; then he will give Zion glorious victories, and subdue the nations under her.

The field of Home Missions differs from the foreign in these two particulars, apposite to this discussion, namely, it embraces no systems of paganism, and no cities given to idolatry. It belongs neither to Heathendom nor to Christendom, it is peculiar to the New World. The great West, embracing the largest half of the territory of this republic, is the field of Home Missions. This is rapidly filling with a promiscuous population of unexampled energy; the potent and manifold elements of a vast social state are now seething in the gigantic

caldron; oriental magic is here outdone by the magnificent creations of cities and states.

Preserved by a gracious providence from early discovery and conquest by the pagan powers, from the subsequent incursions of Mohammedans and Catholics, and opened at so late a period to the occupancy of chosen companies of Christians, purged and disciplined by persecutions, the North-American Continent has clearly been destined for the planting and growth of Gospel institutions, and for the predominance of Gospel principles, with ultimate reference, no doubt, to the issuing hence of influences for the evangelization of the Old World. The Church here flourishing amid favoring circumstances, might stamp the growing communities around with the right impress, and send forth also saving agencies abroad. Thus a two-fold work of evangelization devolved on the American Zion, the Home and the Foreign; both are imperative, and are coordinate branches of one great system. While this new world can never be pagan, it may be indefinitely more or less Christian: and in proportion to the moulding energy of the Gospel in the home field will be its success in foreign lands. A great problem, to be solved by home missions, is, Whether Christianity or worldliness shall predominate in our Western cities? It can hardly be expected that the Gospel will do more for Canton than for Chicago. And what light is cast on this problem by the actual results of the Gospel agencies in the older cities of our Eastern States? Is Boston a Christian metropolis? Is New-York a stronghold of godliness? They are the centres of missionary operations, the seats of Foreign and Home Boards; and wherever the American missionary has gone, in the far West or in pagan lands, these cities are known, and associated with Christian missions. But are Boston and New-York wholly given to the worship of God?

Allowing that they may as properly be styled Christian cities as any in the world, will it be denied that the Gospel has but partially overcome, even in the churches, the dominant forms of worldliness? Do not error and mammon, with divers minor divinities, dispute the ascendency with Christ, or hold it in defiance of his claims?

The partial influence of Christianity in its chief seats in America admonishes us that the field is emphatically the world, that it comprehends not only the far-off pagan lands, and the distant West, but the centres of Christendom, the cities of this Christian nation; the earth is one broad mission-field; and so intimately related are the several parts, that what is done at home will determine endeavor abroad. The Church will not send forth a more energetic Gospel than it cherishes in its own bosom. Hence, when we remonstrate against the tolera-

tion of caste in the mission-churches of India, we may expect to be answered by a reference to the covetousness tolerated in the churches of America. And what shall we say to this? That the one evil can not atone for the other; that rather the covetousness at home betrays, even more than the caste abroad, the defect of Gospel power, for which not the Gospel but our faith is to blame, and proclaims that the field is still the world, not one spot having yet been gained wholly to Christ; and the organized forces of sin remaining still predominant in the heart of this land, in the very city of the Pilgrims.

II. The Work. What is the missionary work? What is the message? What are the measures?

The Apostle's course in Athens is in all material points a safe directory in the operations of the foreign field.

1. We notice the promptitude with which he seized every opportunity to present saving truth. This is displayed in his disputations in the synagogue with the resident Jews and devout Greeks, in his speaking daily in the market with citizens and strangers, in his contending with philosophers of variant schools, who, suspending their own con. tradictions, joined to encounter the new teacher; wherever the missionary could find hearers, regardless of their gibes, he preached unto them Jesus and the resurrection. He despised not the humble, he dreaded not the great. He accepted the lowest places, he spoke to few or to many, discerning in every opportunity an opening prepared by the Spirit; and confiding in the power of the Holy Ghost to render the work effectual, and to open wider doors. And when the Spirit inclined the Athenians to conduct Paul up to the Areopagus, and gave him that most desirable position, he was ready to take advantage of it. He stood before the most august tribunal in the pagan world, not, however, to be tried, but to be heard; for the grave-judges of the Areopagus had caught the infection of curiosity. A great concourse had gathered about the preacher, priests and philosophers, learned citizens and strangers, artists, traders, functionaries, even women unused to such assemblages; the Pireus, the Agora, the Porch, the Garden, poured their confluent streams to the Areopagus. Christianity and Paganism were there to encounter, as the true religion and Baalism did a thousand years before on Mt. Carmel. And as on that occasion our prophet of the Lord stood alone against the heads and hosts of heathenism.

Had Paul refrained from speaking in the name of Christ till this eminent post was accessible, he probably would never have stood on Mars' hill. His previous labors in humbler localities, extending

through several days, had prepared the people, had paved the way to the Areopagus, and had honored the guidance granted from on high.

On the other hand, had the solitary missionary shrunk from so conspicuous and trying a post, and deemed it more becoming his humble character to teach in the market, or in the synagogue, he would have lost a grand occasion of proclaiming the true God, and of inflicting a stunning blow on paganism.

2. We learn what was the subject of the preacher's communications. on each successive occasion; whether he broached it at once, or approached it gradually, with every precaution of courtesy, and every prerequisite of instruction. He preached Jesus and the resurrection. With this proclamation he entered the synagogue; with this announcement he made his appearance in the Agora; with these strange words he encountered the philosophers; with these new things he attracted the people of Athens. Nor did he, by any want of explicitness, leave room to doubt whether he were setting forth deities or doctrines, or both a deity and a doctrine. He made himself understood, as a setterforth of strange gods, and also of a new doctrine. The resurrection was that which most excited his curious and cavilling audience, and impelled them to take him up the Areopagus; for when there they said: "May we know what this new doctrine, whereof thou speakest, is?" A God and a Resurrection were the missionary's theme in Athens: a God who had been on the earth in the form of man, and had suffered and died for the sake of man, and who had gone away, to return again at the end of all things; a resurrection of the dead, of the buried Jesus, (which had already transpired,) and of all the dead.

3. We notice the excellent wisdom with which the preacher approached his subject in the discourse he delivered on Mars' hill.

(1.) He conciliates his captious hearers by a respectful acknowledgment of their distinguished devotional habits, and by a courteous allusion to their numerous temples and monuments sacred to religion. He does not, as our version unhappily represents, censure them for excessive superstition, but commends them for their extraordinary zeal in the worship of the gods. He could consistently express approval of the giving to religion that preëminence which it held in Athens, without sanctioning the kind of religion which prevailed there.

(2.) He startles his hearers, of every class, and rivets on himself their excited attention, by referring to an altar dedicated to the unknown God. That altar represented an awful mystery, it marked the limits of Athenian knowledge, and pointed to boundless regions of doubt and darkness beyond: and the Grecian mind, inquisitive and

speculative though it was, recoiled from that dreadful verge. Yet the preacher took his audience thither, and with an assured air, advanced as if the void beyond it were full to him of glorious truth, which he could reveal to them. That was a master measure, that passing at one step from the boasted domain of Athenian wisdom to the brink of their acknowledged ignorance, and looking thence into the vast obscure with a knowing eye, and starting from that boundary with intrepid discourse.

Paganism gives to Christianity this vantage ground. After it has multiplied its deities indefinitely it still falls indefinitely short of fulfilling the conception of God which is in the mind; and where it stops it must raise the altar to the Unknown, and thus give a stand-point to the Christian preacher. Every missionary should find this point, and occupy it as boldly as did the Apostle.

4. We notice that the inspired preacher undertook to enlighten the confessed ignorance of his hearers. This was the next step in the order he pursued, but is the first in the proper missionary work: to make known God. "Whom therefore ye ignorantly worship, him declare I unto you." This included two things-declaring God's nature, and also the worship acceptable unto him. Herein as just before, the preacher set forth both a deity and a doctrine. Jesus and the resurrection are not more intimately connected than are God and worship. We have an example of the joint instruction requisite on these topics in the teaching of our Lord: "God is a spirit; and they that worship him must worship him in spirit and in truth." In all false religions great prominence is given to worship; but the fault lies not in this, but in the rendering of worship to things that are no gods, and in the corrupting of the rites of worship. Worship was not carried to greater excess in Athens in the time of Paul than it was in Jerusalem in the days of Solomon; yet in the latter instance it was well pleasing in the sight of Jehovah. Christianity is misunderstood if it is supposed to make little of worship. It should never be said with truth that the saints of the most High God are behind Mohammedans or idolaters in devotion.

(1.) In declaring God, the Apostle taught that He is the maker and ruler of the world, and of heaven, and of all things in the universe; that He is the creator of all peoples, the disposer of all nations, and the provider of all supplies; and that He has made all the different races of men of one blood.

From the first of these doctrines it appeared that God could not dwell exclusively in temples made by men, that no walls could inclose him, no spot contain him. He must be vastly superior, therefore, in this to the gods of the Athenians, who were included in their several edifices, and confined to them.

From the second doctrine it was a plain inference that God needed not any offerings of food, or of money, or costly array: and in this he must be far above the Pagan deities, who were supposed to be dependent on their votaries for "material aid."

From the third doctrine it followed that God was one, that there could be no God besides; and hence it was obvious that the polytheism of Greece was utterly false and impious. Hence, too, flowed this humiliating inference that the Athenians were not a superior race, but brothers to all mankind. Thus in one statement the unity of God and the unity of man was declared.

The ignorance concerning God's nature was, in this simple way effectually enlightened; the Unknown was made known. And the process that revealed God, exposed the absurdity of pagan mythology, of idols, altars, and temples.

Moreover, the Athenians were hereby enlightened negatively touching the nature of divine worship; they were taught that it was not necessary to repair to temples as the exclusive residence of deity, nor to bring to the altars of devotion offerings of a costly sort, smoking viands, and first fruits of the field. Their worship was thus clean swept away, with their gods; and little glory was left to their extraordinary devotions.

(2.) They were then further and more positively instructed concerning the right worship of God. They were taught that the Creator and Ruler of nations had appointed to every people the bounds of their habitations, that they might worship Him, and render their devotions where he had cast their lot. They were informed that true worship was communion of soul with God; and that the sincere and earnest endeavor to seek and feel after him, and to approach unto him in prayer was acceptable service; that nevertheless he was very near unto all men; insomuch that in him we live, and move, and have our being: hence that it was not necessary to go to some distant favored abode of God, nor to grope about blindly with a mere chance of finding him here or there in charmed circles of air.

(3.) The Athenians were still more fully instructed in the nature of God and of worship, by a revelation of the spirituality of both. God was declared to be the Father of men, of the souls of men; and, there fore, himself a soul, or possessed of a spiritual nature, like in kind to the human spirit, but superior; the author of all spirits, divine, uncaus ed, and infinite. Seeing, then, that enlightened men recognized an essential difference between mind and matter, and asserted the exalta-

tion of the human soul above the most precious materials in nature, and the most elaborate works of art, they should own the same unlikeness and exaltation, in a far greater degree, in reference to God; and accordingly they should not think "that the godhead is like unto gold, or silver, or stone graven by art, and man's device." The Father of spirits and supreme over them, he should receive the homage of the soul, he should have a spiritual worship, rendered out of the heart, and tendered without intervening image or cumbrous ceremony.

So Paul enlightened the religious ignorance of the Athenians; by revealing to them one God, creator of matter, and therefore above matter; Father of spirits, and therefore the Supreme Spirit; universal provider and ruler, and therefore over all, and independent of all; omnipresent and omniscient, and therefore every place filled with his being,

and every spot the house of God. (4.) In the course of this instruction, the Apostle revealed God's sovereign disposal of nations, asserting that he determined the times of their rise, growth, and decay, and appointed the bounds of their habitation or fixed their land-marks. He thus taught the Athenians that if they enjoyed superior local advantages, a more congenial clime, a more smiling sky, than other peoples', they were indebted for these blessings not to fate or fortune, nor to their patron-gods, but to the Lord God of heaven and earth. He also admonished them that they owed to Him undivided praise and grateful homage, in the ratio of their benefits; and that the persistent withholding thereof would forfeit their blessings, and provoke God to terminate their national existence. It could not but appear from this teaching that though unacknowledged, and hitherto unknown by them, God was and ever had been their Supreme Ruler, and had absolute authority over people and magistrates, temples and altars, customs and laws, philosophers and judges, over their gods and goddesses, their institutions and organizations, over every thing belonging to the complex entity of a nation.

From the broaching of this radical doctrine in the midst of a course of elementary instruction concerning the true God and his worship, we may infer somewhat decisive touching the duty of all the ministers of Christ to mingle with the spiritual teaching they impart sound instruction in relation to the religious obligations of nations, and to assert the supremacy of the law of God over the laws of men.

5. The work of instruction having been completed, the missionary steps from the position of a teacher to that of an ambassador; and, as though God himself spake, he said: The times of your ignorance have passed, and the forbearance of the Supreme Being toward you because of your ignorance, has ceased; now, God commandeth you, and all

men everywhere, to REPENT. This is the first word of the Gospel message. The humble preacher proclaims God's new message; and the authoritativeness of his manner is only equalled by the imperativeness of the manifesto. That stern word comes from God, it is his command to all men everywhere, to barbarians and Greeks, Jews and Gentiles, to all the Athenians, to their wise men, to their venerable judges, Repent. And it was sterner, more comprehensive, because it was uttered alone, because it was not carried into specifications. It was not repent of image-worship, repent of polytheism, repent of false philosophy, of pride, of caste, of idle curiosity, of lasciviousness; but repent. Specific wrongs belonged to individual men; but the command was addressed to all men; the forms of evil in Athens were different from the forms in remote places, but the word came to all men everywhere. It was aimed, therefore, at that which was common to all nations on all the face of the earth, namely, moral depravity. Repent of sinfulness, repent of that wickedness of heart, out of which proceed idolatries, blasphemies, darkness, and every evil work. The axe was faid at the root of the tree. The message was urgent; repent now, put away at once the heart of sin, uproot instantly the accursed tree; respect not its comeliness, pause not before its stateliness, hesitate not because of its venerableness, spare it not a day, pluck it up now. There were various points involved, which sinners then. as now, might have pressed in favor of delay; as, inability, want of conviction, insufficient emotion, and the like. Other pleas of a different nature might have been used in limitation of the command to repent, the modern forms of which are, organic sins, deep-rooted prejudices. ancient customs, public institutions, property interests, national concerns, wickedness in high places. All such considerations were disregarded; no more deference was shown to the prerogatives of nations than to the pleas of individuals. The instant command-repent, swept the entire field, reached every altar and temple in Athens, demanded the renunciation of every idol, and required the immediate establishment of the worship of God in the metropolis of pagamism.

6. The Apostle next announced that God had appointed a day to judge the world in righteousness; and that the judge should be Jesus Christ. The command to repent was sustained by the assertion of final judgment, involving the certainty of punishment, without repentance

The doctrine of the unity of God and man had not been more mortifying to Athenian piety and pride, nor the preaching of repentance more humiliating, than was this proclamation of a day of judgment, when all the world should be arraigned, without distinction of race,

nation, or class, to be tried, on principles of strict righteousness, by that Man whom all the world had united to condemn and reject. It placed all men on a common platform—of depravity. It proved that God was in earnest with his creatures, and that he held them to a moral accountability, as his offspring. It brought to light a future state of existence, in which the condition of each soul should be determined by the conduct in this life. As the preaching of repentance involved the doctrine of depravity and the present fact of man's lost estate, so the preaching of final judgment involved the doctrine of future and endless rewards and punishments.

7. This all implied the reappearing of the dead; hence the Apostle declared the general resurrection, and established it by the assertion of the actual resurrection of Jesus.

Thus far the preacher held the attention of his pagan hearers; he had conducted them to the point where conviction of sin, and dread of judgment should have extorted the cry, What shall we do? How shall we flee from the wrath to come?—and so opened the door to preach Christ, the Saviour of guilty and perishing sinners, when Athenian pride, prevailing over Athenian politeness, drowned in discordant clamors the preacher's voice, and abruptly terminated the great discourse in the midst of its progress, or rather at the crisis of its power. "When they heard of the resurrection of the dead, some mocked, and others said, we will hear thee again of this matter."

Some mocked; and not a few were these, nor inconsiderable persons. The stoics mocked, whose morality had been weighed in the balance and found wanting, whose philosophy had been reproved by the wisdom from above, and whose proud indifference to all things had been sensibly disturbed. The Epicureans mocked, whose skepticism was stunned, whose sensuality, disguised under the name of happiness, was rebuked, and whose frivolity was confronted with the soberness of piety and the solemnity of the judgment. The devotees mocked, whose zeal, at first complimented, was finally shown to be without knowledge and without merit, and whose gods, and altars, and offerings, were exposed. The Areopagites, too, forgetting their dignity, or fearing for its security under the preaching of a judgment higher than theirs, mocked. There was a great mocking then on Mars' hill-a fearful jeering, a fiendish scoffling. The temple of the Furies echoed the hisses, the statue of Minerva looked down derisively, the Acropolis shook with the laughter of the gods; paganism had a jubilee; Paul, the babbler, was silenced. While the proud ones mocked, the curious ones, greedy for novelty, said: "We will hear thee again." The extreme strangeness of the doctrines commended

the discourse to them; the revealing of the unknown God gratified their morbid craving for some new thing; the command to repent. entertained them by the utter novelty of the message; the story of a coming general judgment enchanted them, it was tidings from another world remote, and it opened to them glimpses into distant futurity; the news of the resurrection of Jesus, and of the final resurrection of the dead, set them all agape with wonderment. Surcharged with such and so many marvels, they cried: "We can hear no more now, but we will hear thee again." If Paul was silenced by the mockers, he was sickened by these merry-makers; and neither able nor disposed, perhaps, to say more, he departed from among them. He had said enough to enlighten, convict, and startle his hearers; but he had not preached the truth which converts and saves. He had delivered the mandate of the law which kills, but he had not proclaimed the message of the Gospel which makes alive. The offers of salvation, the invitations of Christ, the terms of mercy, were smothered in the utterance; and the missionary of the cross went away from Athens never. as it would seem, to return thither again.

A few persons only followed him, and hearing more fully of the way, believed : one, a man of eminence, Dionysius, the Areopagite : another, a woman of sufficient note-worthiness, or notoriety, to be mentioned by name, Damaris. Athens, like Jerusalem, rejected Christ; these two chief cities, and centres of the two reigning systems of Paganism and Judaism, judged themselves unworthy of everlasting life; and they were forsaken of God. In neither, however, was the missionary work a failure : Christ conquered them, if not by conversion, by consignment of them to remediless destruction; for while Jerusalem soon met a fate whose horrors are unparalleled in the history of Roman warfare, Athens sunk into a despicable insignificance worse than the ruin of overthrow. Therefore, notwithstanding the small success of Paul's labors in Athens, estimated by the number of converts, we may say, with another, "the speech on the Areopagus is an imperishable monument of the first victory of Christianity over Paganism."* And, with the same distinguished authority, we may add: "It was 'no mere effort for the moment,' but it is a 'perpetual possession,' wherein the Church finds ever-fresh supplies of wisdom and guidance," and it would be designed a studyout fellers - that ferm

From the labors of Paul in Athens we derive the following instructions concerning the mode of conducting the missionary work in the cities of the Pagan world.

1. That opportunities are to be improved as in the providence of

God they occur. However small, they are not to be despised, and however great, they are not to be dreaded.

2. That the character, habits, and tastes of the people are to be studied, and their religious customs especially noticed, and that in these particulars they are to be treated with unaffected courtesy.

3. That their idolatry is to be traced to the point where its own inherent defectiveness appears and stands confessed, or may be exposed; and there the Christian pulpit planted.

4. The missionary must then declare the true God, his unity, supremacy, and spirituality; then teach the nature of acceptable worship; then declare the common brotherhood of man, and the moral deprayity

of the race; and the amenability of nations to God.
This is the process of enlightening the heathen.

5. Then he must preach repentance, as God's command, radical, universal, immediate repentance; and he must enforce this duty by alleging the certainty of a future righteous judgment, at which all the world shall be assembled, and stand before the crucified Jesus, the judge; and this he must confirm by the doctrine of the resurrection of the dead.

This is the preaching of the law and the testimony. And it must precede the preaching of the Cross.

If the missionary, having proceeded thus far, and opened the door by regular process to present the atoning Lamb of God, is interrupted; if the clearness of the light, and the claims of the law, and the authority of the summons, Repent, and the awful sanctions of judgment and resurrection, alarm or enrage the people, so that they will hear no further, the missionary has nought left him but to depart from the city, his work there is done; nor shall it be in vain. Let not the modern missionary presume that he is authorized to shun an apostolic example, that has so little to recommend it in its apparent results; and that he shall exhibit a superior wisdom, by avoiding the great cities of paganism, adjudging them hardened and hopeless beforehand, or by adopting more moderate measures, with the view of securing a permanent footing in them. Rather let him give due heed to this rule of missionary labors, to be drawn from the acts of Paul in Athen: "Preach the word, and leave the work with God,"

Of all his mission-labors, successful and unsuccessful alike, the great Apostle speaks in these inspired words of grateful approval "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ in them that are saved, and in them that perish; to the one we are the savor of death

^{*} See "Life and Epistles of St. Paul," in loc.

unto death, and to the other, the savor of life unto life. And who is sufficient for these things?" And he subjoins these emphatic words: "For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God we speak in Christ."

Still more emphatic, if possible, is his language following: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,*

III. The remaining topic of the present discourse is, the Agency that Christ has been pleased to engage in the work of Missions.

This is the main topic, for it relates to the rower—the executive power. We might presume that herein the wisdom of God would be most illustriously displayed. We might pre-suppose that a work of such magnitude that none but God could project it, and that weapons of such sort and temper that they could be furnished only from the heavenly magazine, would require nothing short of divinity in the agency. And so the Scriptures teach when rightly understood. The agency is indeed two-fold, divine and human, the Holy Ghost and the Missionary. But the Missionary is to be filled with the Holy Ghost, employed by him, controlled by him, energized by him, and subordinated in all things to his will.

The human part of the agency, as brought to view in the commission of our Lord, and exemplified by the first Missionary to the Gentiles, demands our special attention. When we have said, Christ has called men of like passions with others to be his missionaries for the conversion of the world to himself, we have declared what is true; yet, we have spoken but a small part of the truth touching the matter. The best and mightiest men are wholly unfit for this agency, of themselves; they need, in all respects, to be fitted by special divine training, and by ample divine endowments, to be co-workers with God in the salvation of the world. Neither human training, nor natural talents are disregarded; on the contrary, physical powers,

mental gifts, and whatsoever qualification is derived from nature or from education, is, or may be, accepted. God has called both the foolish and the wise, both the small and the great, both the despised and the admired; but in either case he has trained and qualified them to be his servants, deeming the infirmities of some no disqualification, and the abilities of others no sufficiency, and esteeming it absolutely essential that the power of Christ should rest upon all.

In the great Apostle Paul we see an early proof that distinguished talents were sometimes respected in the choice of missionaries; yet, while we are struck with the adaptedness of Paul's versatile genius and varied acquirements to the work committed to him, we are far more impressed with the qualifications he received from God, partly by discipline, and partly through the impartation of the Holy Ghost. We can not well avoid the conviction that his native endowments were the gift of Heaven, with reference to the holy vocation whereunto he was predestined: and that his extraordinary educational advantages were providentially afforded and secured to him with a divine regard to the same purpose. He more than intimates this himself in these words of Gal. 1:15: "But when it pleased God, who separated me from my mother's womb, and called me by his grace." Nevertheless, these extraordinary powers did not qualify Paul to be a minister of Christ; but, after his conversion, when God revealed his Son in him, that he might preach him among the heathen, immediately he was put on a course of preparatory training. And this was not committed to the apostles, but was conducted by the Holy Ghost himself; so Paul testifies: "Neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia;" and there he lived three years, under the tuition of the Holy Ghost. During this time he had not conferred with flesh and blood, he had not seen the apostles, and "was unknown by face unto the churches of India, which were in Christ." Called to be a servant of the Lord Jesus Christ, Paul must needs be taught by him, and could be properly qualified only by the training of his Spirit, during a term of years. Nor did this suffice. He must be endowed with divers spiritual gifts, some strictly miraculous, (for special reasons needed in order to the fulfillment of his ministry,) and others supernatural, and needed by every minister of Christ. And, moreover, the Apostle must be filled with the Holy Ghost, not only as a Spirit of Inspiration, which was requisite in his case, but also as a "Spirit of love, and of power, and of a sound mind," which was requisite alike for all missionaries to the end of the world. It was necessary that Paul should be made a new man, a holy man, a wise,

^{*} Dr. Macknight's paraphrase of this passage (see 2 Cor. 10: 4-5) makes it apply particularly to such missionary labors as those of Paul in Athens: "For the weapons wherewith we carry on our war against the heathen religions, and against those who support them, are not weak, but very mighty for the overturning of fortresses erected by human policy in defense of idolatry. With these weapons we overturn the reasonings of statesmen and philosophers, and every proud imagination raised up like a rampart by the lusts and passions of men, against the knowledge of God, to prevent its entering; and we load captive every thought, and make it subservient to the obedience of Christ."

a spiritual, a strong man; and, in order to all this, he must be "full of faith and of the Holy Ghost." "Our sufficiency," saith he, "is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit." This God-given sufficiency constituted Paul AN AMBASSADOR of Christ, and of course every qualification for the duties of this office was secured, so that he was fully empowered to administer the New Testament, and to communicate the life-giving spirit of that Testament. With all these spiritual qualifications, superadded to his natural and educational, and with the spirit of Christ in him to energize his soul, and to superintend his motions of thought, word, and deed, the Apostle was "a workman that need not be ashamed," a worthy co-worker with the Holy Ghost. The earthen vessel was divinely fitted to hold the heavenly treasure. Yet it was not necessary that he should be freed from all human infirmities; rather there must needs be left, for his humiliation, the thorn in the flesh, that he might be ever reminded of his dependence on all-sufficient grace; and we know that he learned to glory in his infirmities more than in his abilities, because they were the occasion of the power of Christ resting upon him.

The amplitude of the Apostle's spiritual qualifications is truly wonderful. Independently of his miraculous gifts, which were the special prerogatives of the apostles and primitive teachers, he had many supernatural endowments, and withal he enjoyed in such fullness the indwelling of the Spirit, that he was thereby enlightened, emboldened, strengthened, sustained, and guided; and the result of all this enduing from on high, was his being fitted for every department of his arduous service, and fortified for every hardship and peril that awaited him. He was raised above fear, care, doubt, and want; he was independent of worldly policy; he sought not earthly favor, he envied not human wisdom, he deferred not to existing institutions, he dreaded not "principalities and powers." He has left us in his own words, recorded in the Acts, an account of his labors and of his fearlessness amid persecutions. Addressing the Elders of Ephesus, he said: "Ye know how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God and faith in the Lord Jesus Christ. And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions await me. But none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord

Jesus, to testify the Gospel of the Grace of God. Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God."

Paul's separation from the ministers of Ephesus, on this occasion, was like the separation of Elijah from the young prophet Elisha: "They all wept sore, and fell on his neck, and kissed him, sorrowing most of all for the words he spake, that they should see his face no more.' But in that final prayer with them all, what grace, wisdom, and power he besought to rest upon them, we may infer, assuredly, from his foregoing words: "Now, brethren, I commend you to God, and to the Word of his Grace, which is able to build you up."

This great Apostle, so mighty through the Spirit toward the Gentiles, at length finished his course, and rested from his labors. The work, as yet but begun, must be committed to other laborers; and what manner of persons ought they to be who should succeed Paul? They surely ought to be like him, if not in native talents and in learning, and in gifts of miracles, yet in training, teaching, and endowments of the Holy Ghost, so as to be suitable co-laborers of the Spirit. And that this was the divine intent from the beginning is put beyond a doubt by Scripture testimony. Not, however, that there was to be a mystical transmission of powers and prerogatives by laying on of hands, constituting an apostolical succession; but that there should be fresh impartations from the Lord-that each one called to be a servant of Christ in the Gospel, should receive the necessary gifts from on high. This is implied in the injunction of Christ to all his disciples: "Pray ye, the Lord of the harvest, that he would send forth laborers into his harvest." This virtually prescribes the committing of the matter of choosing, fitting, employing and directing successive ministers and missionaries to the Lord of the harvest; this whole matter being really too vital to the success of the Gospel to be intrusted in other hands. Whatsoever instrumentalities God might see fit to use in the training of his servants, as the early precepts of godly parents, the instructions of pastors, the tuition of schools, the salutary influences of the Church, still the work is His, and the chief preparations (immeasurably so) must come from him, and are to be sought by believing prayer. In this prayer of the Church must be embraced the separating of future ambassadors of Christ from the womb, the superintending of their physical conditions, their mental development, and intellectual acquirements, the seasonable securing of their conversion, and the discipline of their souls in faith, obedience, and spirituality; also, the imparting to them of ministerial qualifications of a supernatural kind or degree, general and special—the former making them able ministers of the New Testament, and the latter fitting each for the particular work or field to be assigned to him; moreover, the renewal and increase of these gifts by repeated baptisms from the Holy Ghost during the course of the ministry, and the guidance of the labors, and the upholding of the laborers by the Indwelling Spirit, which is pledged in the promise: "Lo! I am with you always, even unto the end of the world."

The men thus gotten from the Lord by earnest prayer, would be esteemed by the Church as worthy of confidence and support; they would be regarded as God's workmen, competent and trustworthy, needing little supervision of Mission Boards. They would be men full of faith, of love, and of heavenly wisdom; therefore, fearless and strong, not ashamed of the Gospel, not daunted by opposition nor-moved by persecutions, not abashed in the presence of mercenary rulers nor confounded in the midst of cities crowded with the monuments of paganism. They would stand confessed the foremost men in heavenly gifts and graces; quite in advance of the ministry at home, as it now is, and of the Church; insomuch that it would be difficult to find in the bosom of Christendom, the men spiritually qualified to undertake the management of Foreign Missions. Whatever modifications of the present mode of conducting missions might result, it would be altogether likely to be an improvement. So whatever changes might take place in the education of youth destined for missionary service, or in the standard of qualifications, or in the number of laborers sent forth, or in the contributions of the Church for the support of missions, might confidently be expected to be for the better. And with such a vast augmentation of spiritual power, through the supernatural endowments liberally youchsafed, the results of missionary efforts must be indefinitely enlarged. Every foreign mission station would be invigorated, and every pagan stronghold would tremble; "One should chase a thousand, and two put ten thousand to flight."

REMARKS.

In closing this discourse, I would call attention to the fact, that nearly every question of moment concerning the operations of Christian Missions, depends on the amount of power and wisdom from on high that shall accompany and endue the missionaries. The questions above discussed: of heathen cities as the principal seats of evangelical operations; of the relations of Home and Foreign Missions, and of Christendom to both, and of the cities of each section to the whole field, the world; of the methods for presenting the truth to the heathen mind; of the boldness required to preach repentance without

qualification; of the degree of home superintendence necessary, and many other questions of principle and of policy, that engage the attention and divide the counsels of the friends of missions, will find their solution readily in the adequate supply of laborers, whose sufficiency, as able ministers, shall be of God. Every thing relating to the management of missions must be under the direction, not of human sagacity, but of the wisdom which cometh from above; and none but those who are liberally gifted in that heavenly grace is fit to have a voice in the counsels, or a vote in the control of this great work of God on earth.

Let me then urge with much earnestness on your hearts, my brethren, the duty of prayer for laborers of God's choosing, of his fitting, of his sending forth and superintending. The field is the same as when Paul wrought in it, the same world lying in sin, and presenting its city-seats of idol-worship; the truth is the same, the self-same sword that Paul wielded; the agency of the Holy Ghost is the same in power, the same in readiness: but where are the Pauls-the greater than Paul? Evangelization waits for men of God. The sword of the Spirit waits for a hand strong enough to grasp it, for an eye steady enough to direct its blows, for a soul strung to exploits worthy of it. Men of supernatural endowments have lived since the days of miracles. Many of the Reformers were such men, and many of the Pilgrims too. Luther was a mighty Reformer, endued of God with energy and dauntless courage; Whitfield was a preacher of apostolical zeal, trained and empowered by the Lord; Martyn was a mighty missionary, whose extraordinary genius and acquirements were eclipsed by the gifts of God's Spirit; James Brainerd Taylor was a young man, full of faith and of the Holy Ghost, whose early death deprived the Church of a minister of whom it might almost be said, he was more an angel than a man. Why are there not at this day a host of men of like heavenly endowments? Why are not the ministers at home, and the missionaries abroad, largely endued with power from on high? Why should we be skeptical concerning supernatural gifts, and essay to carry on the enlarged operations of Christian Missions, without men trained, enlightened, and energized by the Spirit of Christ? Shall we pretend that the cause now does not demand such men? Rather must we not be convinced that missions have never required more imperiously the power and wisdom that come from above? Old cities, the centres of empires of darkness, closed since the Christian era began, are now opening their gates to the Gospel. Blows may be struck in them which will be as decisive, and may be more redeeming, than those of Paul in Athens.

Obstacles, which to ordinary faith look mountainous, obstruct the progress of evangelization, and will continue to obstruct until some Zerubbabel shall be sent of God, before whom the great mountains shall become as plains. Look at our Home Missionaries; what are they now doing? Inlaying in the foundations of cities and states the elements of soundness, strength, and stability which the Gospel contributes. What manner of men, then, should they be? common men? feeble men? time-serving men? Nay! but men of holy valor, of divine wisdom, of preëminent spiritual gifts; this is God's work, and God's workmen should be employed in it. Is not God from on high calling on his people that they "pray the Lord of the harvest, that he would send laborers into his harvest"? Have we ever offered this prayer in faith, and with consideration of its import? Have we ever sounded its depths, and comprehended its breadth? Have we perceived how the sending forth of laborers is but one act in a series of acts, beginning with the separation of them from the womb, the superintending of their early and advancing education, the securing in due time of their sound conversion, the furnishing them with every requisite qualification, both natural and supernatural, the going with them into the harvest, and the working with them, and the supplying them with all needed resources? Shall we have faith to embrace all this in our prayer, and to bear this mighty suit to the throne of grace? Let the officers, members, and patrons of this Association earnestly unite in this prayer. Let every monthly concert throughout Christendom groan beneath this burthen. Let all pastors strive to inspire their people with this great desire, till every closet shall be vital and every sanctuary shall be vocal, with this supplication. Let the soliciting agents, as they visit our churches, press on the people of God, on

The Executive Committee are pointing us to the new fields that the good hand of the Lord has so signally opened before this Association, and they are calling for men and for means to occupy those fields. Do not these favoring providences, and these pressing calls, crowd us to the mercy-seat? It is the Lord's prerogative to send forth; it is our privilege to pray Him to do this. If liberality is requisite, faith is far more. If the Lord will stir up his people to pray for men of might and wisdom, he will doubtless move them to give the means

laborers into his harvest."

pious parents, on Sabbath-school teachers, on all who, from love to missions, contribute money to the cause, the importance of praying for laborers. Let the Foreign and Home Missionaries, as they send to us the Macedonian cry, accompany it with the carnest charge to the churches, "that they pray the Lord, that He would send forth

of their support. It would be a luxury to such to minister of their abundance to the needs of missionaries like Paul. They would pluck out their eyes, if need be, and give them.

The world, lying in sin and shrouded in darkness, is outspread beneath the pitying eye of God; and to His view it is one wide field, white for the harvest. To Zion has been committed the instrumentalities divinely ordained for this work, and they are perfectly adapted and entirely adequate. With God is the power to execute and the wisdom to direct, the patience to continue and the purpose to complete what has been undertaken. Let now the Church, by the utmost energy of faith grasp the whole work, and throw it into the arms of God; and then say, May we thy people, O Lord! be willing in the day of thy power; we consecrate to thee our sons and our daughters, our children, our infants; graciously accept the offering, and choose from among them the best, the most promising, and take them under thine own training, put thy spirit in their hearts, endow them with wisdom, endue them with strength, make them able ministers of the New Testament, and send them forth into thy harvest; and, Saviour, go with them, and use them to bring the heathen tribes to thy feet. Even so, Lord Jesus, come quickly!

[1856]

TENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

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TOGETHER WITH A

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Stanley, Angustus, New Britain, Conn.
Stanley, Ira, Jr., New Britain, Conn.
Stanley, James, New Britain, Conn.
Stanley, Noah, W. New Britain, Conn.
Stanton, Mrs. Sarah, West Dennis, Mass.
Starks, Amanda, Chateaugay, N. Y.
Stearns, C. H., Westminster, Mass.
Stearns, Hannah L., Charlestown, Mass.
Stebblins, Mrs. D. S., West Brockfield, Mass.
Steel, Mrs. Jane, Chillicothe, O.
Steel, Thomas B., Elizabethtown, N. J.
Steele, Rev., George M., Warren, Mass.
Steelo, James, Stoneham, Mass.
Sterling, Sylvanus, Bridgeport, Conn. Spring, Laura E., Brimfield, Mass. Sterling, Sylvanus, Bridgeport, Conn. Sterry, Rev. De Witt Clinton. Stetson, Miss Elizabeth B., Marlborough, Mass. Stetson, Dea. Jotham, Medford, Mass, Stetson, Dea. Jotham, Medford, Mass. Stetson, William, Marlborough, Mass. Stevens, Rev. Asahel A., Newton, Iowa. Stevens, Miss Philenia, Stoneham, Mass. Stewart, Mrs. Harriet, Penn Yan, N. Y. Stewart, Mrs. Jane, Bloomingburgh, O. Stillman, George, Wethersfield, Conn. Stone, Jon. Washington, Oakbam, Mass. Stone, Hon. Washington, Oakbam, Mass. Stone, Rov. W. B., West Brookfield, Mass. Stowell Rev. Abilah, Gardner, Mass. Stowell, Rev. Abijah, Gardner, Mass. Stranahan, Mrs. Anns, Litchfield, O. Streeter, Rev. S. W., Henrietta, N. Y. Strieby, Rev. Michael E., Syracuso, N. V. Strieby, Rev. Michael E., Syracuse, N. Strieby, Ellon S., Syracuse, N. Y. Strong, Dea. Abner, Leo, Iowa. Strong, Butler N., Xenia, O. Strough, Rev. Joseph, Cohocton, N. Y. Sturges Mrs. Mary M., Mansfield, O. Sturges, Rev. A. A., Micronesia, Sumner, Mrs. Mary, Oberlin, O. Tatt, Ira, Kingaville, O. N. M. Taft, Lewis, Fitzwilliam, N. H. Talcott, Henry, New Hartford, Conn. Tanner, Edmund P., Canfield, O. Tapley, Nathan, North Danvers, Mass Tapley, Nathan, North Danvers, Mass.
Tappan, Mrs. Sarab J., Brooklyn, N. York.
Taylor, John, Chelsea, Mass.
Taylor, Mrs. Hannah T., Francistown, N. H.
Taylor, Mrs. Lucinda B., Francistown, N. H.
Taylor, Rev. Lathrop, Francistown, N. H.
Taylor, Rev. Lathrop, Francistown, N. H.
Taylor, Nathan, Pittsfield O.
Taylor, Zophar, Harvard, Mass.
Terel, Mrs. Electa, Plymouth, Ill.
**Tefft, Rev. J. Cutler, Mendi Mission.
Terry, Rev. J. Gutler, Mendi Mission.
Terry, Rev. James P., South Weymouth, Mass.
Terry, Rev. Parshall, Unionville, O.
Tahlimer, Henry B., Brooklyn, N. Y. Terry, Rev. Parshall, Unionville, O. Thahlimer, Henry B., Brooklyn, N. Y. Thomas, Rev. O. A., Middletown, Wis. Thome, Rev. James A., Ohlo City, O. Thome, Mrs. Ann A., Ohlo City, O. Thomes, Mrs. Ann A., Ohlo City, O. Thompson, Arba U., Swainsville, N. Y. Thompson, Rev. Aaron, Manchester, O. Thompson, Charity, Jersey, O. Thompson, Mrs. Elizabeth, Southboro, Mass. Thompson, Mrs. Elizabeth, Southboro, Mass. Thompson, Rev. J. C., Washington, Pa.
Thompson, John, Augusta, N. Y.
Thompson, Rev. Leander W., Amesbury, Mass. Thompson, Mrs. Ann A., West Amesbury, Mass. Thompson, Rev. Loren, Jamaica Mission.
Thompson, Mrs. Nanoy M., Jamaica Mission.
Thompson, Theodore T., Knox Corners, N. Y.
Thompson, William, Jersey, O. Thorp, Curtis, Binghamton, N. Y. Thrall, Rev. Samuel R., Tremont, Ill. Thrail, Rev. Bamuel R., Tremont, III. Thrasher, Mary Ann, Stafford, Conn. Thurston, Brown, Portland, Me. Thurston, Levi S., West Brookfield, Mass. Thurston, Rev. David, Brown's Corner, Me.

Thurston, Mrs. Prudence, Brown's Corner, Me. Thurston, Rev. Stephen, Searsport, Mo. Tobin, John, Newark, N. J. Todd, Rev. David, Providence, Ill. Todd, Rev. David, Providence, Ill. Todd, Rev. John, Gaston, Iowa. Todd, Res. Samuel, East Berkshire, Vf. Todd, Mrs. Martha A., Gaston, Iowa. Todd, Rev. William, Polo, Ill. Tompkins, John B., Paris Hill, N. Y. Toops, Rebecea A., D. Torrey, Mrs. Mehitabel, Chatham Center, O. Torrey, Rev. David, Delhi, N. Y. Torrey, Mrs. Mehitabel, Chatham Center, O. Torrey, Ziba, Abington, Mass. Torry, Rev. Charles W., East Cleveland, O. Townsend, Rev. Ebenezer G., Syracuse, N. Y. Tracy, Jessiah, Mansfield, O. Trask, Rev. George, Fitchburgh, Mass. Track, Lev. Joshua T., Holliton, Mass. Tucker, Lyman, North Brookfield, Mass. Tucker, Lyman, Canden, Rev. Josha W., Or. Barrington, Mass. Pumer, Rev. Josha W., Or. Barrington, Mass. Pumer, Rev. Asa, Dommark, Iowa. Pumer, Rev. Asa, Dommark, Iowa. Pumer, Rev. Josha W., Or. Barrington, Mass. Pumer, Rev. Josha W., Or. Barrington, Mass. Pumer, Rev. Josha W., Or. Barrington, Mass. Tuttle, Leveritt, Torringford, Com. Tuttle, Thomas, Clinton Corners, Wis.
Tyler, Caleb G., Georgetown, Mass.
Underwood, Rev. Almon, Newark, N. J.
Underwood, Mrs. Elizabeth S., Newark, N. J. Underwood, H. Beman, Newark, N. J. Underwood, Henrietta P., Newark, N. J. Underwood, Miss Rhoda, Newark, N. J. Underwood, Des. Sydney, Harwich, Mass. Underwood, Des. Sydney, Harwich, Mass. Upham, Zenas H., Windham, Vt. Upson, Miss Sarah Ann, Jamalea Mission. Van Alstine, Rev. N., West Sand Lake, N. Y. Vandike, Rev. S. A. Winchester, O. Van Houten, Rev. Henry, Boonton, N. J. Van Valkenburg, Mrs. Lydla, South Egremont, Mass. Mass.
Van Wagner, Rev. James M., Wakeman, O. Venning, Rev. Charles B., Jamalea Mission. Viall, Mrs. Elizabeth F., Jerseyville, Ill. Wakefield, Rev. William, Madison, O. Wakeman, Rev. Joel, Almond, N. Y. Wates, Samuel, Sen., Windham, O. Waldo, Rev. Le. F., Kewanee, Ill. Waldo, Mrs. Lucy E., Kewanee, Ill. Walker, Mrs. Hannah A., North Brookfield, Mass. Walker, Mrs. Hannah A., North Brookfield, Mass. Mass. Mass. Mass.

Walker, Mrs. Catherine, Mansfield, O.
Walker, Freeman, North Brookfield, Mass.
Walker, Horace D. East Abington, Mass.
Walker, Rev. James B., Mansfield, O.
Walker, Mrs. R. H., Mansfield, O.
Walker, Dea. Lyman, Townsend, Vt.
*Ward, Rev. Horatio G., Lyndon, Ill.
*Ward, Rev. Horatio G., Lyndon, Ill.
*Ward, Rev. Horatio G., Lyndon, Ill.
*Ward, Rev. Horatio G., Lyndon, Ill. Ward, Jonathan, Birmingham, O. Ward, Langdon Storer, Boston, Mass. Ward, Langdon Storer, Boston, Mass.
Ward, Miss Mary A., Newton Center, Mass.
Ward, Rev. Samuel R., Torento, Canada West.
Warner, Charles A., Chicago, Ill.
Warner, Svander S., Chicago, Ill.
Warner, Julia A., Chicago, Ill.
Warner, Meldon, Pitcher, N. Y.
Warner, Mrs. Lucy C., Pitcher, N. Y.
Warner, Mrs. Lucy C., Pitcher, N. Y.
Warner, Step. H. S. Fericho, Ill.
Warner, Seth, East Hampton, Mass.
Warner, Mrs. Almira, Grafton, Mass. Warren, Mrs. Almira, Grafton, Mass. Warren, Mrs. Horatio, Westborough, Mass. Warren, Rev. Israel P., Plymouth Hollow, Conn. Conn.
Warren, Rev. Waters, East Berkshire, Vt.
Washburn, Dea. Ichabod, Worcester, Mass.
Waterbu y, Lewis, Polo, Ill.
Waterman, Mrs. Almeda, Annsville, N. Y.
Waterman, Daniel, Taberg, N. Y.
Water, Rev. John, Southfield, Mich.
Waters, Lucy Burbank, Millbury, Mass.

Waters, Tyler, Millbury, Mass.
Watson, Mrs. Ellzabeth H. Woburn, Mass.
Watson, Harvey, Torringford, Conn.
Watson, Milo, Harwinton, Conn.
Way, Mrs. Ann Amella, Newark, N. J.
Way, Rev. Palmer M., Newark, N. J.
Woaver, Philip, Bangor, Me.
Webb, Walter, West-Meriden, Conn.
Warder, Lawrence Springfield, N. Y. Weber, Lawrence, Springfield, N. Y. Webster, Rev. J. C., Hopkinton, Mass. Webster, Mrs. Susan A., North Brookfield, Webster, William, Sennet, N. Y. Weed, Ebenezer, Darlen, Conn. Wellington, Rev. H., St. Johnsbury Center, Wellington, Mrs. H. L., St. Johnsbury Center, Vt. Welsh, Rev. Rawson B., Oswego, N. Y. Welsh, Rev. Rawson B., Oswego, N. Y. Wels, Dea. Daniel, Bloomfield, Me. *Wells, Rev. Elias, Sandwich, Mass. Wells, Mrs. Mary S., Mansfield, O. Wort, Rev. David, Henry, Ill. Wort, Rev. David, Henry, Ill.

West, Jesse, Tabor, Iowa.

Wheeler, Dea. Elanson H., Charlotte, Vt.

Wheeler, Dea. Elanson H., Charlotte, Vt.

Wheeler, Eric C., Milford, N. H.

Wheelock, Mrs. L. P., Cambridge, Vt.

Whipple, Rev. George, Belleville, N. J.

Whipple, Rev. George, Belleville, N. J.

Whipple, Rev. J. N., Brunswick, O.

Whipple, Henry E., Hillsdale, Mich.

Whipple, Samuel L., Jacksonville, Ill.

Whitcomb, Mrs. Harriet L., Stoneham. Nass.

Whitcomb, Reuben, Harvard, Mass.

Whitcomb, Mrs. Merey, Harvard, Mass.

Whitcomb, Mrs. Merey, Harvard, Mass. Whitcomb, Reuben, Jr., Harvard, Mass. Whitcomb, Mrs. Mercy, Harvard, Mass. Whitcomb, Mrs. Abby F., Harvard, Mass. Whitcomb, Rev. W. C., Stoneham, Mass. White, Mrs. Betsey, Woburn, Mass. White, Charles, Worcester, Mass. White, Charles S., Woburn, Mass. White, Charles S., Woburn, Mass. White, George H., Shelburne Falls, Mass. White, Rev. Jeane C., Oroth Abington, Mass. White, Rev. James C., Cleveland, O. White, Dea, John Actor, Mass. White, Dea. John, Acton, Mass.
White, Samuel C., Worcester, Mass.
White, Thomas A., Bangor, Me.
White, William Angustus, New Road, N. Y.
Whitford, Mrs. Bethiah, Woburn, Mass. Whitford, Hiram, Woburn, Mass. Whitbam, Mrs. Elizabeth, West Alexander, Pa Whitham, Mrs. Elizabeth, West Alexander, Pa. Whitham, George D., West Alexander, Pa. Whitham, Rev. Joseph E., West Alexander, Pa. Whitham, Rev. Joseph E., West Alexander, Pa. Whitham, Rev. Jo. D., Westfield, Pa. Whitmore, Mrs. Cynthis A., Becket, Mass. Whiting, Daniel N., Erookfield, Mass. Whiting, Daniel N., Erookfield, Mass. Whitney, Abigail G., Strongaville, O. Whitney, Frederic, Westminster, Mass. Whitney, Dea. Jubil, Strongaville, O. Whiton, Channeey, Westford, Conn. Whiton, Mrs. Mary Elizabeth, Boston, Mass. Whiton, James Morris, Jr., Boston, Mass. Whiton, James M., Boston, Mass. Whitton, James M., Boston, Mass. Whitton, Granes M., Boston, Mass. Whitton, Fer. Politip, Hyndesville N. Y.

Wieting, Rev. Philip, Hyndesville N. Y. Wieting, Mrs. Philip, Hyndesville, N. Y.

Wilcox, Joel, Sandisfield, Mass.
Wilcox, Bev. Philo B., East Bridgewater, Mass.
Wilder, Luchida E., Hanover, Mass.
Wilder, Roy. M. Hale, Salem, Mass.
Willard, Hon, John D., Troy, N. Y.
Willard, Mrs. Laura, Troy, N. Y.
Willard, Henry, Troy, N. Y.
Willard, Clarence, Troy, N. Y.
Willard, Clarence, Troy, N. Y.
Willard, East Hartford, Conn.
Williams, Austin F., Farmington, Conn.
Williams, Mrs. Hariette W., Burfalo, N. Y.
Williams, Mrs. Hariette W., Burfalo, N. Y.
Williams, Mrs. Jeanette C., Farmington, Conn. Williams, Anna Maria, Farmington, Conn. Williams, Miss Catherine D., Farmington, Conn. Williams, George Austin, East Hartford, Conn. Williams, George Austin, East Hartford, Cor Williams, George, Areade, N. Y. Williams, Rev. J. M., Farmington, Ill. Williams, Rev. Wolcott B., Charlotte, Mich. Willison, Michael, West Bloomfield, N. Y. Williston, Mrs. Ceclia, Northampton, Mass. Wills, Mrs. Charlotte L., Washington, Pa. Wilson, Alexander, Francistown, N. H. Wilson, Alexander, Francistown, N. H.
Wilson, Rev. Hiram, St. Catharlines, C. W.
Wilson, John, Knowlesville, N. Y.
Wilson, Mrs. J. Adeline, West Union, O.
Wilson, Dea. Samuel, Harwinton, Coun.
Wilson, Dames, Francistown, N. H.
Wilson, Mrs. S. H.
Wilson, Mrs. Mary B., Chicago, Ill.
Wilson, John, Dover, O.
Wilson, Ev. Levi B., Windham, O.
Wilson, Samuel, North Danvers, Mass.
Winchester, Melan T., Austinburg, O.
Winn, Francis, Grafton, Mass.
Winslow, Rev. Horace, New Britain, Conn. Winslow, Rev. Horace, New Britain, Conn. Wiswell, Rev. Luther, Windham, Maine.
Witherby, Rufus L., Grafton, Mass. Witherby, Rufus L., Grafton, Mass.
Witherby, Dea. Thomas H., Millbury, Mass.
Witter, Rev. Dexter, Benton, O.
Wolcott, Rev. Samuel, Providence, R. I.
Wolcott, Rev. Seth T., Jamaica Mission.
Wolcott, Mrs. Mary J. C., Jamaica Mission.
Wood, Den. Aaron, Westminster, Mass.
Wood, Abijah, Westborough, Mass.
Wood, Mrs. Hannah, Westborough Mass. Wood, Franklin, Monticello, Min. Ter. Wood, Benjamin F., Westminster, Mass. Wood, William W., Brasher Falls, N. Y. Woodruff, Edward Payson, Strykersville, N.Y. woodward, Austin, Franklin, Mass Woodward, Austin, Franklin, Mass Woodward, Rev. J. B., Westford, V. Woodward, Mrs. Mary, Cazenovia, N. Y. Work, Alanson, Hardord, Conb. Wright, Mrs. Ann W., Westfield, Pa. Wright, Rev. Edward, West Haven, Cons. Wright, Rev. Edward, West Haven, Conn. Wright, Mrs. F. P., Walnut Hills, O. Wright, Ira B., South Hadley, Mass. Wright, John M., Canton, Ill. Wright, Des. Lyman, Toulon, Ill. Wright, Pes. S. G., Toulon, Ill. Wright, William E., North Brookfield, Mass. Wright, Rev. S. and B. D. D., Philadelphia, Pa. Pa. Pa.

Young, George L., Chelsea, Mass. Zug Samuel, Detroit, Mich.

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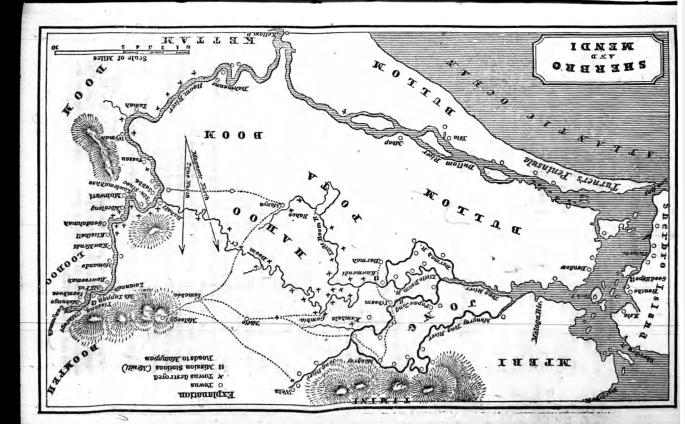
TREASURER'S REPORT.

TREASURER'S REPORT FOR 1855-'6.

| RECEIPTS. | | EXPENDITURES. | 0.52 |
|--|---|---|--|
| Cash on hand 1st September, 1856, Balance for which the Association is now in debt, | \$3,852 74 For Mer 3,489 85 4,774 40 40 Cog 2,576 90 83 6,582 71 8,280 85 6,698 81 4,468 67 4,468 67 4,468 67 67 67 67 67 67 67 67 67 67 67 67 67 | ne Missions, including Illinois Home Missionary Association 48), 48), 401 Mission, 481 Mission, 482 Mission, 483 Mission, 484 Mission, 485 Mission, 486 Mission, 487 Mission, 487 Mission, 488 Mission, | \$15,429 4
9,614 4
4,955 2
2,495 2
2,187 1
2,752 1
231 2,752 1
78 4
8,889 754 6
86 8
66 8
66 8
4,96 5
5,496 8 |
| | 00,101 90 | LEWIS TAPPAN, Treasurer. | 400,101 |

WE hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending 81st August-1856, with the vonchers, and find the same to be correct, leaving a balance against the Association, after paying all liabilities to that date, of four thousand four hundred and sixty-three dollars and sixty-seven cents.

JAMES O. BENNETT, Auditors.



MINUTES

OF THE

TENTH ANNUAL MEETING.

The Association met in the Presbyterian Church, Fulton, Oswego Co., N. Y., September 24th, at 2 o'clock, P. M. In the absence of the President, Rev. J. B. Walker, of Ohio, was called to the chair. Rev. Josiah Brewer, of Connecticut, and Rev. T. A. Weed, of Mexico, N. Y., were chosen Recording Secretaries, pro tem.

Prayer was offered up by Rev. E. Lord, of Fulton.

t The following Committees were appointed by the Chairman:

Business Committee.—Rev. E. Strieby, of Syracuse, N. Y.; C. G. Case, Fulton, N. Y.; Rev. Henry Cowles, of Ohio; Rev. W. W. Patton, of Connecticut, and Lewis Tappan, of New York.

Nominating Committee.—A. Leomis, Fulton, N. Y.; Rev. E. N. Bafflett, of Michigan; Rev. J. B. Cleveland, of Mass.; Rev. A. M. Richardson, of Ohio, and Rev. George Thompson, from Africa.

The Treasurer of the Association, L. Tappan, read his Report of Receipts and Expenditures, which was referred to an Auditing Committee, consisting of J. O. Bennett and Anthony Lane, of New York, and ordered to be published with the Annual Report.

The Secretary for the Foreign Department presented an abstract of the Annual Report of that department. The Association then united in singing Heber's Missionary Hymn, after which the Secretary for the Home Department read extracts from the Annual Report of his department.

A proposed amendment to the Constitution, and certain requests for the relinquishment of legacies, were referred to the Business Committee.

WEDNESDAY EVENING.

THE ANNUAL SERMON before the Association was preached by Rev. W. W. Patton, of Hartford, Conn., from Matthew v. 14: Christians the light of the world. He was assisted in the religious exercises of the occasion by Rev. Mr. Lord and Rev. Mr. Walker.

THURSDAY MORNING.

The Association met at 8 o'clock for prayer and conference; Rev. Fayette Shepherd presiding. At 9 o'clock the meeting was called to order for business. The Corresponding Secretary for the Foreign Department read some extracts from the concluding part of the Report, whereupon, on motion of Rev. Mr. Bartlett, it was

Resolved, That the propriety of preparing and publishing a Tract, on the subject of Polygamy, embracing the substance of the matter relative to that subject, contained in the Annual Report, be referred to the Executive Committee of the Association.

The Business Committee reported, recommending an Amendment to the 4th Article of the Constitution, by inserting after the word September, the words October or November, so as to read as follows:

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers, and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

This amendment, having been submitted to the Executive Committee, and published in the official call for the meeting, was unanimously adopted.

The following resolutions, reported by the Business Committee, were read and adopted, viz.:

Whereas, An application has been made to the Association, by the Executor of the last Will and Testament of R. J. Roys, deceased, for a relinquishment of a legacy, on the ground that the legal construction of the Will is not agreeable to the intentions of the testator.

Resolved. That the application be referred to the Executive Committee, with full power to act in the premises, and in case they see fit, to authorize the Treasurer to execute such relinquishment in any form and manner they deem proper, and to affix the seal of the Association thereto.

Whereas, The late R. G. Williams, of Brooklyn, N. Y., bequeathed to the several religious and benevolent societies certain sums of money, and among them to this Association a legacy of thirty-five hundred dollars; and whereas, some of the immediate heirs have memorialized said legatees to relinquish for their benefit said legacies, on the alleged ground that, owing to the insufficiency of the assets to pay all the legacies, and the omission of a clause which the testator directed to be inserted in his Will, some of the relatives will be greatly injured, if the property is distributed agreeably to the provisions of the Will, therefore.

Resolved, That said application be referred to the Executive Committee, with full power to make such relinquishment, or any compromise that they may deem equitable and just.

On motion of Mr. L. TAPPAN, it was

Resolved, That the thanks of the Association be presented to Rev. W. W. Patton, for the discourse delivered by him before the Association, and that a copy be requested for publication.

The Annual Report was ordered to be printed under the direction of the Executive Committee.

The Business Committee also reported a series of resolutions.

Those numbered 1, 2, 3, 4, 5 and 6, were discussed and adopted, as follows:

1. Resolved, That, inasmuch as Christianity is itself a missionary enterprise, it is incumbent upon all the disciples of Christ to be the friends and supporters of missions as a test of discipleship; and the sincerity and devotedness of their Christian character are to be measured by their prayerful activity and pecuniary offerings, according as the Lord has prospered them.

- 2. Resolved. That, according to the rule thus laid down, the churches in our land have but too slight an appreciation of the requirements and privileges of the Gospel, or of the last command of the Great Head of the Church, and need to be aroused from their stuper by the faithful inculcation of truth, accompanied by the influences of the Holy Spirit.
- 3. Resolved, That the examples of fidelity to the cause of the Redeemer, in this degenerate age, on the part of those who lay their bodies upon His altar as willing sacrifices, consecrating to Him their property, their time and their influence, should call forth our gratitude to God, and inspire us with hope that the germ of piety in the Church will yet strike deeper root, and spring up and bear fruit to the praise of His great and holy name.
- 4. Resolved, That while the Association recognizes the hand of God in the afflictive strokes of His providence, as disciplinary and monitory in their intent and influence, we feel abundant cause of gratitude for the manifestations of the Divine favor in all the success with which the Society has been favored in its receipts, in the success of its schools, in revivals of religion, and in its prospects of enlarged usefulness.
- 5. Resolved, That the response recently given to the appeal for a Special Offering for the discharge of the pecuniary obligations of the Association, and for the supply of its Missionaries, affords gratifying proof of the strong hold its principles have taken upon the hearts of many friends of the cause, and furnishes gratifying evidence that they will not suffer the missions to languish for want of timely and generous aid.
- 6. Resolved, That we urgently solicit the prayers and contributions of all the friends of the Redeemer, and especially of those who receive our monthly journal, the '** AMERICAN MISSIONARY,' for the support and increase of our Home and Foreign Missions, for the more extensive circulation and usefulness of the paper, and for the success of the efforts now making to obtain the practical recognition by Christians of every denomination, of the great reformatory principles upon which the American Missionary Association was founded, and has been prosecuted.

During the discussion of the 7th, the meeting was adjourned for the morning.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was celebrated by the members of the Association, and Christians present. Rev. Henry Cowles made the opening address, and officiated in the distribution of the bread. Rev. E. Strieby followed in an address, and in the distribution of the cup.

The Association was then again called to order, for the transaction of business, and the 7th resolution was further discussed and adopted. The 8th, 9th, 10th and 11th resolutions were then read, discussed and adopted, as follows:

- 7. Resolved, That while we bow with resignation to the Divine will in the removal by death of three of our Missionaries during the past year, and deeply sympathize with those, at Home and in Foreign lands, who have been called to suffer from sickness, bereavement, or other calamities, especially with those in the Slave states and in Kansas, who have been subjected to ruffian violence, we gratefully recognize the hand of the Almighty in preserving the lives and health, and continuing the usefulness, of so large a number, and we commend them to His continued protection and guidance.
- 8. Resolved, That we mourn over the criminal apathy so extensively prevailing in the American churches in respect to the wickedness of slaveholding, the encroachments of the slave-power, the wrongs of our free and enslaved brethren, and the impending ruin denounced by the great Ruler of nations upon people that contemn His authority, disregard His warnings, and trample upon the rights of their fellow-men; and that we fervently pray that the professed followers of Christ may be reclaimed from their backslidings, and the Church and the country, by their sincere repentance and thorough reformation, be saved from the retributive justice of the God of the oppressed.

9. Resolved, That the present eventful crisis, when life, liberty and all that is dear to the friends of civil and religious freedom are put in jeopardy by crafty and unprincipled men, under the sanction of an unscrupulous administration of government, for the purpose of sustaining and extending human bondage, demands of every true friend of his country, and every disciple of Christ, unceasing watchfulness and prayer, increased liberality, and more strenuous exertions for the extirpation of slavery, and that the reins of government may be committed to honest, unselfish and Christian men.

10. Resolved, That it is the duty of religious men to free themselves from all participation in the sin and orline of American slavery, in their business and ecclesisation as well as political relations, and not suffer the religious and benevolent societies of the country to stand aloof from the great question of the age, or be in complicity with the stupendous system of iniquity that threatens the peace, welfare and salvation of the Church and the nation.

11. Resolved, That it is the duty and privilege of Christians to be systematic and constant in their contributions to the treasury of the Lord, laying by and giving, as He prospers them, such a portion of their property and gains as they are willing to have recorded in God's book of remembrance, choosing rather to be their own executors than endanger the welfare of their children for time and eternity, by bequeathing large portions of their property to them; and that we remind professors of the religion of Him who though he was rich for our sakes became poor, that it hath been said, "If any man have not the spirit of Christ he is none of his."

The Committee on Nominations reported, and the following officers were elected.

For President.

Hon. LAWRENCE BRAINERD, Vermont.

Vice-Presidents.

Rev. DAVID THURSTON, Maine, Rev. S. E. CORNISH, New York, F. D. PARISH, Esq., Ohio, J. P. Williston, Esq., Massachusetts, Prof. C. D. Cleveland, Penn., Rev. Jonathan Blanchard, Ill.

Corresponding Secretary for the Foreign Department.

Rev. George Whipple, New York.

Corresponding Secretary for the Home Department.

Rev. S. S. Jocelyn, New York.

Recording Secretary.

Rev. Henry Belden, New York.

Treasurer.

LEWIS TAPPAN, Esq., New York.

Executive Committee.

ARTHUR TAPPAN, New York,
HENRY H. GARNET, New York,
THOMAS RITTER, New York,
WILLIAM E. WHITING, New York,
HENRY BELDEN, New York,
D. M. GRAHAM, New York,

W. T. Dawley, New York,
A. N. Freeman, New York,
J. O. Bennett, New York,
George H. White, New York,
William B. Brown New Jersey,
Josiah Brewer, Connecticut.

Ex-Officio Members of the Executive Committee. GEORGE WHIPPLE. S. S. JOCELYN,

L. TAPPAN.

THURSDAY EVENING.

The meeting was opened with reading of the Scriptures, and prayer, by Rev. Dr. Willis, of Toronto, Canada West. The Treasurer and Secretaries made brief statements relative to their several departments. Rev. A. M. Richardson, of Ohio, late of the Jamaica Mission, made an address relative to that Mission, and Rev. Mr. Thompson, relative to the African Mission.

The following resolutions were then read and adopted:

Resolved, That the magnitude of the work providentially committed to the American Missionary Association—sending the Gospel to the emancipated in the British West Indies—establishing a mission in Western Africa—sustaining a missionary in the Sandwich Islands and in Siam—sending the Word of Life to the ancient Copts of Egypt—endeavoring to make the waste places in our own land ancient Copts of Egypt—endeavoring to make the waste places in our own land rejoice in view of a preached Gospel—penetrating the slave States and building up churches consecrated to Freedom as well as to Christ—deputing devoted missionaries to accompany the ploneers of Kansas—carrying civilization and Christianity to the Indians at the far West—furnishing the Bible to slaves who can read the blessed volume—giving the Gospel to the fugitives from slavery in Canada read the blessed volume—giving the cospet to the right-vest form havery in canada—and in all appropriate ways acting out the great principle of the Redeemer, that as the field is the world, so his disciples should go into all the world and preach the Gospel to every creature—powerfully calls upon Christians in all parts of the country, of every name and denomination, to come up to the help of the Lord, that by prayer, contributions and personal effort, they may be co-workers with Him in the conversion of the world.

Resolved, That the thanks of the American Missionary Association be presented to the Pastor and Trustees of this church for the use of the church edifice ; to the Choir for their appropriate and excellent services; and to the inhabitants of this village for their hospitable entertainment of the members and friends of the

The Association then adjourned, to meet next year, at the call of the Executive Committee.

IF M. Claration film Year of the address Research Consections:

TENTH ANNUAL REPORT.

Assembled at our tenth annual meeting, at a time when every department of our country, social, ecclesiastical and political, from one extremity to the other, is agitated as it never before has been by evils growing out of "man's inhumanity to man," his disregard of the second great commandment, the early friends of the American Missionary Association need not be reminded of the principles adopted at its organization. Apprehending that they saw in some quarters a disposition to accommodate the demands of God's law to the selfish and wicked institutions of men, to pass by unrebuked popular and legalized offences, and to receive into the Church men guilty of manifest violations of the great law of love, when they had been sanctioned by long usage, or the forms of law, or governmental approval, they declared not only the abstract truth, that "Christianity wages an uncompromising warfare against all forms of sin, public as well as private; sins sustained, authorized, legalized, and even required and enjoined by civil rulers, as well as sins forbidden and punished by them :" but also as a practical application of it, that "ministers of the Gospel, Christians and Christian churches, should themselves abstain from and reprove in others the one class of these sins as fully as the other; making no distinction between them in their teachings, their examples, their terms of church membership, or their administration of church discipline."

They declared it to be a perversion of Christian institutions, to receive into the churches without "fruits meet for repentance." the oppressive ruler, the polygamist, or the slave-master refusing to break the "bonds of the slave;" and that "the practice of receiving such habitual and determined transgressors into the churches, under the idea that they were converted, while refusing to abandon their cherished and darling sins," was a glaring departure from the principles and usages of evangelical Christians.

and tended to foster the grossest delusions.

The sin of slaveholding was alluded to, not because it was thought to be the only, or even the greatest, enormity with which the missionary of the cross would have to contend, in his effort to bring this lost world to Christ, but because it reared its giant form right before us, and more than any other one transgression, threw its baleful shadow over all the American

Church, giving to a small portion of our community power over one-eighth of the population, "to deprive them of the entire earnings of their labor;" to reduce them to the necessity of UNIVERSAL CONCUBINAGE, by denying to them the civil rights of marriagebreaking up the dearest relations of life, and encouraging univer-SAL PROSTITUTION; to deprive them of the means and opportunities of moral and intellectual culture-in many States making it a high penal offence to teach them to read even the word of God; to set up between parents and their children an authority higher than the law of God-breaking up the authority of the father over his own offspring, and, at pleasure, separating the mother at a returnless distance from her child-thus abrogating the clearest laws of nature; outraging all decency and justice in its practical operation; involving a violation of every command of the decalogue, and bringing upon our nation, and our churches consenting thereto, the displeasure and the frown of the most high God.

From our present point of observation, when our nation seems about to be given up to the chastisement of its own iniquities, we cannot but look back with profound regret that every ecclesiastical, benevolent and religious organization had not seen that slaveholding was in its very nature an offence-a violation of God's law, and that they did not cleanse themselves from all connection with it. If we might not thus have been saved—as we think we should—from the terrible visitations that now afflict our nation, the Church at least would have had clean hands relative to it, and could have, with hope, grayed for the speedy removal of these judgments, and the establishment of the truth. That these reflections are not unsuited to the present occasion is the more manifest, that now, in a territory of the United States, one at least of our missionaries is a prisoner in the hands of ruthless men, clothed with the power of our National Executive, and another, after witnessing the slaughter of two of his kinsmen, was driven from his flock and his home, and others still are in danger of a like fate, because they will not, as teachers of Christ's religion, in compliance with the requisition of civil rulers, lower its standard, compromise its claims, and cease to unfold its doctrines, declare its precepts and prohibitions, and insist upon its

During the year just closed, eight missionary laborers have joined the missions to which they were severally designated, and four are now under appointment. Although the income of the Association has been somewhat less than in the previous year, it will be seen, by the Treasurer's Report, that its indebtedness has been considerably reduced, being now less than \$4,500 00. The number of life members has been increased 309, and is now 1,696.

SUMMARY OF FOREIGN MISSIONS.

| The v | whole r | number | of m | ission | s is | | 4 | | | | | | | | 1 | 7 |
|-------|---------|----------|-------|--------|------|-------|------|-------|------|------|------|------|-------|------|-----|----|
| 7. | • | - 66 | of st | ations | and | out | -sta | tions | | | 7 | | | . 1 | | 29 |
| | 1000 | 46 | of or | daine | d mi | ssion | arie | B. 01 | wh | om | two | are | physi | cian | s | 17 |
| The 1 | numbe | r of ass | istan | t miss | iona | ries | sen | t fro | m th | is e | coun | try, | of wl | nom | two | |
| | | sicians | | 1110 | 1/1 | 3.0 | N To | 161 | 10F | 211 | | 70 | . 100 | 200 | | 47 |

The number of native assistants is

The whole number of missionaries and assistant missionaries, including those under appointment, is

The number of churches connected with our foreign missions is

18

The number of colporteurs is

98

The number of colporteurs is

MENDI MISSION, WEST AFRICA.

WEST AFRICA-THREE STATIONS.

Missionaries.—Rev. J. S. Broors, Rev. D. J. Lee, M. D., D. W. Burton, Mrs. Lee, M. D., Mrs. Burton, Mrs. Tefft, Miss Hannah More, and Miss Sarah J. McIntosh.

In our last Annual Report of the condition of this Mission, it was stated that the number of missionaries then connected with it was entirely inadequate to meet the pressing wants of the field, and that they were earnestly appealing for additional help. They were distressed by their inability to comply with the entreaties of the people, and were mortified by the reproaches they endured for not having regularly preached the Gospel, or opened Mission Stations in towns to which they had given encouragement that they would do so. They assured the Committee that many more missionaries could find open fields of labor, and full employment in that region, if the right kind of men and the necessary means could be furnished. Every pious heart will be afflicted on learning that, by a series of distressing events, the number of missionaries there has been greatly reduced, and that they are more than ever unable to preach the Gospel, and establish Christian institutions in numerous places to which they would be cordially welcomed.

A reinforcement, consisting of Dr. and Mrs. Lee, and Miss S. J. McIntosh, sailed from New York for this Mission, September 29th, 1855, and arrived in Africa November 21st; but before their arrival, the number of missionaries connected with our Mission had been diminished, by the death of Rev. J. C. Tefft and Mrs. Susan Brooks, and the return of Dr. and Mrs. Cole (formerly Miss Aldrich) to the United States. The more recent return of Mrs. Flickinger (formerly Miss Wolsey,) Mr. and Mrs. Burton, Mr. Thompson, and Miss More, leaves Mr. Brooks, Dr. and Mrs. Lee, Mrs. Tefft, and Miss McIntosh, the only American missionaries at present at the Mission. Mrs. Flickinger expects to return to Africa with her husband, Rev. D. Flickinger, of the United Brethren's Board of Missions. Mr. Thompson may be constrained to remain in this country, on account of the continued feeble health of Mrs. Thompson. He joined the Mission in the spring of 1848; but she has been able to be with him there but a small part of one year. Mr. and Mrs. Burton first sailed for Africa, Dec. 25th. 1855. Mrs. Burton returned the following autumn, to accompany Mrs. Thompson, then in ill health, and sailed again for the Mission, January 3, 1855. Her health there has been good. Mr. Burton's health has been such that he has been able to perform

a great amount of labor, until a short time before his return.

He was then so ill that Dr. Lee and others advised him to leave Africa immediately, and come to the United States. It is expected that Mr. and Mrs. B. will return to the Mission this fall. Miss More embarked for the Mission January, 15, 1851. Although she has suffered from the effects of the climate, her labors were continued, with but slight interruptions, until about the time of her return here. She has been connected with the Mission five and a half years. This is her first return to America; although the rules of the Association, like those of most other societies having missions in Africa, allow of missionaries returning after a residence there of three years.

Mrs. Brooks, (Susan Teall,) who died at the Mission-house, Good Hope Station, September 30, 1855, had, before going to Africa, been for a number of years a missionary among the fugitives in Canada, and become deeply interested in the welfare of the colored race. She joined the Mendi Mission in March, 1855, and was soon after united in marriage with Rev. J. S. Brooks, to whom she had been under an engagement previous to her appointment. She labored a few months at Good Hope Station, and then went with her husband to the Boom Falls, and took the charge of the girls of the school and the mission family. She was the first white woman that had ever visited the Boom and Boompey countries. Up to that time woman was regarded as but the slave of man, and all the efforts of our misionary to inculcate the true theory of woman's position effected but little; example was necessary. Her piety, meekness, and unyielding Christian principle, owere more potent than any amount of oral instruction. To do some good every day she continually labored for, and those who knew her best are confident that she accomplished this purpose in no small degree.

Mr. Tefft first sailed for Africa December 9, 1850. He died at Kaw Mendi, October 16, 1855. During the intervening time, he was permitted to perform much labor in that field, and to rejoice in its apparent success. Some of those who have there joined themselves to the Church of God, ascribe their conversion to his agency, under the influences of the Holy Spirit, and, we doubt not, will ultimately be gathered with Him before the throne of the Lamb. In his last sickness he felt that the Saviour was near to Him, and said, that death never before looked so like a friend. "He died," wrote his wife, "in the triumphs of faith."

Kaw-Mendi Station.

At the commencement of the year under review, the church at this station numbered seventy-two members, and the school had eighty scholars. Mr. Thompson, the pastor of the church, subsequently reported, that four of the school-boys were baptized, and received into the church the first Sabbath in January, and that five more new members (three adults and two school-boys) were baptized, and received to the communion the first Sabbath in March.

The following extract is taken from a communication of Mr. Thompson, giving an outline of the ordinary routine at this station:

"At 6½ o'clock the school comes together for morning prayers, (now conducted by one of the large boys.) after which study and recitation are the order till 10 o'clock. From 10 to 11 there is an intermission, when the children and workmen breakfast—the large bell is rung at 11, to call them to work and school again. School continues till 2 o'clock, when the boys go to their respective work, and the girls to sewing, till 4 and after. Wednesdays, the boys and girls' classes for religious improvement meet immediately after school—there are 4 classes and some 40 or more children. Thursday, P. M., there is a female prayer and sewing meeting in the chapel. Saturday, I teach singing, from 11 to 12 o'clock in the chapel. Sabbath morning the children are studying their Sunday-school lessons. At 0½ the first bell rings, as a warning for all to get ready for meeting, and at 10½ it rings again, and children and people, in various garbs, are seen focking to the house of God. I preach, through an interpreter, to an audience varying from 150 to 200 persons. The old interpreter is very often so affected by the truth, that he chokes, weeps, and sometimes 'breaks down.' After sermon he generally leads in prayer, in Mendi, with many tears, and a heart overflowing with love to sinners. 'Strangers,' who hear the Gospel for the first time, are present nearly every Sabbath.

"At 1 P. M., our Sabbath-school meets, consisting of 12 classes, 9 of which are taught by our older boys and girls. After the lessons, I catechise the whole school on the lesson, make remarks, &c., all occupying from 1 to 1½ hours. After school many come to recite from 10 to 15 verses each, which they have learned in the Testament, in addition to the regular lesson, and which cannot be heard in school for want of time. In this way some have recited nearly all the Gospels and part of Acts. At 3 P. M., I generally preach in the town, in the open air, where are some old people who cannot get to the chapel; if I cannot go, the sisters meet and have a prayer meeting. At 5 I have preached much at willow over by ... It the oversity of the sisters were the state of the sisters were the state of the sisters meet and have a prayer meeting.

a village near by. In the evening I preach again.

"The first Monday evening in each month is monthly concert, when from \$7 to \$9 are contributed with willing hearts, 'to help the Mission.' On other Monday nights, I meet inquirers in the Mission House, while the children have a prayer meeting, and the interpreter and others conduct a meeting in the town. Tuesday evening, meeting in the chapel and in the town—women's class after meeting. Wednesday evening, general prayer meeting, and one in town. Thursday evening, lecture; Friday evening, meeting in chapel and town; Saturday evening, meeting in chapel and men's class after meeting, and Sabbath-school teachers' meeting. After the meetings are family prayers; our manner is for each one to repeat a verse or more of Scripture, which they have learned; (and their selections are very interesting and instructive;) then we all sing and join in prayer.

"During the day we are variously occupied in the school, about the house, waiting on visitors, buying rice, oil, fish, &c., (brought by natives,) overseeing and directing workmen, paying them, keeping-the mission accounts, giving out clothing to children, writing letters, &c., &c.; besides judging minny little and great palavers, (for the missionary here has to act as a judge among all who are gathered about him. They all call him Father, and his word ends their palavers,) and the many things which cannot be described, but which try and take up the missionary's time."

In last year's Report, it was said that the site of this station was selected not because of any peculiar advantages it was supposed to possess, but because the country was engaged in war when the Mission was established, and this was the only place that could be obtained, which promised facilities for getting into the interior, towards the Mendi country, for which the first missionaries had started. The continued prevalence of wars for a long time confined the labors of our missionary to that locality, and made it the principal station of the Mission, giving it a comparative importance above that which its natural advantages

would have secured for it. Some of the Mission had always regarded the location as unfavorable for the health of the missionaries, and had suggested the expediency of the ultimate removal of the station : but the interests involved there were so great, that a vote of the Mission recommending it was never adopted till December last. At a mission meeting, held on the 5th of that month, a resolution was introduced, contemplating such changes as would reduce the station to the form of an out-station. This, it is said, was assented to by every member of the Mission. In January, Mr. Thompson resigned his position at Kaw-Mendi, in view of visiting some parts of the coast, and returning to the United States; and in February, in view of the weakened condition of the Mission, and their consequent inability to carry on all the stations, and the necessity of making immediate provision for the approaching rainy season, the changes contemplated in the resolution above referred to were effected; the school was reduced, and the station was placed under the care of two native assistants, one of whom was a minister, to whom was given the immediate charge of the church.*

In a letter written a few weeks after the passage of the above resolution, Dr. Lee stated that, after a vacation of two weeks, during which the children had all been allowed to go home, the school had recommenced with forty-five scholars, under the care of two native teachers from Freetown. He said that many inducements had been laid before the children to prevent their return, but that none whom the Mission desired to return had remained away; that the missionaries regard the school as being a nucleus of great good to Africa, and more interesting and promising than ever before. He closed his letter by reiterating the cry for more missionaries. He says: "We need more missionaries to 'come over and help us.' We are fearful that the amount of cares, which we must necessarily bear, will soon break up our small number, and consign some of them to the tomb, even at the most healthy

stations. We need help."

Boom Fall Station, (Mo-Tappan.)

This station is located on high land, near the Falls on the Boom river, and is surrounded by a large number of small towns, under the care of different chiefs, who express an earnest desire to have missions established in their territories. It is under the immediate charge of Mr. Brooks, who has, however, been providentially detained from personal labor there, during a considerable portion of the year just closed. At the commencement of that period, the brightest hopes were felt relative to the prosperity of the station. Mrs. Brooks had just joined her husband, after having, as was supposed, acclimated at Good Hope; and, for the first time, the

advantages of a full Christian family circle were enjoyed there. The scholars were favored with the tender care and the pious example and instruction of one who made it her chief happiness to recommend to them the religion of her blessed Redeemer. The influence was salutary; and Mr. Brooks says: "The children, charmed with the new arrangement, readily and quietly entered upon the duties of their new relations, and acted their part with much credit to themselves. During this period the school at Mo-Bungo was re-opened, and new schools were started in the neighboring towns, Sumbwea and Mo-Fogi. Each of these furnished an opening for preaching the Gospel on the Sabbath." The early death of Mrs. Brooks, and the subsequent necessary absence of Mr. Brooks, cast a dark shadow over these pleasing prospects, and disturbed the operations of the station.

The trials of our missionary were aggravated by the immediate prospect of an extensive and devastating war all around him.

Concerning this he wrote:

"The fact is as evident as that this people are heathen, that we shall be bitterly tried by war before many years roll round. The same state of things, in most respects, now exists, which has existed and desolated this country time and again, until there are no traditions of former generations whose relics of idolatry are found scattered over the earth. And what is worse, this state of things must continue until the Gospel has done its work for the people. There is no other salvation for this country but by means of continued missionary effort. These truths are no less true and dear to my heart now, than when they led me to determine to risk all upon them, and open this station, while the death-notes of the war-horn, and the report of guns fell heavily on my ear, and in the distance was seen the curling smoke of the sacked and burning villages. I cling to them still as the hope of Africa, and I believe God will sustain efforts entered into, and continued under this conviction, though the civil arm of other powers withhold its protection."

In another place Mr. Brooks names the several parties who are making preparations for the war, and then adds:

"But from our experience in the wars of this country, may we not expect God's protection, his grace and mercy? He has defended us heretofore, and will he not do so again, if we trust him? It would be an easy matter to defend ourselves; with our castle-house a few strong-hearted men could protect themselves against any warring party. But how much wiser and easier to trust God and keep the conscience clean? May the Lord help us."

Again, after the death of his wife, Mr. Brooks wrote:

"Aside from the war question, I feel more confident of success, than at any other time in the short history of our Boom Station. The Lord hath blessed, and doth still bless. The field is widening; we are obliged to occupy more ground, to do more, have more schools, preach more, and visit more, every week that we occupy the Boom station. It seems we have no power to hold back. O, that we could have help. By the grace of God, peace shall reign on this river."

The church at this station, Mr. Brooks says, is small but interesting. At the date of his last letters, he was detained at Good Hope; and Boom-Falls station was under the immediate care of Mr. Bennet, (the husband of one of the girls taken captive in the Amistad), who has been at the Mission more than six years, and two "excellent and faithful young men" trained at the Mission.

Schools.—The schools at Mo-Tappan, Sumbwea, Mo-Bungo, Mo-Fogi and Mo-Kadja, (near Mo-Bwavi,) five in number, are under

Letters since received from some members of the Mission assign as an additional reason for these resolutions, and the changes effected in carrying them out, that the Mission House at Kaw-Mendi could not, with prudence, be occupied during the approaching rainy season, without very extensive repairs, involving great expense, and nearly as much alteration in the building as has been made in it.

the care of native teachers and the general superintendence of Mr. Brooks. At Mo-Tappan there were sixteen scholars. At Sumbwea, in opening a school and establishing religious meetings, Mr. Brooks says:

"We were happily seconded in our efforts, and rather unexpectedly to us, we met with a very warm welcome. The chief Yemana, after getting the consent of his people, threw open his own house for the school, and called all the little ones of his family to 'learn book.' In a few days the school numbered 17. It now numbers 19, and the prospect is that we shall soon have more. So interested is the old chief in this matter, that he has sent abroad to other members of his family, and his associate chiefs, to invite them to send their children to his school. He often takes his seat with the pupils, and says with them his A B C's, until he is now able to read some little words of two or three letters. The children are also highly interested. A few days since the teacher was unable to get to the school, when the children, unwilling to lose their day, assembled in their school-room, and elected one of their number to be teacher pro tem., and went through their lessons. Often the teacher meets them reviewing the lessons they have been over. They are also learning to sing, which pleases them much.

"Connected with the school we have preaching on the Sabbath, and public prayers daily. The meetings are unusually full and interesting. The Chief has commanded that the trading be suspended during the Sabbath, and most efficiently sustains his commands; so that in Sumbweathere is no selling or buying on the Lord's day. He is prepared to go further, and stop all work on the Sabbath, for the school and meetings."

The school at Mo-Bungo numbers sixteen. The meeting there is sustained, with some promise of good. At the other two places the number of pupils is less than at Mo-Tappan.

The slave trade, notwithstanding its partial suppression along the coast, is still the great desolating curse of Africa. The vigorous efforts made by the British Consul to suppress it, were, for a time, greatly hindered by the opposition of interested parties at Sierra Leone, and the slave factories at some of the interior towns near the Boom-Falls station were in active operation, and producing much suffering and woe. At a later date, we learn that the wishes of the Consul have been more respected, and that he has obtained assistance that will make his efforts effective. It seems, however, to be Mr. Brooks' opinion, that its entire suppression cannot be effected, until slavery itself is abolished in all civilized communities, or all Africa becomes Christianized. "For money," he says, "the people of Africa seem prepared to do anything but labor honestly; and while the slave trade continues, there will be no lack of causes for outrage and war. While it exists, habits of industry cannot be formed. Honest trade and gain by small quantities will be too wearisome for the aspiring native, and he will much rather set a snare for the weak, and catch and sell him for forty bars at once. The clank of chains mingles with the drum and song every night in some of the towns near me, that rest under a heavy load of sighs and groans from the stranger and captive."

The following extracts, from one of Mr. Brooks' letters, reveal a phase of heathen character not hitherto well understood by the friends and supporters of Christian missions, and may guard them against the indulgence of too bright hopes, based only on the readiness of the African to welcome the messenger of Christ, do many things, and hear him gladly; and, at the same time, prevent them from expecting too much from those of them who are

really converted to God. The first idea which the African receives of the Christian religion, and one which it is exceedingly difficult to correct is, Mr. Brooks says.

"A new system of greegree worship; and as they see that we have more fine things, more 'money,' as they call our necessaries and comforts of life, they conclude that our greegrees are more potent than theirs, and our devils wiser; but no idea of purity is connected with their notions of religion. They pray, but for what? They speak of their desire to be like us, to hold 'God palaver,' &c.; but what does such language in their mouths mean? Their prayers (until they are instructed) are such as they make to their wood and stone, to the bugabug, the devil, the tree, or their country fashion. They pray for wives, for slaves, for rade, for success in war, to be kept from witchcraft, to be helped by spirits and devils to hide their works in darkness, to be kept from palaver, from serpents, crocodiles, sickness and death; and they call upon God, in connection with the earth, the reputed wife of their chief deity, and their idols. They pray, but they know not what they do. To me the asked act is of no moment—I must know the motive, the hope accompanying their prayer. Boys connected with our schools have lately declared to their associates, that we had a great devil in America, on whom we were dependent for our fine things. If their heathen confidence in greegrees is transferred to our Bible, prayer and confession, we have strong grounds to fear and tremble for the issue. This is the case among a great many professors of religion, of early heathen education, with whom I am acquainted.

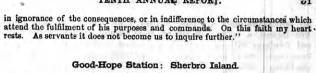
"We are not to look for freedom from all the influences of heathenism in our converts, I grant, but we should not overlook them, or shut our eyes to the blending of heathenism and its superstitions with the outward forms of true religion. We must inquire into the motives of men. Their exterior, especially in this country, where deception and hypocrisy are esteemed virtues, is no reliable index to what men are—it simply shows which way the wind blows. 9 O Some of our professed converts do understand and know the way of life, but others are full of darkness and superstition. These things are to be expected. Early education will not soon quit its hold on the mind. It does not do so in America—why should we expect different results here? Men form a wrong opinion of the effects of our labors, the purity of our converts, &c., in the same way that they suppose missionaries to be better, more holy, and nearer heaven than others. On these false opinions arise many false hopes and expectations which must necessarily be disappointed."

And again he says:

"If we expect ignorant heathens to be at once made to understand the doctrines of the New Testament, so as to live consistent Christian lives in as short a time as would be reasonable in America, we show ourselves as ignorant of human nature, and the working of Divine Grace in the heart of the ignorant, as are the heathen of God and his works. I am not surprised at the ignorance and vices of our converts. I am only surprised that any could regard them in the light of consistent, intelligent Christians. Our best members of the Church deserve more charity, and less censure for gross departures from virtue, than the ignorant in our American Churches deserve, when slightly turning from the life of a Christian."

To guard against the idea, that these views of the heathen character, and their knowledge of the halting progress of some of their most hopeful converts, lead the missionaries to hopeless discouragement, he adds:

"I am as confident, as hopeful, as interested, as before I left America. As sure as God liveth, so sure shall Christ reign till all enemies in Africa, as well as other parts of the world, be put under his feet. What I see in the field has never been the ground of my hope. My feet stand on a stronger rock—my hope for the salvation of Africa rests on the promises of God's word, a single word of which shall not pass unfulfilled. The discouragements or encouragements weigh but slightly in this matter, if God be for us. If God hath purposed to save the heathen; if he has said, 'Go unto all the world,' he has not done so



The principal charge of this station, during the year past, hasrested on Mr. Burton. He has not been set apart to the ministry. and the station has been without the regular services of an ordained missionary. The mission buildings at Good-Hope, a wood engraving of which is here given, are now nearly finished. The preparation of them has thrown a great burden upon the missionary in charge, from the impossibility of obtaining suitable workmen, to whom the work could be entrusted, without constant supervision. The physical labors of our missionaries in Africa are considerably increased, from the entire absence of any circulating medium among the natives. The whole business of the country is carried on by a system of barter, hence our missionaries are under the necessity of keeping constantly on hand a supply of goods such as the people will take of them in exchange for labor, or for whatever necessary articles may best be obtained there. This burden falls heaviest on the missionaries in charge of Good-Hope station, through which all missionary supplies must be sent from this country, or from Sierre Leone, and is increased by the want of any public conveyance, and the consequent necessity of keeping a supply of boats, and employing boatmen to communicate either with the other stations, or with Freetown, where vessels from this country usually land.

At the commencement of the year, Dr. Cole and Miss Aldrich (now Mrs. Cole) were associated with Mr. and Mrs. Burton at this station; Miss Aldrich having the principal charge of the school, consisting then of twenty scholars. Dr. and Mrs. Cole left Good-Hope on their return to the United States early in October last; and Mr. Burton, after a severe and dangerous illness, was advised by Dr. Lee to make a visit to the United States without delay, as apparently the only means of saving his life. He accordingly sailed from Freetown, accompanied by Mrs. Burton, in May last, and arrived here in June, with health somewhat im-

proved.

The latest intelligence from this station is from a letter from Mr. Brooks, dated at Good-Hope, June 30: He says: "At this station, four or five children have been received into the school lately, so that the family now numbers twenty-four, twelve of whom are boys and twelve girls—an interesting and very promising group of children. A school has been opened in the Factory, numbering seventeen pupils. Mrs. Tefft first collected this school; it is now in the care of an excellent native teacher."

No church has yet been formed at this station; but Mr. Brooks writes, that they hope soon to form one. An ordained missionary is greatly needed at Good-Hope; and the Executive Committee would rejoice if they could send out one early this fall. The position of the station is, in the opinion of all our missionaries,



SHERBRO ISLAND. GOOD HOPE STATION,

arly opposite the mouth the year, under the sup twenty-four children. completed gitude west from London, on the Sherbro ggs, represented above, have been complete to accommodate the

an important one. It has, within easy access, on the Sherbro Island, a large number of small towns, to which the Gospel minister will be cordially welcomed, and where respectable congregations of natives may be gathered every Sabbath, to hear the Gospel message. The providence of God seems to have thrown upon this Association and its friends the responsibility of giving to them the glad tidings of salvation, through a crucified Redeemer. Are there not to be found among us men prepared of the Lord, who will joyfully hasten to their aid, and others who will as cheerfully give liberally of their means in furtherance of the work?

TENTH ANNUAL REPORT.

What has hitherto been said of the importance and promises of the missionary field in Africa, might here be repeated and enforced.

This brief view of the present condition of our African Mission cannot fail to produce a painful conviction of the utter inadequacy of our present Mission to accomplish more than the smallest fraction of what they are striving to do. At the three principal stations, and five out-stations, which they were constrained to enter upon, when they were stronger in numbers, and almost daily expecting further increase, there are but two male missionaries and three females, who have gone out from this country, assisted by a few converted natives, when there ought to be at each station an ordained missionary and a male assistant, together with suitable female assistants, to supply the wants of the present Mission, to say nothing of the twice twenty towns near them, spoken of by our missionaries, where the missionary of the cross would be gladly welcomed and listened to, and a morsel of food given him in return for his message. Will not every friend of missions earnestly unite in praying the Lord of the harvest to thrust forth laborers into his harvest?

The cry of our brethren and sisters in Africa for more help has continued, and still continues; they ask for help to enable them suitably to man and efficiently operate the stations already occupied; for help to fill the places of those who have fallen in death, or been compelled to return to this country; for help to save themselves from being crushed by excessive care and toil; for help to enable them to fulfil the command of Christ, and preach the Gospel to the world around them, providentially opened to receive it; for help to enable them to save Christianity from the reproaches of those who know its theory, and witness the tardiness of those who should be first to fulfil its commands; and their appeals become more and more distressing, as the assurance increases, that the number of missionaries, at first too feeble for what they had undertaken, was being diminished, while the importance of the work was being magnified, and the demand for it largely increased. They plead for help for their own sakes, in behalf of and in the name of the multitudes of that continent; in the name and for the sake of that Redeemer, whose cause they seek to promote, and whose commands they are endeavoring to fulfil. It is, under God, for American Christians to respond to these pleas.

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| BRAINERD Missionaries, Rev. H. B. Hall, Mrs. Hall. Teachers, Mr. A. B. Halls, Mrs. Halls. |
|---|
| ELIOT |
| UNION(Embracing Hermitage and Chesterfield.) Missionaries, Rev. C. B. VES-
NING, Mrs. VENNING. Teacher, Miss MARY J. MCGRAINE. |
| OBERLIN Missionary, Rev. C. C. Starbuck. Teachers, Mr. Thaddaus Hoppin, Mrs. |
| PROVIDENCE Teacher, Miss SARAH A. UPSON. |
| BRANDON HILL. , This Station will be supplied for the present by the Missionaries resident at the other Stations. |
| RICHMOND Missionaries, Rev. S. T. Wolcott, Mrs. Wolcott. Teacher, Miss MARY DRAN. |
| GOOD HOPE At the latest dates the school at this place was vacant. Miss STUART, an |

Of the missionaries under appointment for this mission, at our last annual meeting, Rev. Mr. Starbuck and Miss McGraine sailed from New York for Jamaica, Nov. 21, 1855. Miss Stuart, it is expected, will join the mission this fall. Mr. and Mrs. Moffat, who had been teachers at the Brainerd Station, and who returned to the United States on account of the failure of Mrs. Moffat's health, we regret to say, have, from the same cause, felt constrained to request a release from their connection with the mission. Their request has been granted. Since Mr. Moffat's return to the United States, he has aided the mission by making collections for the Richmond Estate.

The Jamaica mission has suffered embarrassment during a part of the year from the want of both men and means. Applications for appropriations to enable the mission to make much needed repairs in the buildings of the mission, were made to the Executive Committee some months before the condition of the treasury enabled the Committee to grant them. In June last, nine hundred dollars were voted to the mission for these purposes.

Up to the time of Mr. Starbuck's arrival in Jamaica, the Brainerd church, the largest one in the mission, was without a pastor, or stated supply, and dissensions and disorders crept into it. After his arrival, Mr. Starbuck acted as a stated supply for the church till April, when they passed a vote requesting that he should become their pastor, and appointed a committee to communicate with the mission relative to it. In the opinion of the mission, the interests of the Brainerd church and station required that the pastor in charge of them should be a married man; they accordingly, by a unanimous vote, recommended to that church to give Mr. Hall, then having charge of the Providence Station, a call, and encouraged them to hope he would accept of it. This was subsequently done by a unanimous vote, and Mr. Hall removed from Providence to Brainerd, the last of April.

A letter from him, dated May 29, said : "We have been very cordially received by the people here. There are prayer meetings Tuesday evenings, in six different neighborhoods. We have visited most of them, and have started in time to see many of the people in the neighborhood before meeting. There are generally

about thirty persons at each of these meetings. We find a wide, I think a promising field, which we must work assiduously to cultivate."

Mr. Starbuck is at present at Oberlin. He will preach at Oberlin, Providence, and Brandon Hill. He says, "I like preaching to the people very much, and find it not at all hard to make myself understood. I have always studied simplicity, and find the good of it now. However much or little good I may do the people, I am sensible of reaping the highest good myself from my work; and as the effect of it is continually to increase my solicitude for their good. I trust the Lord will not leave my labor fruitless."

At the regular meeting of the executive committee in July, the following preamble and resolution were passed:

Whereas, our missionary in Jamaica, Rev. S. T. Wolcott, has been, and now is ngaged in the purchase of an estate, called the Richmond Estate, on that island, with the view of establishing a school of a more elevated character than any at present existing at the mission stations, and of re-selling the land in small parcels, at reasonable prices, to the emancipated inhalitants; and, whereas, the treasurer of this Association is acting as the agent of the trustees of said estate, and receiving moneys from the friends of emancipation and the elevation

of the colored race in this country, in aid of the above plan—

Resolved, That the moneys already contributed, and such as may be hereafter contributed, to the Richmond Estate, be credited on the books of the Association to said estate, and acknowledged in the American Missionary; that the same be paid to the trustees as wanted; and that certificates of life-membership be issued to contributors of \$30 and upwards, if the same is requested by any of them.

In the August number of the Missionary, the following communication was published:

RICHMOND ESTATE, JAMAICA.

Our readers will perceive in the list of receipts on another, page that a few hundred dollars have been acknowledged under the above head. It will doubtless be interesting to all the friends of the Jamaica mission to be informed of the use to which the money has been put. About a year and a half since, the missionaries were offered an estate consisting of upwards of a thousand agree of land, for which, with the buildings thereon, the sum of twenty-five hundred dollars was required. It was thought that an excellent opportunity offered of securing this valuable property for the two following purposes: 1. The establishment of an Industrial School, in which could be educated a promising class of young men and women as teachers and assistants in the missionary schools: and 2. The sale of a considerable portion of the land to the emancipated people, in small lots of five to ten acres, at a small profit, and thus gathering a colony of freeholders upon the premises, whose families should be within the reach of educational and religious privileges.

Mr. Wolcott, one of the missionaries, became the purchaser of the property, and has associated with him, as trustees, two gentlemen who have long been residents on the island, one of them a merchant and the other a lawyer. The American Missionary Association has no responsibility respecting the property,

American Missionary Association has no responsibility respecting the property, although the treasurer acts as agent of the trustees.

Two or three of the Missionaries, being in this country, made applications for aid in different places, to enable Mr. Wolcott to pay for the property. They met with gratifying success, and had it been possible for them to continue their efforts, the whole sum would, it is believed, ere this have been raised.

The property has been divided into 500 shares of five dollars each, redeemable when the estate (reserving the buildings, and such portion of the land as may be necessary shall have been sold.

be necessary) shall have been sold. Several persons have purchased and paid for shares, while other persons have chosen to make donations in aid of the plan. Together, rather more than half the requisite sum has been secured.

Should any friends of the emancipated, on reading this statement, be inclined to make investments in this noble scheme of usefulness, or make donations, they can address the undersigned, who will, on receiving the money, transmit receipts or certificates of stock, as the case may be. On the completion of this purchase, and the reimbursement of those who aid it, the trustees propose to purchase other estates for similar purposes. In order that those interested may understand the great importance of the enterprise, the following facts are sub-

1. The results of emancipation in Jamaica, though highly advantageous to the emancipated, have not been attended with all the benefits that might have ensued. The British Government liberally compensated the slaveholders, but made no allowance to the emancipated, who had to struggle as well as they could. Justice required that part of the bounty should have been expended in supplying education, agricultural implements, and small lots on reasonable terms, to the freedmen.

2. It has been the settled policy of large landlords in Jamaica to keep the soil, as much as possible, in their own hands. They have refused to sell it in small quantities to the emancipated. Thousands of acres have consequently been lying waste and yielding the owners no profit, yet they have stubbornly persisted in holding the land back from those who would be glad to purchase it at 18 or 20 dollars an acre. The majority of the colored people are thus compelled to work at day labor on the estates, or rent land at four or five dollars an acre per annum. In this way a spirit of servility and dependence, hostile to a free and healthful development of character, is fostered, and the degrading influence of

slavery perpetuated.

3. Richmond Estate, with its numerous buildings, in the hands of one nonresident proprietor, was formerly worth some fifty thousand dollars, as a sugar estate, and in a few years, under free cultivation, might be worth as much, or more, in the hands of 150 families of free laborers.

4. It is important to have a school different from the station schools connected with the mission; one for the education of promising youth, with a view to their being teachers and missionaries. They will need a different training from that afforded the majority of young persons who attend the missionary, schools. They need to be educated physically as well as intellectually and morally; they need to be taught the mechanic arts, to be impressed with the dignity of labor, and the importance of self-exertion and self-dependence.

5. The locality of Richmond Estate renders it peculiarly favorable for the purposes stated. It is convenient of access, the surrounding district is populous, the soil is fertile and well watered, the climate is salubrious, and the scenery delightful. Abundance of employment, both agricultural and mechanical, could be furnished to all the pupils, with a small outlay of expense. There is an excellent water privilege on the property; the buildings, including the sugar works, are large and substantial, and in a tolerable state of repair; there are 200 to 300 acres of arable land lying upon the banks of the river, well fenced, and a portion of it still under cultivation.

6. There is a fine plantation adjoining, (but less eligibly situated,) containing 18,00 acres, that is offered at the same price, viz., \$2,500. Should the purchase of the Richmond Estate succeed, as is expected, other properties might be purchased for similar purposes, and thus the beneficial plan proceed until the island becomes what nature has intended it, a flourishing abode for free and independent tillers of the soil.

It will doubtless occur to many, who read this statement, that the plan not only invites the co-operation of those who can give or loan small sums, but solicits the attention of benevolent persons whose means allow them to purchase one of these estates as a charitable investment, appoint an agent, and sell the land to the emancipated for cash in small parcels. The cost of such an investment might be returned in a few years with interest, and the person who had made the investment have the satisfaction of knowing that a vast deal of good had been done without loss.

LEWIS TAPPAN, Agent for the Trustees.

Seven hundred dollars of the appropriation made by the Committee for repairs of buildings were to be applied to this station. In their application for this aid, the Mission wrote:-

"If we continue this station, it is indispensable that we have a teacher, a place for him to live, a school-room, and room to accommodate a limited number of advanced scholars. The building upon which we propose to operate, and to turn to some good account at last, is the old 'still-house.' It is built of hewn stone, 92 feet long and 35 feet wide. The walls are 2 feet thick, and 12 feet high above the foundations."

With repairs, they expect to make it answer an admirable pur-

pose for a mission building.

The statistical account of the schools and the churches, which we learn has been sent by the mission, has not been received. The brethren of the mission have from time to time acknowledged the presence of the Holy Spirit among them, and repeated applications for admission to their churches, but the reported results of the year's labors have failed to reach us, owing, as we suppose, to the lack of mail facilities.

There are eight stations and out-stations in the mission, and

the same number of churches.

The following extract from an article prepared by four of our missionaries in Jamaica, shows that they regard the imported Africans as in some respects more hopeful subjects for missionary labor than those who have been born and reared amidst the debasing influences of West India slavery. A comparison of the reports received from our missionaries laboring in Africa, in Jamaica, and among the fugitives in Canada, long ago forced on us the conviction that, of these three classes of Africans, or their descendants, the most hopeful were those who in their own land had least contact with the whites; and the most difficult those who had suffered most in slavery, or who had gained their liberty by flight:

"We would first remark that our solourn here has made our hatred of slavery more, not less intense. We do not think slavery was abolished too soon ; we sometimes fear it may have been abolished too late. And here we cannot but remark on the inconsistency of those who denounce slavery as poisoning the fountains of manhood and virtue, yet are dissatisfied if its bare removal fails to regenerate a land; who listen eagerly to exaggerated and bombastic panegyrics on emancipation, that can only be believed by forgetting every principle of human nature, but have no care for the candid and simple narratives of those who have studied to know the people truly, that they might fit their efforts to their real condition. But we wish to know how a horde of heathen barbarians, plunged for several generations into an even deeper darkness of a compulsory heathenism, are likely, when set free, to be anything else than a depraved and sensual multitude? Were it otherwise, how could slavery be justly asailed as destroying both body and soul? But a residence here has shown us that it does both. Emancipation was then a noble measure—a noble and beneficent one. But the removal of a pestilential miasm does not always remove the disease which it has generated. The latter may still prey upon its victim, and bring it to the grave. And that, we think, illustrates the state of Jamaica. The heathen Africans brought here had the vices of heathens. But we have many of them still, and we see in many a simplicity of character, a docility of temper, and susceptibility of conscience, which do not appear in their children and grandchildren. If slavery then has caused even heathenism to degenerate, who that knows the self-propagating power of evil will expect that process of degeneracy to be arrested by the merely negative measure of emancipation? Emancipation dispersed the miasm; but to remove the disease, more positive measures must be applied. What are these? do you ask. Nothing more than what have blessed our own country-faithful preachers, abundance of Christian teachers, and an example given by those to whom the people look up, of honoring labor and

practising economy. If we are anxious for Jamaica, it is because we fear that the agencies for evil are more numerous and powerful than the agencies for good. On a liberal estimate we cannot make out that more than a third of the peoplehear the true Gospel. The rest do not neglect religion, they are only too religious. Native chapels swarm among the hills, in which ignorant preachers may delude the people with a vain show of religion, while indulging them in every abomination. Moreover, these societies have within them a system of clanship that makes them almost as impregnable as the forts of Sebastopol, and like thoseonly to be carried one by one. They hem us in on every side, and not only keep-their members from our influence, but their children too. Swarms of youth are growing up in ignorance, not of books only, but of every good and holy influence. The government, which deriving its inspiration from England, seems to have the good of the colony sincerely at heart, has proposed plans of universal instruction. Its benevolent purposes have thus far been thwarted, but we hope that they will finally prevail.

"As to the last-mentioned means of good, the honoring of labor and the promotion of economy, we ask you to conceive Virginia twenty years after emancipation. Would the pride of hereditary laziness, think you, so soon be broken, or scorn have ceased to be cast on labor and the laborer? The best counter-check to this is the system of small freeholds, which seems likely to become the prevailing one, and promises to be the best basis of that temporal good and of those moral virtues which spring from independent and self-respecting industry. If this be secured, we may well spare that glitter of false prosperity, that once, like the paint on a sepulchre, beautified outwardly what within was full of dead men's bones, and all uncleanliness. Such, hastily and imperfectly portrayed, are some of our causes of fear, and some of our grounds of hope. We confess that in our apprehension the former outnumber the latter. Yet the evil, though appalling, is not inveterate, and the agencies for good, if inadequate, are not scanty, and may be much increased. We shall strive, God helping us, to do our part. We ask your prayers and your interests that, while occupied with thoughts of extending the Gospel into every land, you may not overlook this goodly isle at your door, nor your old associates who are laboring here."

OJIBUE MISSION-MINNESOTA TERRITORY.

Stations .- RED LAKE, CASS LAKE, LAKE WINNIPEG and St. JOSEPHY.

Missionaries.—Rev. S. G. WRIGHT, Rev. A. BARNARD, Rev. S. BLANCHARD, JOSEPH R. FISHER, DAVID B, SPENCER, E. W. CARVER, ROBERT LAPPERTY, BENJ. F. ODELL, MYS. WRIGHT, MYS. BARNARD, MYS. BLANCHARD, MYS. FISHER, MYS. SPENCER, MYS. CARVER, MYS. LAPPERTY, MYS. ODELL and MISS STRONG.

The causes that led to the suspension of the missionary operations at St. Josephs were stated in our last report. The hostilities between the Sioux Indians and the Ojibues still continue, and as this station is so located as to be particularly exposed in the strifes between these bands, it has not been thought safe for our missionaries to remain there. Mr. Barnard has not, therefore, returned to that station. Mrs. Barnard has been sick during the greater part of the year, and they have not joined either of the other stations. While thus providentially prevented from laboring in connection with the mission, Mr. Barnard has sustained himself, without drawing upon the funds of the Association. He is at present at Belle Prairie, Min. Ter.

Mr. Spencer, who, at the date of our last report, did not expect to return to the mission, has had his appointment renewed, and is now at the Cass Lake station. Mr. and Mrs. Odell and Miss Strong have joined the mission during the year; and Mr. and Mrs. Blanchard have felt constrained to retire from the mission, and return to the States, in consequence of the continued ill health

of Mrs. Blanchard.

Some of the friends of this mission, who have contributed funds for the support and education of Indian children at the mission school, have been disappointed that scholars have not been selected as beneficiaries of their liberality. The delay that has occurred has been as painful to the missionaries as to the donors. Early in the year, Mr. Wright wrote from Red Lake, hoping that they would soon be able to satisfy the reasonable expectations of all who had contributed for this purpose. He said:

"We have had it in our minds for three years past to erect suitable buildings to accommodate some twenty-five or thirty children; but before this could be done, it was necessary to build a saw-mill. To do this, has cost us an immense amount of labor and time. It is at length completed, and does a good business. We are now getting out timber for the dwelling-house, school-house and meeting-house, which we wish to erect, and we hope to have all completed within one year from this time; but 't will cost us a year of severe labor.

"We hope the people will not be discouraged and withhold their assistance, for that will break up the whole work. Please give the public the facts in the case. We shall take the children just as soon as we have a place to put

them."

The mission have been again disappointed, and the year has been to them one of severe trial; first, from the scarcity of food in all that part of the country, afterwards from the unreasonable demands of the Indians. Just at the commencement of winter they wrote—

"Our stock of food is less than half the usual quantity; the worms entirely destroyed the crop of corn we depended upon. The Indians raised but very little, for the same reason. They have taken, however, a good supply of fish, but they go fast where there is no other food. We have no money with which to purchase and transport flour from St. Paul, and if the friends do not or cannot supply this necessity, why, we must live by faith, if we live at all. It is a dark point in our labors here to have to begin a long dreary winter, with a family of nearly thirty, with so small a quantity of food; but we feel that the Lord will provide, if it is for the best on the wholer

"If nothing is done, we shall be obliged to kill all our cows, to prevent starvation. The station at Cass Lake is no better supplied. How sweet it is at such times to leave all in the hands of Him whose is the 'Earth and the fullness thereof!' How can He let His people suffer any more than is for their good, while His love for them is infinite, His resources so boundless!"

Supplies were sent them in season to prevent the suffering with

which they were threatened,

The progress of the mission buildings was soon after arrested. What had been done by our missionaries for the temporal welfare of the Indians seemed to encourage them to make new and larger demands upon the mission.

The opposition of the Indians at Red Lake, arising from the refusal of the mission to comply with these demands, became so great, that, by the advice of the executive committee, Mr. Bardwell, formerly a missionary among them, and of late years an agent of the Association, made a visit to the Ojibue country, to endeavor to settle the existing difficulties. The following extracts are from his report:—

"As you are already aware, the brethren at Red Lake have had a great deal of trouble with those Indians. I think this has mostly grown out of a bad beginning of the mission at that place. That station was commenced by a missionary of

the A. B. C. F., fourteen years since. He bought the privilege of going there to serve the Indians, and of locating their lands. He promised to plough for them all the new ground they would clear off, assist them in building houses, furnish them a certain amount of lumber, supply them with medicines, and give clothing to a certain number of old and infirm people every year. The missionaries of the A. M. A. went to Red Lake, and labored in connection with this brother while he remained there, and when he left assumed his responsibilities, and endeavored to carry out his plans. In doing so, they have really made themselves slaves to the Indians, and have expended much of their time and strength in doing secular labor for them.

"There are two parties among the Indians at Red Lake: The party in power have been but little benefited spiritually by the mission. All the converts have been from the other party, and are mostly located near the mission. The dominant party have always been jealous, lest the other party should receive more favors from the mission than themselves, and consequently have been the more exacting. The chief has been somewhat disposed to favor the mission, but has always been overruled by his 'party;' and in order to maintain his popularity must take sides with them. When it was determined to build a mill, this class raised many objections to it, and to satisfy all, it was agreed that the mission should give them fifty nets, for the privilege of building the mill and taking what lumber they wanted to use. It seems that the chief, in order to satisfy his party the more effectually, gave them to understand that the mill would belong to them, and that the missionsries would grant them many additional favors.

"Our missionaries commenced last winter to get out some timber for some new buildings, but the Indians soon forbade their cutting any more, unless they would first supply their wants. As the missionaries are entirely without the pale of law, and unprotected, they were obliged to suspend their operations. The Indians held another council, and resolved that the missionaries might go on and put up their buildings first. But then they must furnish fall the materials, and build them a large council-house; and a dwelling-house for every Indian that wanted one; and they must further agree to do all the ploughing they wanted done, together with blacksmithing, and many other things. They gave the missionaries to understand further, that when they should make a treaty, and sell their lands to the white men, they should make no provision for doing these things for themselves, but should even then look to the missionaries to do these things for them for nothing. Thus things stood when I visited Red Lake, last June. After seeking direction from the Lord, and consulting with the missionaries upon the subject, I concluded that it would be best to remove all the laborers from that station, except Rev. S. G. Wright, and his family."

Mr. Bardwell had been requested by the authorities at Washington to name persons suitable to occupy some government offices, instituted for the welfare of the Indians. He says:

"I gave Brother Carver the appointment of Government Farmer at Case Lake, and Brother Lafferty that of Government Blacksmith, at Lake Winnipeg. These brethren will still co-operate with the missions at those stations, and sustain

themselves upon their salaries.

"I do not think the time has yet arrived, when we ought to abandon the Red Lake Station. I therefore advised Brother Wright and family to remain there for the present, and see what course the Indians would take. I removed most of the cattle from Red Lake, so as to cut the Indians off from all hope that Brother Wright would do anything for them, except to preach the Gospel. If they sell their lands to the United States of America, as they anticipate doing, this step will reduce them to the necessity of making some provision for farmers and mechanics in their treaty. The children that were in the mission school at Red Lake, have a part of them been removed to Cass Lake, and the remainder have returned to their parents. A few months will probably enable us to determine whether it is best to sustain that station, or abandon it altogether. There are a few lambs of the flock here that have been gathered into the fold of Jesus, that ought not to be abandoned hastily."

Mr. Bardwell subsequently received a letter from the chief,

begging him not to remove the mission; and in reply, had stated to him the reasons for removing so many of the missionaries as he had, and that he could do no more for them at present, but that Mr. Wright would remain there, to see what the Indians would be willing to do to retain the mission.

Mr. Bardwell says that the Indians on the north side of Red Lake have long been asking for teachers; that they raise considerable corn and potatoes, and have, without any assistance,

built for themselves comfortable log-houses.

The station at Cass Lake, he says, is in a more prosperous condition than it has been for many years. The boarding-school numbers fourteen, and the children are making good improvement. He does not know that there have been any conversions at that station.

At Red Lake, Mr. Wright will devote his whole attention to preaching the Gospel in the Ojibue language, and visiting and talking with the people in their lodges. He hopes he will be more useful to the Indians than before.

SANDWICH ISLANDS.-MAKAWAO, EAST-MAUL

Missionaries.-Bev. J. S. GBEEN and Mrs. GBEEN.

It is now more than twenty-eight years since Mr. and Mrs. Green landed on the Sandwich Islands. With the exception of about nine months spent on an exploring tour, on the North-west coast of North America, he has remained there ever since; first as a missionary of the American Board, and since, of our Association. At the close of twenty-eight years' service, he testifies to the fulfilment of the Saviour's gracious promise to his people, Matt. xix. 29: "And every one that hath forsaken houses, or brethren, or sisters, or father or mother, * * * for my name's sake, shall receive a hundred fold."

The American Missionary for October contained a report of an address of Mr. Green at the laying of the corner-stone of a church edifice, to be of stone, in one part of his field, showing how great and salutary have been the changes that have taken place there.

In that address he said:

"Let us look back to-day over these years, and see what God hath wrought, and enumerate some of the benefits which we have received at His hands. In the first place, there has been an increase of worldly prosperity; the oppression of chiefs and head-men has greatly decreased, not to say ceased wholly; the right of suffrage has been accorded you; a constitution and a code of laws have been granted, so that you may now each sit under his own vine and fig-tree, having none to molest or make afraid; you are no longer mere serfs depending upon the will of chiefs for permission to tread your mother earth; you are allowed to purchase, lands and hold them in fee simple; you may now all of you have homes of your own, of which none can deprive you without cause; you have now ample scope for the exercise of industrious habits; you can build yourselves houses and yards; may plant fruit and ornamental trees and flowers; you may cultivate your lands, fill them with wheat, corn, beans, potatoes, kalo, pia, and other things which you need; you may all possess and feed cattle, sheep, swine, fowls; may manufacture pis, make fish nets, and hew timber: all these, an increasing number of yon, are doing, hence the increase of wealth among you, hence the

ability for building a house of God. There has been a steady advance of knowledge among you during these twenty-eight years; the means of instruction have been increased greatly; you have now the entire Bible with all its rich treasures; you have a sweet volume of hymns, have a church history, a work on Moral Science, Bunyan's Pilgrim, a volume of Sermons, Arithmetic, Geographies, Maps, &c. ; you have teachers of much better qualifications than formerly, and children are now being taught both in day-schools and Sabbath-schools; knowledge has therefore been steadily increasing; many of you are constant readers of the Bible; many also correspond with their friends on other islands; knowledge has greatly increased. But a greater source of joy I find in the hope that some in this district have embraced the truth as it is in Jesus, and become truly pious ; a branch of the Church of Christ has been formed here; about two hundred have united with this Church since its formation; some members have faltered in their course, have 'gone out from us because they were not of us,' and some have died in the Lord, as I trust. There remain in regular standing 172 members; most of them seem to be active and self-denying men and women, who contribute for the spread of the Gospel and for the relief of the enslaved, and for other good objects; several meeting-houses, three at least, have they built, some of them quite large, and good for the kind; but at length wearled with building houses of so frail a character, you have made preparations to crect a substantial stone house, and we are here now to lay the corner-stone. Let us, then, in the language of Samuel the Prophet of the Lord, who, on a certain occasion, 'took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us," lay this stone in the name of the Lord, and with an humble desire to honor Him whose we are and whom we

"Hitherto hath the Lord helped us,' truly may we say thus: hence our spared lives, hence the lines have fallen to us in pleasant places, and we have a goodly heritage, hence we have in our hands the precious book of God, enjoy the Sabbath, and indulge the hope of heaven; therefore, we lay this corner-stone with the mementos of this church enclosed, praying to be divinely aided in erecting a temple to the glory of Him whose is the temple made without hands."

The following are extracts from Mr. Green's report of this Mission:

STATIONS, OUT-STATIONS, CHURCHES.

"There are now three stations connected with the Mission at the Sandwich Islands. To each of these there is a distinct congregation and church; each has its neeting-house, its Sabbath-school, and its schools for children; each, too, has its out-station.

"1. Keokea in Kula. A distinct church was constituted here about the time David Malo commenced preaching there as a candidate for settlement. He was ordained in 1852, and labored about a year with commendable judgment and energy, when he was removed to a higher sphere of labor, leaving the church to

mourn the greatest loss which they have sustained.

"Connected with this station is Kalepelepo, some six or eight miles distant, formerly an out-station of Wailuku, having a meeting-house, church and schools, as Keckea, and the ordinances are administered alternately at the two places. Kamaole is a large district adjoining Keckea, where meetings are sometimes held.

"2. Huelo in Hamakua. This is now a distinct station, with an independent church, having the ordinances administered regularly. They have their Sabbath and day-schools, and have just laid the corner-stone of a substantial stone meeting-house. They are able to do much for the support of a pastor and

teacher to be exclusively devoted to their service.

**3. Makawao is the place of our residence, and gives name to the Mission. It is, however, the least densely populated of the three stations. It was chosen because of its central position, and because of its elevation, cool climate, and business prospects. We have quite a number of small districts in the vicinity of Makawao, where meetings are often held. Kalani-Kahua was the centre of our former station. Here was our meeting-house, now sold, and here were the

greater portion of the members of the church. Hamakuapoko is the name of another station. Pulehu, in Kula, is the name of another, where the people meet for worship on the Sabbath, much of the time. Pumahi, near by, is a small school district, where occasional meetings are held. Thus we have three stations, three churches, and some five or six out-stations.

LABORERS.

"On the death of Mr. Malo, and the return of Daniel II to Lahaina, the pastorship of the three churches and the superintendence of the affairs of the three stations devolved upon me. This arrangement seemed to be the best that could be made. I believe it gives general satisfaction. We have no regularly licensed preacher here since the departure of Mr. II; but we have several brethren, whose labors are quite as valuable as his—men who greatly assist me, and who do much good. On the whole, I prefer to feed as I am able these little flocks, to asking other pastors, since the need of laborers elsewhere is so pressing."

SCHOOLS .- PROGRESS OF EDUCATION.

"For several years past, Rev. Mr. Armstrong, as Minister of Public Instruction, and lately as President of the Board of Education, has had the chief responsibility of schools throughout the entire group. Still, he wishes the sympathy and co-operation of the pastors, and I am happy to aid him as I am able. We have children's schools in all the districts of our field taught most of the time. I am sorry, however, that I must report a gradual but constant decrease of the pupils of our schools, but I may not conceal the truth on this subject. I find, on turning to my notes, that, in 1846, there were some 700 children in the schools of this station. In 1852 there were 500. At our last examination there were 437 connected with our schools, and 20 in the Roman Catholic school. Thus painful are the facts which have a bearing on the question of the decreasing population of the Islands. Another cause of the decrease of our schools is the short time many boys continue in school. They have offers of decent wages from the sugar-planters and wheat-growers, which they accept, and in consequence leave the school. The practice of hiring out their children, or of allowing them to be hired, which obtains among so many Hawaiian parents, greatly retards the cause of education among us. The studies pursued in our schools are, as in 1852, reading, writing, arithmetic, geography, &c., &c. As much progress in these studies has been made as could reasonably be expected, taking into account the character of the teachers and the scarcity of books.

"Were these schools the only means of imparting an education among us, I should be much discouraged. But they are not. Wednesday of each week is devoted to the business of teaching all who choose to attend. Many highly appreciate the exercises of this day. We review geography and examine maps; attend to church history and moral philosophy, and are now examining the Apocalypse of John. These exercises, with the Bible class of Sabbath evening, can scarcely fall to do good to all who have a heart for these things.

"We still observe the monthly concert, to pray for the conversion of the world, also the monthly concert to pray for the enslaved. We observe these concerts at Makawao in the morning, and I sometimes go out to an out-station towards evening. On hearing, two or three months ago, that our missionary brethren at Fatou-hiva were suffering, and that aid was soon to be sent them, I prepared and preached, both in English and Hawaiian, three sermons, on the South Sea Islands. Of these I may say something, all in good time. The natives contributed \$32 my little Fourish conversition \$25.

South Sea Islands. Of these I may say something, all in good time. The natives contributed \$32—my little English congregation \$25.

"Labors and expense in the line of building and repairing meeting-houses have been considerable during the year. At Kalepolepo the people have finished the house of which David Malo laid the foundation. It is a good stone house, of some thirty-six feet by eighteen, covered with native thatch, which they intend to lay aside for boards and shingles. The house is well lighted; has a board floor, filled with rows of seats, and has a substantial pulpit. The young ladies of that place have purchased a melodeon, and the worshippers are called together by a small but good bell.

"At Keokea the meeting-house is covered and plastered, and the people hope

to have it boarded and seated shortly; also to procure a melodeon. They have already a large and excellent bell,

"I have the pleasure of reporting success in my experiment in wheat-growing. I hoped to induce my people to go into the wheat-growing business, and prosecute it with success. Many of them have done so, and they no longer need the influence of my example. I am rewarded—satisfied on this head. I see a striking increase of industry in my own neighborhood; an improvement in building, and in the method of living also. My fear now is that they will become worldly. I shall have to guard them on this quarter. So strait is the way and narrow the road that leadeth unto life, and few there be that find it.

"You will see by the table of statistics enclosed, that the church at Keokea has received accessions since my last report. Nearly every communion season, some individuals, say from ten to twenty, have been admitted, till it contains more members than either Huelo or Makawao, with all their out-stations. About forty, also, have been admitted to the church at Huelo the last few months. At Kalani-Kahua you will see a decrease of members of the church. None have been admitted; several of the old members have died, and quite a number have gone to other stations, chiefly to Honolulu."

SUMMARY OF REPORT.

| Stations, | | 1 | | | | | | | | 3 |
|--------------------------|------|----|--|---|---|----|---|--|-----|-------|
| Pastor, | | 10 | | | | | | | | 1 |
| Out-stations, | | | | | | | | | 100 | 6 |
| Assistants, | | | | * | | | - | | | 6 |
| Schools—pupils examined, | | | | | | | | | | 437 |
| Church members, to wit: | | | | | | | | | | |
| Huelo, in Hamakua, . | | | | | | | | | | 171 |
| Halehaku, | | | | | 1 | | | | | 100 |
| Keokea, | | | | | | | | | | 471 |
| Makawao and Apueo, | | | | | | | | | | 72 |
| Kalani-Kahua, . | | | | | | | | | | 178 |
| Hamakuapoko and Halir | nail | e, | | | | 3. | | | | 30 |
| | | | | | | | | | | - |
| | | | | | | | | | | 1 022 |

CANADA MISSION

NEAR WINDSOR, CANADA WEST.

Missionaries .- REV. DAVID HOTCHKISS and MRS. HOTCHKISS.

The re-appointment of Mr. Hotchkiss to a mission among the colored people, fugitives in Canada, was mentioned in our last Report. His field is a hard one. The subjects of his ministry are generally those who have vindicated their claim to manhood, and right to personal liberty, by escaping from the bondage of American slavery. Many of them have carried with them all that implacable hatred and jealousy of the white man which long-continued oppression is so likely to foster in the unregenerated heart. All the different denominations are represented among those of them who profess religion, and their common wrongs seem to have had no tendency to diminish sectarian feeling. It exists in great power among them. These causes tended greatly to circumscribe our missionary's field of labor, and embarrass his efforts, so that his first letters were burdened with accounts of his discouragements, and the seed was sown with weeping. At later dates, he writes:

"The Lord has opened many doors for me. I have more calls than I can possibly fill. Prejudice has melted away, sectarian bigotry has given place to Chris-

tian charity and union, our congregations are good, and the people are becoming anxious about their immortal interests, and quite a number have expressed themselves as fully determined to serve God, and they appear to have set out in good earnest in the work. . . . The colored people are so well pleased with the love and union that now exists, that it has become the common topic of conversation by all. I pray God that it may increase and abound more and more.

In May he wrote that he preached to small congregations at four different places, the farthest of which was six or seven miles from his residence. During the winter, at one of these places, there were, he says, some very encouraging indications of good, and many seemed to be under deep conviction. Some of these persons afterwards appeared to be truly converted, and Mr. Hotchkiss, in May, organized a Wesleyan Methodist church, consisting of eleven members; one of whom had been a Catholic, one a preacher, and one had declared that he "never would belong to a church with a white man." The second Sabbath of June two more were received into the little church, and at a quarterly meeting in July more than forty persons communed with them.

Mr. Hopkins writes, that there has been a good deal of a warspirit among the people. Many are anxious for a war between the
United States Government and Great Britain. They think that a
war would put an end to slavery in the United States. He says
he fears that one man has been "kidnapped" from Canada recently, under the pretence that he was a fugitive from justice.
This mode of regaining their fugitive slaves was practised by
slaveholders some years ago, it is said, but was stopped by the
action of the British Government.

Mrs. Hotchkiss has taught school, and, we believe, is still teaching; for which she receives compensation from the Refugees' Home Society.

SIAM MISSION.

BANGKOK, SIAM.

Missionaries .- Rev. D. B. BRADLEY and Mrs. BRADLEY.

The three Protestant missions in Siam have increasing hope that the amicable relations with England, into which the late treaty has brought the Siamese Government, will prove advantageous to the missionary labors undertaken in Siam, as similar treaties have heretofore been to those carried on in Bengal, Ceylon, Burmah, and other parts of India. Dr. Bradley wrote in Dec. last:

"All the feelings of opposition which the Government lately manifested towards the American missionaries have departed, and appear to be quite forgotten. We now travel with as much freedom, for aught I can see, as we did three years ago, and the people come to our houses, in goodly numbers, from all parts of the country."

H. P. Parker, Esq., on behalf of the British Government, was engaged for two months, in the Spring, at Bangkok, making arrangements for carrying into full effect all the provisions of that

treaty, and preparing, for the signatures of the officers of both Governments, written explanations of its several articles. Three copies of these explanations had been prepared, and Mr. King, an American gentleman from Shanghai, Mr. Mattoon of the Presbyterian mission in Bangkok, and Dr. Bradley, had been called by the King to examine them. They found them even more favorable than they had before hoved.

The Hon. Townsend Harris (U. S. Minister) and suite arrived in Bangkok April 21st, to negotiate a new treaty on the part of this Government with that of Siam. He was received with great distinction, and a treaty was concluded, and signed at Bangkok May 29th, 1856. The following is the substance of those articles having most bearing upon the residence of Missionaries in Siam:—

Art. 1 provides that "all American subjects coming to Siam shall receive from the Siamese Government full protection and assistance, to enable them to reside in Siam in all security; free from oppression or injury on the part of the Siamese."

Art. 2 places the interests of all American subjects in Siam under the control of a Consul. Disputes arising between Americans and Siamese to be heard and decided by the Consul, in conjunction with the proper officers. Offenders to be punished by the authorities of their own government, according to its laws.

Art. 4. American subjects may rent land and buy or build houses, but cannot purchase land, within four miles of the city walls, until they have resided there ten years, except by special authority from the Siamese Government. Beyond this distance, and within twenty-four hours' journey from the city, they may "buy lands, plantations." &c.

Art. 6. "All American subjects, visiting or residing in Siam, shall be allowed the free exercise of the Christian religion, and liberty to build churches in such localities as shall be consented to by the Siamese authorities. The Siamese Government will place no restrictions upon the employment by Americans of Siamese subjects, as servants, or in any other capacity," except where the Siamese owes service to some particular master. He must then obtain the consent of his master.

Art. 10. The American Government and its subjects will be allowed free and equal participation in any privileges that may have been or may be pranted by the Siamese Government to the Government or subjects of any other nation.

Rev. S. Mattoon, of the Presbyterian Mission in Bangkok, has been appointed American Consul. Mr. D. O. King, a Christian gentleman, last from Shanghai, China, will establish an American commercial house there.

Dr. Bradley says, that at the suggestion of the King of Siam, an English man-of-war has made a careful survey of the Gulf of Siam, and of the Meinam from its mouth up to Bangkok, and has marked out the four-mile boundary beyond which English and American subjects may hold real estate.

During the past year, Dr. Bradley has been engaged out for the Siamese a series of small volumes on Old History. Ten numbers of the series, he says, have been long since adopted by the American Tract Society's publications in Siamese, and have been recently printed by one of the other missions in Bangkok. Concerning his more direct missionary labors, he says:

"I still pursue substantially the same system of preaching that I have done for years, excepting that I am making greater efforts than ever before to collect

regular audiences at my house twice every Sabbath day. By going out myself to my neighbors before the preaching commences, and inviting them to come in, and then sending a man to ring a large dinner bell near their doors, I succeed in getting lifteen or twenty, and sometimes thirty at a time, besides those in our employ and others living on the mission premises."

Mrs. Bradley has engaged also in colporteur labors, going about and conversing with the people.

The desired results of missionary labor in Siam are not yet seen. The converting influences of the Spirit are not yet poured out on the Siamese, and there is very little that is visible to encourage the missionary in his labors. The command of God, the assurance that His word shall not return to Him void, and the promises of the Gospel, are the sole grounds for encouragement in continuing to labor in Siam.

On the first Sabbath of February, the two oldest children of Dr. Bradley entered into church relations with their parents, in the presence of the Presbyterian church of Bangkok, and Mr. D. O. King, of Shanghai, China. Mr. and Mrs. Mattoon, of the Presbyterian mission, at the request of Dr. B., had conducted the previous examination.

The Executive Committee do not recommend any enlargement of the Siam mission at the present time, but that Dr. and Mrs. Bradley be retained there. He has been advised to dispose of the printing presses and material, rent the mission buildings not needed for his family use, and turn his attention wholly to preaching the Gospel to the Siamese. The expenses of the Mission will thus be small, being confined to the support of one mission family, and an opportunity given to the Executive Committee and Association to study the developments of Providence in connection with this new treaty, and the action of a consul having the deepest interest in the success of missionary labors there; and to seek for clearer indications of duty relative to future operations in

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of the conseption and their metals growing about the tell policy and the tell

HOME MISSIONS.

NEVER, in the history of our country, was there so much seen as there now is, to impress the mind with the importance of the principles of pure Christianity, and of civil and religious freedom; the supremacy of which in this land, and throughout the world. it is the commanding object of this association to secure.

Never were there in the home-field so many urgent reasons for the vigorous proescution of the work committed to our hands as at this moment. The past year has added to the testimony of the Divine favor towards us, and should inspire us with the deepest sense of obligation, and the highest gratitude to God, while with humility, faith, and courage, looking for his guidance and aid, we should pursue the mission entrusted to us in our great and rapidly increasing country.

The afflictions and trials of some of our missionaries have been severe, although health has generally been enjoyed by them. In some few instances death has invaded their families and taken from the missionary his wife and companion in toil, or the children of their tender care.

One of our beloved and devoted missionaries, Rev. John P. Hills, of Oakland, Scoles county, Ill., departed this life, March 2, 1856, in blessed hope of heaven, lamented by the churches with which he labored, and by his brethren in the ministry. The free mission cause is thus deprived of a self-sacrificing and useful laborer, and his afflicted family bereft of a most endeared and faithful husband and father, are left to struggle with difficulties only known by the widows and children of missionaries having slender pecuniary resources. They claim our sympathy and prayers under this afflictive dispensation of Divine Providence. May its quickening influence move us all to greater devotedness in our Master's service.

GENERAL TABLE,

Showing in parallel columns.

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- Number of church members pledged to total abstinence.
 Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholar.
- 13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missionaries are to the 1st of August. In some instances the number of members in two or more churches is given together.

HOME MISSIONS. - SCHEDULE.

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF
COMMIS-
SION,
or of last re-
newal. | Months of Labor | Hopeful Conver- | Additions on Ex- | Admissions by Let- | No. of Members. | Dollars of Aid
Pledged. | Pledged to Total
Abstinence. | Contributions to
Benevolent Objects. | No. of 8. School and School and Olars Sc |
|---|--|---|-----------------|-------------------|------------------|--------------------|-----------------------------|--------------------------------|---------------------------------|---|--|
| S. L. Adair
M. N. Adams | Cong. Ch., Osawatomie, Kansas Ter | Oct. 1, 1855
June 1, 1856 | 12
12 | 2 | 2 | 15 | 7
85 | 500
400 | all | 40 00 | 20 Labors also at Pottowatomic Creek and elsewhere. |
| C. F. Bailey
B. T. Baxter
William Beardsley | ist Cong. Ch. Union, Do. of Huntley, Ill | Mar. 1, 1855
Mar. 1, 1856
Jan. 1, 1855 | 5 5 | 20 | 8
2
6
1 | 6 2 2 1 | 18
84
80
26
100 | 150
100
100
200
50 | | 25 00
19 87 | |
| L. Bridgeman
L. W. Brintnall | Deer Creek, Pa. ist Cong. Ch., Algonquin, Ill Pliggah Cong. Ch., and Agency in Ind. & O. Cong. Cha., Westheld & Crooked Lake, Wis. Cong. Ch., Lafayztte, Ohio. Ch. of Salineville, Ohio. | Nov. 1, 1855 | 12 | 1
16
8
8 | 1 | 4 | 13
20
26
42 | 250
800
150
50
50 | all
all
40 | 19 00
28 00
50 00 | Since Jan. 1, 1855, Agent in Southern Ohio. Revival. |
| W. H. Burnard
J. H. Byrd | lst Cong. Ch., Eoscoe, Ill. Loavenworth City, Kansas Ter. Free Presb. Chs., Felicity and Cedron, Ohio | May 1, 1856
June 1, 1856 | 19
12 | 5 | 6 | 6 | 47
80 | 150
500
100 | all | 40 50
58 00 | 50 Revival.
40 Preaches at Easton and at other points. |
| George Candee
U. T. Chamberlain | South Cong. Ch., Chicago, Ill. Union and Clover Bottom, Ky Cong. Ch., Conneaut. Pa | Sept. 1, 1855
Oct. 22, 1855
Oct. 1, 1855 | 11
5
12 | 8
54 | 4 | 2 | 80
28
87
82 | 900
800
100
200 | all | 40 00 | 20 Revival.
255 Labored in Cambridge, Randolph, and other places. Re- |
| Warren Cochran | Cong. Chs. of Big Woods and Junction, Win-
field, and Cottage Hill of York, Ill.
1st Cong. Ch., Baraboo, Wis. | Nov. 1, 1855 | 12 | | | 8 | 68
14 | 175
100 | * | 67 00 | |
| J. S. Davis
John Davis | Ch. Ch., Diamond Lake, Half-Day, Ill
Chs. of Christ, Glenville, and Bethesda, Ky.
Welsh Cong. Church, Zoar, Rosendale, Wis.
Free Presb. Chs. of Bedford, and Centre | Oct. 1, 1855
June 1, 1856
Apr. 1, 1856 | 12 | 8 | 8 | 8 | 74
82
45 | 100
800
125
150 | # | 10 00
28 50
2 00 | 80 Revival. Preaches at Willow Creek and various places |
| W. B. Dodge | Cong. Ch., Albany, Ohio
Cong. Chs., Virgil and Avon, Ill.
Cong. Ch., Milburn, Ill.
Cong. Chs. at West Jersey and Wysox, Ill. | Nov. 1, 1855
Jan. 1, 1855 | - 6 | 8 | 1 8 | 15 | 84
69
56 | 200
200
150 | 58
all | 18 00
8 00 | 145 Congregational Church organized at Avon. 179 No further aid required. 121 Has four preaching stations. |

| A. J. Drake | Cong. Ch., Westfield, Ohio | Jan. 1, 1855 | 5 | | 1 | | 15 | 00 | all | | 44 | 60 Left at the close of his commission. |
|--|---|---------------|-----|---------|-----|-----|-----|------|-----|-------|------|--|
| S A Dwinnell | Cong. Ch., Reedsburg and Dellons, Wis | Jan. 1, 1856 | 12 | 9 | 5 | 5 | 80 | 200 | ** | | | 105 Revival. Completed House of Worship; cost, \$1,600. |
| D. L. Eaton | Cong. Ch., Howell, Mich | Mar 1, 1856 | 5 | | 2 | 5 | 80 | 150 | all | 25 | 00 | |
| Oliman Employer To | Cong. Ch., De Witt, th of the time | May 1 1856 | 19 | 2 | 1 | 3 | 15 | 450 | | 1 | | 80 Traverses the country, preaching to weak churches, form |
| Onver Emerson, or. | Mississes of learn and Agent Toma | 1, 1000 | | - | 1 | - | | 1 2 | | 1 | - 1 | ing churches, and collecting funds. |
| March Williams | Missionary at large and Agent, Iowa | O-4 4 40KK | 10 | | 3 | 15 | 45 | 1 | 40 | 40 | 00 | |
| Rees Evans | 1st Welsh Ch., Chicago, Ill | Oct. 1, 1800 | 10 | | | 10 | 92 | 100 | 40 | 20 | 00 | 50 No further aid needed. |
| Lucien Farnham. | Cong. Ch., Newark, Ill | Feb 1, 1800 | 12 | | | | 02 | 450 | | 1 | | 15 Labors in several counties. Aids other missionaries in |
| J. G. Fee | Glade Ch., Berea, Ky | July 15, 1856 | 12 | 40 | 10 | | 52 | 400 | | 1 | | protracted meetings. Anti-slavery efforts abundant. |
| THE RESERVE OF THE PARTY OF THE | Also of Union, Greens S.H., & Clover Bottom | 1 | | 18 | 18 | | | DEO | | 1 | | |
| Amos Finch | Wes. M. Chs., Osawatomie and on Neosha | Oct. 9, 1855 | 12 | | | 24 | 80 | 850 | | | | Preaches on the Neosha and other places. |
| \$470.00 TTD.H | Kansas Ter | 100 | 9.6 | | | | -2- | 100 | | 200 | | |
| A. B. Frazier | Free Presb. Chs., Quasqueton, Marion, and | July 1, 1855 | 12 | | | - 5 | 86 | 100 | all | 10 | 00 | 25 |
| 111 201 2 11111111111111111111111111111 | Scotch Grove, Iowa | 445 -1 | 1 | | | | | | | | | |
| William Gay | Cong. Chs., Bristol and Kankakee, Ill | Nov 1 1955 | 19 | | . 5 | | 88 | 100 | | 80 | 00 | 210 Now at Bristol, Ill. |
| George Gemmel | Cong. Ch., Byron Centre, Ill | Ten 1 1988 | 75 | 4 | 2 | 2 | 43 | 200 | all | 40 (| 00 | 60 |
| J. R. Gibson | Base David Che Basel of the Name Park O | Tan. 1, 1000 | 7 | | 6 | 4 | 69 | | 46 | 198 | 00 | 112 Promising field. |
| | Free Presb. Chs., Frankfort & North Fork, O. | Jan. 1, 1800 | | 1 | | * | 10 | 75 | 16 | 100 | 00 | 98 |
| N. J. Goodhue | Cong. Ch., Westfield, Wis | Jan. 1, 1800 | 0 | | 4 | | 78 | 100 | 16 | | | 60 No further aid required. |
| Almer Harper | Cong. Chs., Sabula and Sterling, Iowa | May 1, 1800 | 9 | | 1 | 8 | 26 | 200 | | | 00 | 68 Congregational Church organized. Has four stations. |
| 8. D. Helms | Cong. Chs., West Union & Westfield, Iowa. | Oct. 1, 1855 | 10 | 2 | 1 | 4 | 41 | 200 | 44. | 25 5 | 20 | Died at Oakland, March 2d, 1856. |
| J. P. Hills | Free Presb. Chs., Charleston, Paris, and | Aug. 1, 1855 | 7 | | | | 41 | 200 | | | - 1 | Died at Oakland, March 2d, 1800. |
| 2) April (6) (2) (8) (1/9-11/1) | Pleasant Prairie, Oakland, Ill | | | | | | | 12. | | 11.00 | 0 | at the state of the state of the state of the state of |
| William Holmes | Cong. Chs., Lionsville & Babcock's Grove, Ill. | Oct. 1, 1855 | 10 | | 2 | 2 | 45 | 200 | - | 45 | | 85 Building a House of Worship at Lionsville. |
| Joseph Hurlburt | 1st Cong. Ch., Litchfield, Ohio | Mar 1, 1856 | 7 | 2 | 8 | 2 | 56 | 100 | all | 75 | 00 | 75 Further aid not required. |
| Ezra Howland | Cong Ch., Oregon near Toledo, Ohio | Ane 1 1956 | | | | 1 | 11 | 125 | | . / | - | Salah da analah da a |
| E. P. Ingersoll | Cong. Church, Bloomington, Ill | Mag. 1, 1050 | 10 | 1 | i i | 1 | 48 | 200 | all | 88 5 | 25 | 60 |
| Horatio Isley | det Come Ch. Polation III | May 1, 1000 | -0 | 1 | | â | 26 | 200 | 44 | 5 (| 00 | 20 Left; support insufficient. |
| Horatio Isley | 1st Cong. Ch., Belvidere, Ill | Nov.11, 1850 | 10 | 12 | 18 | 0 | 82 | 150 | | 24 | | 96 Now with Welsh Congregational Church, Eureka, Min. |
| Jenkin Jenkins | 1st & West Cong. Chs., Big Rock, Ill | June 1, 1800 | 10 | 12 | 10 | | | 100 | | 24 1 | 00 | Ter. |
| And the second | THE RESERVE OF THE PROPERTY OF THE PARTY OF | | 40 | 1 | | | 12 | 200 | -11 | 10 | 00 | 60 Presches also at Woosong. |
| W. G. Johnstone | Cong. Ch., Gap Grove and Sterling, Ill | May 1, 1856 | 12 | | | | 10 | | 41 | 12 (| 00 | to Dreaches also at Wobsens, Church formed at Woods |
| Harvey Jones | Cong. Ch., Zeandale, Wabonsa, Kansas Ter. | Apr. 18, 1856 | 12 | | | | | 400 | | | | 50 Preaches also at Wabonsa. Church formed at Zeandale. |
| Jas. P. Jones | Welsh Cong. Ch., Zoar, Rosendale, Wis | Feb. 1, 1856 | 9 | | 1 4 | | 28 | 180 | 144 | 100 | 7.10 | 55 At Stockbridge, Wis. Labors with the Indians. |
| John Jones | Cong. Ch., Earl, Ill | May 11, 1856 | 8 | 100 | 1 | | 21 | | all | | 00 | 75 Interesting field, but much to be reformed. |
| J. H. Jones | Cong. Chs., New Corydon & Limberlost, De- | Wab 1 1858 | 12 | 2 | 1 | | 15 | 200 | 16 | 5 (| 00 | 210 Preaches extensively in Adams and Jay Counties. |
| | catur, Ind | 1 du. 1, 2000 | - | 100 | | | | 17.7 | | 100 | | |
| T. W. Jones | 1st Cong Ch., Inland, Iowa. | O-4 00 YORK | 4 | 7 | 8 | 0 | 20 | 100 | all | 70 1 | 50 | Revival. Promising field. |
| W. G. Kephart | Presb. Chs., Huntington and Raccoon, Ohio | Tede: 1 1000 | 12 | 5 | 4 | 8 | 66 | 150 | 14 | 50 (| | 20 Preaches at three other places. Important field. |
| | Ches. Che., Huntington and Raccoon, Onio | July 1, 1800 | 12 | 20 | 4 | | 40 | 50 | | 10 (| | 50 Revival. |
| L. B. Lane | Cong. Ch., East Pharsalia, N. Y | Apr. 1, 1800 | | 20 | | | 20 | 50 | 44 | 100 | | 30 The \$100 a Legacy. Spiritualism and infidelity common. |
| L. B. Lane | 1st Cong. Ch., Middlebury, Ohio | Sept. 1, 1800 | 0 | | | | 80 | 120 | | 100 (| UU | by the grown Degacy. Opinionalism and matterny common. |
| Francis Leonard | Cong. Ch., Knoxville, Ill | Aug. 1, 1860 | 0 | | | | 18 | | | | 1 | Promising field. |
| Lyman Lovewell | Cong. Ch., Lyon, Kensington, Mich | Jan. 1, 1866 | | | | | 10 | 150 | | ĺ | - 1 | |
| John Lowrey | Council City, Kansas Ter | May 8, 1855 | 8 | | - 4 | | - | 400 | | 3.77 | | 20 Left November, 1856. Suffered from sickness. |
| Thos. Merrill | Free Presb. Chs., Newton and Monroe, Iown | Oct. 20, 1855 | 12 | LOUIN N | 1 | 9 | 86 | | all | | 00 | 122 No. of members of church incorrectly printed last year: |
| M. N. Miles | Cong. Ch., Lawn Ridge, Ill | Apr. 1, 1855 | 12 | 25 | 28 | 21 | 90 | 100 | | 160 (| 00 | 80 Revival. Aid no longer needed. |
| Norman Miller | Cong. Ch., Waupun and Springdale and | Mar. 1, 1856 | 12 | | 1 | | 19 | 200 | ** | 85 (| 00 | Now at Princeton. |
| | Cong. Ch., Princeton, Wis | | - | 1 | 8 | 2 | 80 | | 44 | 100 | | 40 |
| Alfred Morse | 1st Cong. Ch., Henry, Ill | June 1 1888 | 19 | | 8 | 6 | 84 | 200 | ** | 40 0 | 00 | 50 |
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| MISSIONARIES. | Henry Morell.
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H. N. Norton | Jos. H. Parter
Jos. H. Payne
Thomas Phillips
Nathaniel Pine | A. L. Rankin. Jar. Bobertson George Schlosser. | E. D. Seward L. E. Silves | R. R. Snow | Thomas Tenney 8. H. Thompson. Samuel Thrail H. H. Watte. Water Warren. | David Wert J. W. White O. W. White David Williams W. B. Williams |

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yel metalish in open demands oscial booking of the larger lay THIS Association and its Auxiliaries have employed, during the year, 93 ministers of the Gospel and 2 colporteurs in the Home field. Most of them in the North-western States and Territories, and Kentucky, and North Carolina. Of this number there were in the "States east of Ohio," 5. In Ohio, Indiana, and Michigan, 22. Illinois, 35. Wisconsin and Minnesota, 13. Iowa, 7. Kansas Territory, 7. Kentucky and North Carolina, 5, and 2 colporteurs.

They are generally pastors; some of them have several churches; others have extensive districts, and are itinerating, preaching, and promoting revivals of Religion, Temperance, Anti-Slavery, and every good cause. They have organized, and assisted in organizing, many churches and Sabbath-schools in sparse and destitute places.

The results, ascertained from the reports of our missionaries, are as follows :

The additions during the year to the churches, by profession of faith, are 188, and by letter from other churches, 239.

The number of members of the churches under the care of our missionaries is 3585.

The number of hopeful conversions is 242.

Fourteen revivals of religion are reported by our missionaries. Some churches have erected houses of public worship during the year, and others purpose building speedily.

The members of the churches are, with very few exceptions, pledged to total abstinence from intoxicating drinks, and are earnest friends of the anti-slavery cause.

The number of Sabbath-school and Bible-class scholars connected with the missionary churches and stations is 5683.

The contributions to benevolent objects (not local) reported by the missionaries, amount to \$2199.00.

STATES EAST OF OHIO.

We have had under commission, in States east of Ohio, but five missionaries.

In not a few districts in these States, from the influence of continual emigration, the necessity of aid to feeble churches has so greatly increased as to awaken painful anxiety, and, in some sections, to lead to new and earnest efforts to supply the increasing demand.

The enterprise recently commenced in the State of Vermont, to sustain a system of itinerancy among feeble churches, and which is supported by the liberal contributions of individuals and more wealthy churches, is one of those emanations of Christian love which cannot overlook the feeble in the neighborhood of the strong, but cares for the suffering, and so honors the weak that all may

rejoice in confidence together.

There should be in the church, everywhere, such endeavors to secure equal Christian privileges for all, as will exhibit the disinterestedness of Christianity. If it does not appear toward the saints, in their struggles to maintain the institutions of the Gospel, where shall we look for its ascendancy over selfishness? Nor will the protection of the weak, and the strengthening of the whole spiritual body in the older districts of our country, lessen its ability or disposition to give the Gospel to the western and southern portions of it, but, by the healthful flow of Christian affections, will give enlargement in all directions. While, therefore, we are in the main called to the great field, west and south, it is cause of joy to witness new evidences of benevolence in individual Christians, and to see that some strong churches are meeting the wants of those of feeble pecuniary means.

One church only, in New England, receives aid from us. Its struggles with the difficulties arising from continual emigration are severe. The labors of one of our missionaries in the State of New York have been connected with a rich blessing, in the hopeful conversion of some twenty souls. An extensive revival has been enjoyed under the labors of one of our missionaries in Western Pennsylvania, and much has been accomplished by his efforts in the cause of Christ, of temperance, and of freedom.

FROM OUR MISSIONARY IN VERMONT,

The following extracts indicate the necessity of a deeper feeling, even in liberty-loving Vermont, and among Christian ministers, in relation to the sinfulness of slaveholding. When will slavery be abolished in our land, if men, boasting of being slaveholders, continue to be received to the fellowship of ecclesiastical bodies, composed of ministers who profess to regard slavery as an offence against God and man!

"There were some facts connected with the annual meeting of the general convention of Congregational ministers of Vermont, at Waterbury, in June last, which are worthy of note. A memorial from the North-Western Consociation. to withdraw fellowship from the New School General Assembly of the Presbyterian Church, was laid upon the table.

"The delegate from the Old School General Assembly, near the close of his remarks, addressed the convention as follows: 'If I had come here a delegate from Utah, being the representative of polygamy, rather than slavery, and being the husband of six wives instead of the owner of six slaves, I doubt whether I should have been received as a delegate by your body. . . . I congratulate my-self from my cordial reception by you, that you view slavery as we do, as being a less evil than polygamy.'

"He was asked if he was the owner of six slaves, and he answered, 'yes.'"

One member entered his protest against receiving a slaveholding delegate, and fellowshiping one who publicly declares himself the owner of six slaves.

"Just before the communion exercises commenced, the brother, who entered his protest, inquired of the moderator, whether 'that slaveholding delegate would be admitted to the communion table?" "

We learn that no action was taken on the subject; the slaveholder was received to the communion, and the protesting brother silently retired from the house. \1

A MISSIONARY IN OSWEGO CO., N. Y., WROTE, JULY 2:

"We have enjoyed a season of refreshing, from the presence of the Lord, during the last two months. Early in the spring there appeared to be an increase in our prayer-meetings, and I invited the young people to meet at the parsonage on Saturday evenings, for religious conference. These meetings were well attended, the interest increased, and three of our daughters embraced the Saviour, in the arms of faith. Rev. D. W. Thurston, of Norwich, labored with us about two weeks, and the Lord owned his labors, in the hopeful conversion of some twenty souls. The work continues to go on. Our meetings are well attended, and God is with us. The young people meet every Saturday evening, and appear to enjoy a meek and humble spirit, and love to declare what God has done for their souls. The Bible-class and Sabbath-school continue to increase in numbers and interest."

At a later date he wrote:

"This place formerly was noted for loose habits, but now we seldom see men laboring, riding, or gathering at the tavern on the Sabbath, or a boy, with his fishpole, following the streams, or hear the report of a gun in the forest. One young man was an infidel a few months ago, but now 'behold he prayeth,' and believes that God, for Christ's sake, hath pardoned his sins."

FROM A MISSIONARY IN BRADFORD CO., PA., JUNE, 1856.

"There is some special interest in my parish. There have been three hopeful conversions—the first instance of awakening under funeral discourses under my

ministry of eighteen years. The three are all young parents.
"There are on this field about a dozen churches, feeble, yet determined, and not sectarian, as they are willing to employ N. S. Presbyterian, Wesleyan or Free-Will Baptist, or other anti-slavery ministers. They are in a position to be charged with unsoundness, and to be oppressed, but God is on the side of the weak. . . . Can you not send us from three to six more ministers for this open, destitute field? These churches can raise about \$200 each, and two, when near together, could give a man a support. They are all anti-slavery, orthodox, evangelical and conscientiously congregational.'

A brief account of a revival at Randolph, Pa., connected with the labors of this brother, was published in the American Missionary some time since. There were then thirty-nine added to the church, all but two on profession. These were of all ages, from eleven-to eighty years. An unusual number of them were heads of families, men and women, in middle life. The following is an extract from that account:

"About twenty family altars were set up. Of the fifty sermons that brother C. preached, two or three were entirely occupied with slavery, and seemed to deepen the work of revival. Finally, when the Confesion of Faith was read, some of the new converts inquired if there was no article on anti-slavery. As there was none, an article was proposed and adopted by the church, making slavery a test before the new converts could unite. Nineteen adults were baptized, and three infants, preparatory to the communion on the 'last great day of the feast';—a day to be remembered in eternity."

In his annual report he says:

"In Conneaut, connected with my parish, we have five Sabbath-schools, with an aggregate number of 255, of whom fifty are in Bible-classes. Mrs. C. has a Bible-class of young ladies at the church at noon, and another at 'Penn Line,' three miles distant, every Sabbath afternoon. I visit these several schools as often as I can, and lecture to them and the people who come. My sister and daughter superintend and conduct one of these schools, with an average attendance of about seventy-five, in a community where, with two or three exceptions, no families attend any evangelical church. My daughter, eventeen years of age, teaches the district day-school. It was through her influence that this Sabbath-school was organized.

A great change for good has taken place. One year since, and during years before, nearly every family performed ordinary work on the Sabbath, openly. Now such things are very rare.

"I am to preach a preparatory lecture to-morrow at Randolph, 30 miles distant, at 2 P.M., and another at Steuben, seven miles further, at 5 o clook P.M., and to preach and administer the sacrament to the flatter church on Sabbath A.M., and to the former in the P.M. I have work enough for four ministers to perform, and sometimes fear that I shall break down under accumulating labors. May the Lord of the harvest send forth more laborers into this field already white

for the harvest."

OHIO, INDIANA AND MICHIGAN.

In these States we have had in our service during the year, twenty-two missionaries, sixteen of whom were in Ohio.

OHIO

Great as Ohio is in resources, and numerous as are her schools and seminaries of learning, she has her waste places, and feeble churches, and a considerable portion of her population require the active labors of devoted missionaries to direct souls to Christ, to build up and strengthen churches, and to lead in all questions of morality and human welfare.

Progress has been made in the churches under the care of our missionaries. Some of them have assumed the entire support of their pastors—improvements been made in houses of worship and parsonages—and new church-edifices have been erected. But few

instances of revivals of religion, we regret to say, have occurred. In some cases there has been marked opposition to the faithful exposure of immorality and the work of reform, but these are exceptions to the general rule.

The great political change in the State, is the result of the strong feeling of humanity among the people, and the awakening of the masses to the vital principles of civil and religious liberty.

The spirit of freedom has seized the seats of learning, the pulpit, the bar, and is moving all classes. The press, secular and religious, is becoming more reformatory and liberty-loving, and is opposing the extension of slavery. It is encouraging to witness the progress of the American Tract and Book Society at Cincinnati, promoting, as it does, pure Christianity, sound morals and freedom. Notwithstanding the change for the better in this great and influential State, there are sections of it in much darkness and ignorance. These cannot be brought to love the cause of Christ or freedom, without great labor on the part of the church, and the friends of education and reform; and the labors of devoted missionaries and colporteurs must be secured for them. The country bordering on the river, and near to the slave States, demand especial attention.

In addition to our experienced and devoted agent, the Rev. John P. Bardwell, whose labors in Ohio are mainly confined to the northern half of the State, the Association has, for the last nine months, had as their agent in the southern section of the State, the Rev. John G. Brice, formerly missionary and agent in Indiana. These brethren are engaging new friends to our cause, and laying the foundation for a permanent interest in behalf of our missions, both in the home and foreign field.

A missionary in Medina County wrote:

"The last part of January, I assisted a neighboring minister, some two and a half weeks, in preaching and laboring from house to house. The people of God became greatly revived—not less those of the Methodist church than of the Congregational. They united their hearts with ours in the work, and God smiled upon the efforts; while these sixteen came forward and gave in their names, as desiring to come under the watch-care of the church.

"When I returned home, I had but two Sabbaths more to complete my engagement with this people. Although urged to remain here from the commencement of my labors, I had told them I could not do so longer than one year. I accordingly preached what I supposed would be my last sermon to them. It was a deeply affecting time, both to speaker and hearers. I commenced the next week to visit them for the last time at their houses. The first day I called on six families, and in all of them there was evident solemnity. 'The Lord was in the place and I knew it not.' I felt that I could not leave them till some special effort had been made for the salvation of souls.

"At the prayer-meeting on the next Wednesday evening, it was decided that such an effort should be made. Accordingly, we commenced a series of meetings the next Sabbath, and continued them about two weeks and a half, in which I was assisted by the Rev. A. D. Barber and Rev. M. W. Fairfield. As the result, some eighteen or twenty souls are rejoicing in Christ's pardoning love. Among these are at least six that were embraced in my first day's visit.

"Our meetings closed last Wednesday with my ordination; but the work of grace is still going forward. Our Methodist brethren are now holding a series of meetings, and we hope for a greater blessing than has been already received."

From Rev. J. G. Brice, Agent:

"The circumstances connected with the work of grace, noticed in your paper for April, are briefly these: At the carnest request of the deacons, I visited the church at Pleasant Hill, and preached daily for three or four days, remaining over the Sabbath. My first sermons were to the members of the church. Under these, Christians were much affected and humbled. They were brought to confess and deplore their past backslidings, and carnestly to plead for the reviving influences of the Holy Spirit. I then preached to the impenitent. My first sermon to them was from I Cor. xv. 34. The Spirit of God accompanied the word, and several were deeply convicted. One man remarked, in the conference-meeting, that he had lived forty years a carcless sinner, until he heard the sermon above referred to. His convictions were deep and pungent. He soon obtained a hope in Christ, and united with the church. From this time, until my departure, the congregations increased in number and solemnity. Many wept under the truth; and, by their deep distress for sin, gave undeniable tokens that the divine Spirit was present speaking to them. The last night that I was with them, I shall remember to my dying hour. I have been in a great many seasons of revival; yet never, in any of them, had such assurances and tokens of Christ's presence as then.

"I cannot state definitely how many were hopefully converted to God, growing out of that work. Not less than twenty-five or thirty."

From a missionary in Summit county :

"The non-professors of this place yield an external respect for the Sabbath, by suspending business on this day, though but few of them attend meeting. Many of the most prominent and wealthy are infidels by profession, and make a public mock of Christianity and the Bible. And it may be said of the masses, that the God of this world has blinded their minds, so that the preaching of the Gospel is to them foolishness, and our blessed Saviour a stumbling block. Modern Spiritualism has vented its poison here, and many are professing to trust in its delusions. In other respects, perhaps, the village would be very like other villages, possessing the amount of religious influence we do. We stand greatly in need of a general outpouring of the Holy Spirit, to drive from the unbeliever and the sinner their refuges of lies and to reveal to them the exceeding sinfulness of sin, and the value of atoning blood."

From another missionary:

"We have reduced our debt of \$500 on our house of worship, this year, \$200.
"Our monthly concert of prayer is well attended. The last Monday of the
month is devoted especially to the slave. Our Sabbath school at _____ is in a
flourishing condition. We have a large attendance of colored children. The
anti-slavery brethren in _____ are maintaining a day school for the colored
children."

INDIANA.

We have now but one missionary in this State. During a part of the year the labors of the Rev. J. P. Brice have been enjoyed in nine places, but since January first he has been in Ohio. Our missionary labors in Adams and Jay counties. His efforts have tended to enlighten the people, not only on the subject of true Christianity, but on the evils of intemperance and the crime of slaveholding. He has been preaching and lecturing on these subjects, as well as on other matters connected with the Gospel ministry. There are two or more young seminaries in the State, we are happy to mention, where colored youth share equal advantages with the white pupils.

In the spring of 1855, the Rev. Thomas B. McCormick, for twenty years an ordained minister of the "Cumberland Presbyterians," was cut off from his Presbytery in Indiana, on the alleged ground of "unchristian conduct" in aiding the escape of fugitive slaves. While this action was pending, Mr. McCormick and two others withdrew from the Presbytery, and formed a new ecclesiastical body, which has since organized several churches in the northern part of the State, on anti-slavery principles. The ministers connected with this body are most laboriously engaged in preaching the Gospel, and spreading the doctrines of righteousness in true Christian reforms. It would cheer their hearts, and the friends of truth and freedom, could we send many missionaries into these districts. A great change may be brought about by the efforts of missionaries, and the education of the people. We hope to see our aims yet appreciated in all parts of the State.

FROM A MISSIONARY IN ADAMS AND JAY COUNTIES, INDIANA.

"The last year will be long remembered here, on account of the failure of the crops, caused by too much rain, and for the severe and universally prevailing sickness. This year is unfavorable to the farmers from a great scarcity of rain and scater. Some hundreds of people moved last fall and winter to Illinois, Iowa, Wisconsin and Minnesota, in search of a drier and healthier climate. Many are now preparing to go in search of a more regular one. The excitement attendant on such a state of things is unfavorable to the reception of the Gospel. Many of my hearers come together at the school-houses on the Sabbath, before the time of worship, to inquire for news, and show their neighbors letters received from their friends in the far west. The mind, thus pre-occupied with the highly-colored accounts of the paradise that has been found beyond the Mississippi, is not prepared to appreciate 'the beauty of holiness,' or 'the excellency of the knowledge of Christ Jesus our Lord.'

"Sabbath descration is almost universally prevalent through this part of Indiana. Professors of religion are seen on the road every Sabbath, with their teams and wagons, and all the members of their household, going to visit their friends. Their excuse is, that the horses and wagon could not be spared on week days, or that the whole family cannot go together on any other day.

Speaking of a small village where he preaches, he says:

"All the religious people, and many others, attend the preaching of the Gospel. Other denominations attend my ministry as regularly as their own."

In another place he states:

"The congregation is made up of the people of the neighborhood promiscuously. Some are Campbellites, Universalists, backslidden Baptists and Methodists. Several of the Universalists have confessed to their neighbors and to me that they are convinced that the doctrine of universal salvation is false and dangerous. My field of labor is about 27 miles long by 8 wide, and my appointments are distributed among the most hopeful and accessible points, where the people can come together. There are but few ministers in this part of the State that make any active efforts for the promotion of liberty and the suppression of slavery. The Congregational Churches of the Upper Wabash Association stand openly protesting against receiving slaveholders into the fellowship of the Christian Church."

MICHIGAN.

In this State we have four missionaries. The field of their labors is promising. Gospel institutions are being more valued,

and progress is being made in a preparatory work for organizing new churches. In some instances the missionaries have several stations, and with the advantage of Sabbath-schools in most of them, they are encouraged. Having been opposed in past years because of their anti-slavery principles and preaching, they experience some relief now, in seeing that the spirit of freedom is becoming dominant among the people; and they preach more fully on the subject of slavery, as a sin and crime of great enormity, both in the church and in the state.

The cause of temperance has not gained, as was hoped, during the year, owing, it is said, to difficulty in executing the prohibitory law; but it is hoped that, if there are defects in it, they may be removed, and that soon the cause will renew its triumphs, and advance more rapidly than ever before.

A friendly feeling exists towards our Association, and if we could increase the number of our missionaries, and secure right agencies in its behalf, much might be gained for it in the way of contributions and influence.

From a missionary in Eaton county :

"Our house of worship is a very plain, though neat building, thirty-five by forty feet, and will sent comfortably 270 persons—without steeple. It cost \$1,070. The whole cost of the building and lot is \$1,345. We received \$275 from the Congregational Building Fund. Had it not been for that noble scheme we should have been to-day without a house, and should probably have continued so for several years. No one, not on the ground, can tell how much it has cheered and encouraged our feeble churches in the West, by enabling them to build, and what is still better, requiring them to keep out of debt.

"Our church was dedicated on the 23d of July last, and on the morning of

"Our church was dedicated on the 23d of July last, and on the morning of that day there remained three hundred dollars unprovided for. The dedication sermon was delivered by Rav. Edward Taylor, of Kalamazoo, who stated that he had conscientious scruples against proceeding farther with the exercises, unless we first made a strenuous effort to provide, as far as possible, for the payment of all our indebtedness. The result was, that in less than one hour the whole \$300 was pledged, and with joyous hearts we proceeded with the services.

"We cannot help feeling that it was far better to raise this last \$800 by strennous effort, on the part of the people here, than to have had it given to us from abroad. It does men good to give, and to give liberally. It enlarges their hearts, and makes it easier to give the next time. We do not understand the object of the building fund to be to enable western churches to move on without effort of their own, but to afford them such encouragement as shall stimulate them to 'devise liberal things.'

"When I commenced laboring here, the church numbered only sixteen members, most of whom were females; and it seemed almost preposterous to think of building a meeting-house, and still farther, there were a few good, cautious brethren who thought it very 'inexpedient' for the minister to preach upon the subject of slavery, and also for the church to pass resolutions condemnatory of that system. 'The church was small and feeble, and such a course would drive away many who would otherwise aid us.' But on the other hand, it was argued that we had a duty to perform to the slave, and that if we were faithful in our testimony against sin, and in our efforts to build up the Redeemer's cause, he would take care of the church. In due time the resolutions were passed, and the slave has been almost constantly remembered in our public prayers. The church edifice has been built, and we have succeeded in raising funds to pay for it beyond our most sanguine expectations. And we are now more fully confirmed in the belief that if we faithfully labor for our Master he will build up the church.'

From another:

"I love this field, for the people seem to love to hear the Gospel. But the most of them are beginners in the woods, and can do but little to support it. I now have six places of stated preaching, and we have organized Sabbath-schools in all these places, and obtained libraries for each. These schools are all in a prosperous condition.

"The new fields that I have taken up, are Hawkenbury settlement, five miles from this; Scot's neighborhood, the same distance; and Hawkin's settlement, four miles from this. These are all important places, and they give me good congregations. At the 'Junction,' a place five miles towards Marshall, a congregation of sixty or more meet to carry on a Sabbath-school, and they have been here repeatedly to see if I could not come and preach to them, as they have no preaching at all. But I could not promise them a single sermon.

"In the most of the places where I go, yes, in all of them, the way of the Lord seems to be preparing, and at no distant day, I fully believe, a harvest will be gathered if they can have the necessary labor. The Gospel is evidently producing a deep sensation throughout the whole field, which affords me all the encouragement to labor on, that I could possibly expect to have."

WISCONSIN.

In this State twelve missionaries have been in the service of the Association during the year; a less number than in the previous year. This has arisen in part from the churches assuming the entire support of the ministry. It is hoped that, by the aid anticipated from our auxiliaries recently organized in Wisconsin, we shall be enabled to increase our force in the State during the year upon which we are entering.

Wisconsin, though the border State on the north-west, has already assumed such a standing for population, wealth and improvement, as to make her influence felt by her sister States, and by Minnesota, Nebraska, and Kansas Territories. Still, the vast proportion of the soil of the State is unbroken. Although its lands are ranging at comparatively high prices, it is fast filling up with emigrants, most of whom are of the more moral, intelligent and enterprising class.

The efforts made to establish Christian and educational institutions have already produced effects which gladden the heart of the philanthropist and the Christian. Much, indeed, there is to regret, many adverse influences—some of which seem formidable—to morals and true religion, but the testimony of our missionaries, and of others, is clear that society is rising in morals and religion while the improvements in civilization and social advancement are self-evident.

Our missionaries, however, report but few instances of marked power attending preaching, and other means of grace, and but one decided revival of religion. A sad tendency, on the part of the most prosperous in worldly affairs to neglect the "closer walk with God," is quite common.

It is an encouraging feature in this, as well as in other States, that our missionaries, who have formerly been subjected to opposition and reproach for their thorough exposure of slavery, and their advocacy of human rights, are now being highly esteemed

by the people, whose hearts are beating for liberty, and whose indignation is aroused by the enormities inflicted upon their own citizens in Kansas. It is pleasant to reflect that our missionaries have been among the foremost of the pioneers for freedom, and matter of joy that so early a harvest is being reaped by them. It must be felt that, however much society may give prominence to matters of reform, and of general public welfare, the feeling will expend itself, if there is not radical Christian instruction and principles instilled into the entire population : and unless the Spirit of God shall be poured out, to give energy to truth, and convert the people to Christ and holy living. It is the province of the minister of the Gospel, and of all good men, to seize all favorable occasions to guide the mind and heart to Him who maketh a willing and an obedient people blessed. We have in former Reports referred to varieties of religionists, and classes of citizens both friendly and adverse to true religion, and the well-being of society; these are, substantially, existing as heretofore, each doing its work, and contesting in its sphere the claims of its opposite, and this must continue until truth prevails.

One of our missionaries in Wisconsin wrote, early in the spring, that the providences of God had for some time past been preparing the way for the revival of His work in one of the towns where he preached. There had been great spiritual barrenness, but prayer-meetings had been held twice a week, and the Lord had appeared in mercy for the people.

"In the month of January," he says, "I spent some months in family visiting, and attended the Wednesday evening prayer-meeting. On that evening there were some twelve or fifteen in attendance—among them several of the impenitent. From that time the prayer-meetings increased in interest until their house of worship was filled, and there was a demand for increased labor on the part of the ministry. The work has been a very silent one, and gradually growing more deep and thorough. We hold a day of fasting and prayer weekly. There have been several interesting cases of conversion among the young, and general seriousness and anxiety pervades the community. Several heads of families are among the inquirers.

This missionary had met much opposition, for his faithful application of Divine truth to the great sins of our nation. More recently he writes in reference to his field :

"While I see a great work yet to be done, there are now developing events which give me confidence in the ultimate if not speedy triumph of a free democracy and a pure Christianity. Your missionary has stood here almost alone in the ministry in pleading for the oppressed and dumb, and most of the time, until recently, has had few to support him outside the membership of his own church, while the wrath of the pro-slavery has been poured upon him without mixture. But the scene has changed, and I pray for grace to bear me through this new form of trial-for the praise of men is more dangerous to piety than their cen-

"Many who had opposed my anti-slavery preaching have become my friends, and I trust the way will now be prepared for them to receive other truths from my lips, to the salvation of their souls. This is the great occasion of my rejoicing. Your missionaries in the great north-west, many of whom have been despised and abused for their faithfulness, are becoming the most honored of the ministry, and are, I trust, honored of God by being placed in positions of most extensive usefulness.

"I think God is working, in his providence, in bringing out and establishing principles which lie at the foundation of a revival of his work, the spread of his kingdom and the honor of his name."

Another missionary in Sauk county writes:

"For the last six weeks I have been preaching on the subject of slavery, its aggressions and its present character; and have had three hundred or more hearers every Sabbath. The house was full, and from fifty to seventy-five were in carriages and on benches at the doors and windows. Prejudices are being removed from the minds of people here, as in many other places. The tone of public sentiment, in relation to morals and religion, is becoming more and more elevated. No license can be obtained for the sale of intoxicating drinks. Our town is rapidly gaining in population, and will be one of the largest inland towns in the State.

"The immigrants among us are mostly from New England, and of New England descent; very few foreigners, only about one-twentieth. There are very few places in the west where the society is as good as it is here."

Another missionary, in making his report, after three months labor only, says:

"I am glad to see that our labors in the cause of Christ are not in vain. We have had the pleasure of seeing many penitent sinners come to him for salvation. Six were received in the church on their profession at the last communion, and six others are under conviction. Our meetings are well attended, and people feel the weight of the truth. Rev. Mr. Pary, from Welch prairie, visited us about a fortnight since, and preached here every evening for one week, and much good has been done. We are not yet satisfied, and by trusting in the Lord we are in hopes of doing much more."

MINNESOTA TERRITORY.

Many of the settlers in this new Territory are from New England and the northern States. It is rapidly increasing in population; and the healthiness of its climate, its excellent soil, and abundant streams of water, will secure a continuance of that

Our missionary at Traverse de Sioux has an interesting field of labor and usefulness. On the spot where, but a few years since, the heathen Dacotas offered sacrifices to their idol gods and demons, there is now an altar erected to the Father, Son, and Holy Spirit, and a small but increasing church gathered, from whom, we hope, incense and a pure offering ascend to God. At the first communion season of the year five members were added to the church; three of them by letter, and two on profession of faith. Fifteen were added during the year, and the congregations on the Sabbath are much larger than the season before.

After alluding to the vast increase of population in the Territory, our missionary says:

"Various causes have combined to prevent any considerable number of these new comers from being gathered as yet into fellowship with our church, as members of the body of Christ. Many of them seem to come, not so much to let their light shine as Christians, as to secure a piece of land and homes for their families, proposing, when these are secured, that they will attend to their religious interests. To this, there are some bright exceptions. There are a few, who

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come bearing the name of Christ—who, while they would better their condition temporarily, most of all would secure those things which have respect to their moral and spiritual interests. Such come out at once on the Lord's side, and are living epistles known and read of all men."

A Prohibitory Liquor Law is in force in some parts of Minnesota. By treaty stipulation with the Dacota Indians, all spirituous liquors introduced into that Territory, west of the Mississippi, are liable to be seized and destroyed. The prohibition is unqualified except in case of supplies for the United States army. This policy, relative to the Indian Territories, was adopted, we believe, under Jackson's administration, and works well wherever it is enforced, as it sometimes is. At Traverse de Sioux, our missionary says:

"We may still report progress in the cause of Temperance. Two saloons of the worst sort have been entirely broken up in a summary manner by the Sheriff of our county, assisted by some two or three men. Only last Sabbath afternoon, three men, having been bitten by the serpent Alcohol, turned upon him while the bar-keeper was asleep upon the counter, crushed in the heads of the monster labelled wine, brandy, gin, whiskey, &c., until, it is stated, that they destroyed of the poison to the amount of some seven hundred dollars' worth.

"Our temperance meetings, held every fortnight, are well attended, and names to the pledge are added at every meeting. Our society, organized some three years since, is adapted to the new phase of the reformation—with a brief, comprehensive, and solemn pledge—open doors, free discussion, with heartfelt sympathy and corresponding efforts in behalf of all subjected directly, or indirectly, to the curse of intemperance."

The population of that part of the Territory is supposed to have doubled its numbers the past year; and the house of worship occupied by this little church, too small at the beginning, is now wholly inadequate to meet their present necessities. A suitable building it is computed will cost at least \$2,000, and of this, after strenuous exertions, they have been able to raise but \$1,100. In his annual report, our missionary asks:

"Where shall the \$900 be obtained? Where is any part of it to come from? Shall the good work stop just here? Nay, shall it be suffered to recede from this point? If some one, five, ten or twenty friends of the Bedeemer, upon whose temporal interests Heaven has smiled, and upon whose hearts God has shed his richer grace, will only aid us, to the amount of half the sum, I will pledge myself that the remaining \$450 will yet be given by our church and congregation, already apparently strained to the utmost, but who would, through help, be inspired with fresh courage to help themselves.

"I need scarcely refer to the importance of this field. Its geographical position and natural advantages, the character of the immigrants with which this new land is settling, together with the institutions, customs and habits here obtaining, all combine to make this one of the most desirable, interesting and important fields for the united, faithful and persevering efforts of the friends of Christ, in the propagation of the Gospel, and the establishment of its hallowed institutions."

After speaking of the distressing prevalence of most of the evils commonly found in a new country, where the pressure of civil authority is but slightly felt, the report says:

"As the country however becomes settled, schools established, and school-houses erected, Sabbath-schools, Bible-classes, Bible and Temperance Societies, and churches organized, and houses of worship erected, and the stated means of

grace enjoyed, the scene changes for the better. It is thus, that the wilderness and the solitary place is made glad, and the desert to rejoice and blossom as the rose. To this end we labor together in the bonds of the Gospel. For this blessed consummation we most earnestly pray; always remembering that it is 'not by might nor by power,' but by the Spirit of the Lord."

ILLINOIS.

The Association has 36 missionaries under commission in this State. Notwithstanding the magnitude of its resources, and the number of its population, there are yet in Illinois very many feeble churches and destitute places, requiring missionary aid for the religious instruction and moral training of the people. The Illinois Home Missionary Association, at Chicago, has labored efficiently in the work of supplying these destitute places, and in creating a sound public sentiment in favor of the principles of this Association. The Rev. S. G. Wright finished his agency in January last, and since May, Rev. F. Bascom, of Galesburg, has prosecuted the agency with much success. The late annual meeting of this auxiliary was an interesting and important one.

The missionary enterprise is only one of many that are now interesting the people of this State. Labors for the erection of church edifices, the support of the religious press, and the establishing of colleges and theological seminaries, are taxing the energies, and, we are glad to see, receiving the benefactions of Christians and philanthropists. A new impulse is needed for the temperance cause.

But few of our missionary churches have been favored with the outpourings of the Holy Spirit, and only one has had an extensive revival.

Intense feeling has been aroused among the people of Illinois by the outrages in Kansas, and large amounts have been collected for the "Free State" sufferers, many of whom were from this State. The interest in the Presidential election is, at present, all-absorbing; but Christians need to feel more deeply for the slave and his wrongs, and pray for his deliverance, while they look to God to save our country from the curses which slavery inflicts.

In this comparatively new State, everything connected with the formation of society moves forward with great energy. The development of material wealth is rapid, and cities and villages are springing up almost as if by magic. The tendency of these things is to worldliness even among Christians, and calls for great vigilance. In many places the Sabbath is desecrated, and the seeds of false religion are scattered, and have rapid growth. A mighty work must be done by the Lord's people in this central State of the north-west, to secure it for Christ and fill it with righteousness.

FROM THE REPORT OF OUR MISSIONARY AT LAWN BRIDGE.

"The past year was, to this church, one of prosperity and advancement, not-

withstanding much sickness and an inclement winter. The church has more than doubled its numbers, and nothing has occurred to break the peace of our Zion. We have enjoyed a precious revival of religion, and have erected and completed a very neat and commodious house of worship, which is paid for, and no debt left upon the church. Our spiritual prospects are hopeful, and we are looking for still richer displays of the grace of God. We ceased to be connected with your society, as a recipient of missionary favor, on the first of April last; and from henceforth we hope to sustain the more agreeable relation of monthly combinator to your funds. We really contributed \$155 to your Society last year. We have a moral community, where almost the whole people vote for the Maine Law, and quite all will vote for Freedom in November. We have, however, a mixture, like other western communities, and some who have no taste for religious, meetings."

OAKLAND, COLES CO. DEATH OF REV. JOHN P. HILLS.

This beloved brother, late our missionary in Coles county, fell asleep in Jesus, Sunday, March 2d. He was a faithful minister of the Free Presbyterian denomination. His memory is precious. His field of labor in Illinois was extensive and arduous; and it now appears that his salary, even with the aid granted by the Association, was insufficient for his support—though we had appropriated all that was asked of us. How painful it is that such willing servants of Jesus, and their families, should suffer from want of the necessaries of life! The following facts we derive from a statement made by Mrs. Hill:

He was a native of Hancock, N. H. He joined the Congregational Church of that town when about twenty-one years of age; graduated from Marietta College, Ohio, and studied Theology under Dr. Lyman Beecher. He entered the ministry in 1841; first preached at Winchester, two years, then accepted a call to Manchester, where he labored six years. Hearing of the feeble church in Coles county, he accepted a call to settle there, where he labored five years and seven months, his home a log house, and his salary, when all paid, but three hundred dollars!

An extract from Mrs. Hill's letter announcing her husband's decease, will reveal something of the trials of the families of home missionaries:

"I pray that you and yours may never be called to endure what we have endured the past few years, and particularly the past winter. My dear husband's salary has not supported us. We have occupied a cabin a mile from the village, and a mile and a quarter from the school which I have been teaching. You know the severity of the weather, and that my oldest daughter, aged 15, was an invalid at home till February. None of us were very well equipped for so severe a season. You can judge the rest.

"I had thought that I had all I could well bear of burden; but to be suddenly called to yield for ever my counsellor and guide, in the most dreary part of our bitter season; to hear the death-rattle, and, in less than five minutes, stand in death's desolating track alone with our dead, with no human being short of half a mile, and to feel that I must go and arouse the neighbors—this was bitter, bitter. I had read of such a thing, but never before could conceive the soul-orushing weight of such a position.

"True, my husband had been sick nearly six days; but none apprehended danger but himself. He told me that afternoon, shortly before his death, that he had that morning given up all hope of living. He expressed his confidence in God and his promises; said he felt no fear of death, and only regretted leaving

his family. He afterwards said that his mind was clearer. A few more words, and he lay calmly—not in the agonies of death, for there was no agony, but a quick and pleasing falling asleep. It was not like any death I had ever witnessed."

FROM A MISSIONARY AT WAYNE CENTRE.

"Last winter, there was quite a revival spirit in our weekly prayer-meetings. A number of hopeful conversions occurred; and, from the state of feeling, we were led to make greater efforts for the salvation of souls, and a series of meetings was held for about ten days, with hopeful results. Brother D. Miller, an Evangelist, took the labor of preaching the Word; but his health failed, and the effort was closed, with few conversions. There has, however, been an increase of spiritual strength to the church; younger members have been brought to higher ground than they occupied before. This field is one of slow progress—one that for several years does not show much advance. Many of the first settlers have sold out, and removed. Some have died. There are many men in the town who have been here for years, and have become wealthy; but they are impenitent, and indifferent to the cause of Christ. The hope of the church here lies mostly in the conversion of the young men and women who are coming on the stage of life."

The following extract from a missionary in another part of the State should lead churches in the older States to look after some of their former members whom they have dismissed to go west. An occasional inquiry sent after them, until it is known that they have entered into church relations in their new homes, might save some of them.

"I am encouraged to hope the Lord will revive his work here. Still there are many discouraging things. One of the most discouraging is the number of old backsilders—persons who were professors of religion before they came out to this western country. I have met a large number of such; but few, however, I am glad to say, were ever members of Congregational churches. These persons are the most abandoned, reckless, and hopeless members of the community, and do more to injure the cause of Christ than can be told, representing religion as a mere pretence, and professors as all hypocrites. 'Oh! I have been through the mill,' say such,' and know all about it.' Similar expressions constantly come from them. They thus delude and destroy the youth in the midst of us. I find, especially in the village, a large number of sceptical young persons, who have become such from the influences I have mentioned. The deleterious influence of false professors should be a warning and a caution to churches of all denominations, to be very careful in admitting members, lest they prove only stony-ground hearers."

IOWA.

Seven missionaries have been employed during the year in this State, including Rev. O. Emerson, Jr., who acts in the double capacity of missionary at large and agent.

The emigration to Iowa, so great heretofore, has rather increased than abated. One would suppose from the rush into the State, that it was a land of promise, and so, indeed, it is in its fertility, fine climate, and its varied natural advantages. But the destroyer, sin, is here as elsewhere; and the necessity of "the ministry of reconciliation," and the toil of the missionary, is manifest. Our missionaries, laboring at different points, and

in various destitute places, are doing an important work. The general agent and missionary at large, Rev. Oliver Emerson. Jr., travels extensively, preaching the Gospel, collecting Christians and organizing them into churches. The success attending these labors during the year-their immediate results in the conversion of souls to Christ-has not been great, though some revivals of religion have existed, and encouraged the churches and missionaries. Some of the churches have assumed the entire support of their pastors. The principles of our Association are being understood by the people, and the constant tendency of things is favorable to our sentiments.

From the contiguity of the State to Missouri and Kansas, the cries of outraged and murdered men, women, and children can almost be heard; and it is not surprising that an important change has taken place in favor of the right, and that opposition (in the churches as well as in the State) to slavery and its exten-

sion, should predominate.

Although in many instances, the desire for wealth overrides all moral and religious considerations; and in others it is necessary to struggle at first for the mere means of living, thus making it impracticable to collect large sums for the support of the Gospel, and for missionary purposes, yet it is cheering to see cases of singular liberality, evinced in a purpose to establish churches, and build up society to the glory of God; and a cheerfulness in making sacrifices necessary for so high and holy an object.

Not only the love of souls, and the claims of all for our sympathy and efforts, should command our interest, but wherever good men and women are found on the soil, engaged in "God's husbandry," we should send forth laborers to aid them to make it the

garden of the Lord.

Our missionaries have communicated many interesting facts, showing the success of their labors. From these reports we shall select a few, as many as our limits permit. Rev. Thomas Merrill writes from Newton as follows:

"Although the state of religion is at present very low, yet the prospect is, on the whole, encouraging. There is a disposition manifested to attend upon the preaching of the Gospel, and to contribute to its support. The country around us is fast filling up with an industrious, enterprising population. A large porthey are opposed to the extension of slavery, they do not seem to see the inconsistency of keeping it in the church.

"On the subject of temperance, there has been a great advance within a few years. Now there is very little intoxicating drink, except in the river towns. On all the great moral questions of the age, public sentiment is just about what the popular religion of the country is adapted to make it. The Kansas troubles

absorb every mind.

"As I hope to get along, hereafter, without further aid from the Association, I cannot refrain from expressing my gratitude to your Committee for the generosity and promptness with which they have responded to our requests for assistance. Our contributions will always be for the A. M. A."

Rev. John Todd, a former missionary of the Association, writes from Tabor, Fremont Co., the following interesting letter:

"Three years ago, I received aid from your Society. The little church then numbered about eight members; now we number fifty; and the church has for the past two years supported its own minister. Last year, \$60 were contributed, besides, to benevolent objects. This year, they purpose, if possible, \$200 for your Society. But, what is still more cheering, we have recently been favored with a gracious refreshing from on high. Guided by the 'sound of a going in the tops of the mulberry trees,' we felt called upon to bestir ourselves, and accordingly held meetings daily for a fortnight, besides prayer-meetings, and, as a result, fifteen or twenty persons—indeed, every adult person, except two or three, in the place—are indulging hope. Time will determine whether all have received the seed into good ground. Never have I realized more fully that it is all of God's mercy and grace. He has also shown Himself a hearer of prayer, and worthy of everlasting confidence. To God be all the glory "Assured of the essential rectitude of the A. M. A., and the fidelity of its

officers to the weighty trust reposed in them, and praying that your work of faith and labor of love may be crowned with abundant success, I am, &c."

Our missionary, Rev. Thomas W. Jones, writes from Inland. Cedar county, as follows:

"This church was organized about two years ago, with eleven members. Since then, four more have joined by letter. All these persons came here in straitened circumstances; but they subscribed liberally, considering their means, to sustain preaching. Since I have been here, a great change has taken place. The winter ungodly night-amusements of the young people have been broken up. Prayer is now heard, in some families, from lips that never prayed before—yea, from lips before most blasphemous. The number of conversions, of such as have consecrated themselves to God in the presence of the people, is seven."

Rev. S. D. Helms, writing from Douglas, Fayette county, gives many interesting statements, from which we select the following:

"In the general aspect of my field, I do not think that there is anything more to discourage than what we almost everywhere encounter in the West. There is Infidelity, Universalism, Campbellism, Spiritualism, Popery or Catholicism, spreading and strengthening themselves as they can. These all urge the friends of truth to greater diligence. May the Lord save this goodly land from the blasting influence of error! And yet the wealth of our soil, no doubt, constitutes one of our greatest dangers. There is a danger that it may prove hereafter the cause of much wretchedness. Our hope is in Christianity. If it becomes dominant all is secure. That it may we will labor and pray.

"I have aimed, in my preaching, directly at the instruction of Christians in the principles of the divine government, and their duties in relation to the great question of our times, i. c. slavery. Our own age, as well as that of Isaiah, furnishes instances, not a few, of men asking of God 'the ordinances of justice,' who are of choice as well as principle, slaveholders. The day has come for the moral elements and forces to separate and re-combine, and even now the work goes on. Great occasions develop and ripen character very fast, Such a time is the present. The sable son of Africa is set for the rise and fall of many in our land. How he brings out men's principles! And how he draws them into a great struggle or conflict in which they will be confirmed in those principles, whether they be right or wrong. If slavery don't sink in America, she will, under this conflict, gather a strength for freedom and the world which she never would have had without it. Will not God make the struggle a hard one, that many hearts may be made strong? During the last quarter, our Sabbath-schools appear to be prospering. We are expecting to organize one or two more small Congregational churches in this county soon.

"The past year has not been marked by any extensive revival of God's work among us. Our population and immigration is mostly American. The tone of morals in this county is generally very good, for a new county. Some neighborhoods we must except. Since we have had a prohibitory law in this State, the merits of the temperance cause have been less discussed than they were

before. But some are dissatisfied, and are at work for its repeal."

Rev. O. Emerson, Jr., writes at length, and communicates much valuable information. We regret that we are obliged to limit ourselves to so few extracts. From De Witt, Clinton county, he writes as follows:

"I spent the first Sabbath in February with the little church at Elk River. I preached four times in different neighborhoods. The weather was intensely old. The second Sabbath was passed at Lawrence. With the church here I spent a few days, visiting, preaching, and administering ordinances. Here, for the last time, last autum, my dear wife mingled in the society of the saints on earth. On Monday I rode to Cottonville. The journey, on horseback thirty miles, was a hard one. I preached four evenings, and on the Sabbath. The machine warm was well attended, and good way does. Two or those individuals meetings were well attended, and good was done. Two or three individuals, we hope, received saving impressions. The little church at Rock Creek has had but three or four sermons for ten months. Within its nook is no evangelical preacher of any denomination. A few brethren of different persuasions have, however, sustained the Sabbath-school and prayer-meeting."

Mr. Emerson gives an account of the sickness, suffering and death of his beloved wife. His deep affliction will excite the sympathy, and secure for him the prayers of the people of God in his behalf. He writes from Macon, Levin county, as follows :

"On the 15th June I preached at two places in the new settlement, in Tama county. Almost the entire population have come to the place within two years. They have seldom had preaching of any kind. They have, however, a Sabbathschool, and sustain a prayer-meeting on the Sabbath. The following week I devoted chiefly to an exploration of the county of Hardin, and returned to Tama, and assisted in organizing a church. Seldom have I met a warmer welcome, or witnessed more genuine Christian refinement, contentment and cheer-

KENTUCKY.

We have had in this State, during the past year, four mission-

aries and two colporteurs.

The Divine blessing has accompanied their labors. Revivals of religion have taken place both in the churches and at other preaching stations. The missionaries have been assisted by other preachers for a short period, among whom was the well-known evangelist, Rev. George Clark, whose labors for promoting revivals and the salvation of souls were very encouraging.

The labors of Rev. John G. Fee and Rev. J. S. Davis have been unremitted. They have, in addition to regularly preaching in their own churches, travelled considerably, to preach the Gospel, deliver lectures, and engage in debates, both on the slavery ques-

tion, and on other questions of moral reform.

The mob-spirit, which was occasionally manifested last year, where these brethren preached and lectured, has not exhibited itself since then toward either of the missionaries. Gratifying progress has evidently been made in the efforts to enlighten the public mind, especially on the great sinfulness and criminality of slaveholding. During the political excitement prior to the choice of Presidential electors, however, the missionaries find that, except on the Lord's day, the minds of the people are too much engrossed to listen to the claims of the Gospel, or the moral and religious bearings of the slavery question.

Many of the inhabitants of Kentucky, both pro-slavery and antislavery, have emigrated to Kansas, and, consequently, much interest is felt, and is increasing, as to the issue of the great con-

test in that Territory between freedom and slavery. Mr. Davis accepted an invitation to visit Virginia, his native State, and preach. He gives an account of his reception and his

labors in the following letters:

"I preached nine sermons in Virginia, two directly on the subject of slavery, both in the same place, a school-house, half a mile from Woodstock, Shenandoah Co. I spent a little more than two weeks in the village and vicinity; found many anti-slavery men, who do not know how to make their influence felt. They are not, I think, ripe for forming a free-church; but if a suitable man could be found to preach in the churches of other denominations where they could be had, and if not, in school-houses, I think he might reach a great many people. At least a dozen preaching places could be found within a circuit of ten miles diameter. Very few slaves are owned in the country. Most of the inhabitants of German origin move directly from Pennsylvania. They do their own work ; feel the constraint which slavery lays upon them; are becoming disgusted with the Democratic party; never heard a sermon against slavery, yet can't believe the system is right. I preached three times for the minister of the German Reformed Church. He is absorbed in the church question, and knows nothing about slavery-attempted to defend it from the Bible, in conversation, but soon gave up the attempt. I attended a quarterly meeting of the United Brethren. Saw several ministers; they think slavery sinful, but told me explicitly, that it would be unwise to preach against it. I preached once by invitation. I preached twice at a school-house, three miles from Woodstock. A slaveholder walked two miles to hear the sermon on Sabbath. He had horses, but said he was afraid Mr. Rye and myself would not go home with him if he rode; we were walking. At night I preached to a large congregation in Edinburgh, a small village, five miles from Woodstock. The congregation was large. Mr. Rye is a noble man. He devotes his time to the work. May God bless him. I hope to write again

He writes at a later date:

" I think that I was brief in reporting the results of my tour to Virginia. Mr. George Ryc is a reliable out-and-out abolitionist. For eighteen years he has been endeavoring to place himself in circumstances such as will enable him to give his time and interest to the anti-slavery movement. His wife is a kind woman, and would sympathize and co-operate with him. They have no children. There are other substantial men here who are interested in the anti-slavery question. Mr. Rye proposed that I should go to Virginia again, and call upon every minister in the vicinity, stating frankly that my object is to procure the abolition of slavery, while at the same time I shall strive to develop in the church asymmetrical Christian character. That, with this understanding, I preach to their congregations; but if not agreeable to them, then preach in school-houses, dwellings, &c. I felt the imperative necessity of sustaining the churches to which I now minister, and therefore told Mr. Rye that these churches must be supplied before I

Mr. Davis, on his return to his field of labor in Kentucky, reported as follows:

"Yesterday closed my quarter, and I hereby report that I have preached sixtytwo times. In addition, I have visited from house to house, praying in the families, and conversing on personal religion. Both Glenville and Bethesda churches are in an interesting state. The progress made is not yet to be measured by the number of persons joining the church, as prejudice is wearing away; new friends are making; the sword of the Spirit has a wider sweep. Occasionally an invitation is given to preach in some private house, where, but a little while since, a visit was hardly endured. Last Friday, in approaching the house of one of our people, I discovered that a number of men were assembled to assist in "raising." Among these were two men who had previously asked me to explain several passages of Scripture, which to them appeared to justify slave-holding. This day, at the leisure intervals, we had much conversation on other topics as well; and I learned afterwards that a favorable impression was made. On the following Sabbath I preached at the same place to a large and very attentive congregation. The region is very wild, and threats of violence had been made; but all went off quietly. The fourth Saturday in this month I am to preach there again, from I Tim. vi. I. Pray that God will bless the word, and give His children wisdom and grace. We have formed a Missionary Society in Bracken Co., which, though small, will grow to good size in due time."

The attempt made during this year to drive from Virginia Mr. Rye and Mr. Underwood, on account of their decided opposition to slavery, although they demonstrate the brutal spirit of the system, will tend, it is thought, to the extension of anti-slavery principles, and consequently open new fields for missionaries, who preach the sublime doctrines of the Fatherhood of God, and the brotherhood of man.

Mr. Davis, at the request of the Executive Committee, attended the anniversary meeting of the Association at Boston, last May, and presented, in the Tremont Temple, interesting facts in relation to the anti-slavery and missionary enterprise in Kentucky, and the claims of the slave States upon the Christians of the free States for missionary and colporteur labor, connected with efforts to enlighten the people on the turpitude of slaveholding.

The following is an extract of a letter from Rev. George Candee, dated Berea, Madison Co., Ky.:

"We have just concluded a protracted meeting at Union, in Rock Castle Co. Brothers Fee and White aided me in the work. We commenced the effort Dec. 15th, and continued it until Jan 1st. Twenty-one came forward as inquirers. We hope that seven are now truly converted to Christ. We feel fully assured that he has glorified his name, and will glorify itstill more; for heretofore, with a large class, the sentiment has been that God does not influence sinners by his Spirit, and that it is nonsense and even mockery to pray him to convict and convert them. We aimed to preach the truth in plainness, and then gave invitations to anxious persons to express their desire for the prayers of God's people. We endeavored to impress upon professors the idea that if sinners were converted to Christ, God must convert them through the truth by his Spirit, in answer to their prayers. We instructed sinners that they must act right towards God, repent and open the door to Christ; he would then come in and sup with them. The people have so little knowledge of God that this is a hard doctrine. But we rejoice that the Lord has given the victory."

Mr. Fee writes as follows :

"I know that you look with much interest to this part of the missionary field, especially since the late efforts of the Slave Power to crush the liberty of speech. "The mobocratic party found a demonstration from the people against them, which I suppose they did not anticipate. What the ultimate moral effect of this will be upon the community, I am not now able to tell. The present apparent effect is, that it has allayed the mobocratic spirit. We have now entire peace. Fields are still opening, and the demand for laborers is increasing. There are now here—in all, four preachers and two colporteurs. The friends are being somewhat encouraged. They begin to think they will have preachers to break

to them the bread of life. One brother, who has ridden as a colporteur, says there are now forty places near here where anti-slavery ministers could preach, and ought now to be preaching.

"Our churches suffer much by removals to free States. As fast as light spreads concerning the advantages of freedom over slavery, men become dissatisfied with slave States and Institutions, and move off. Since the organization of free churches here, six young men connected either with the churches, or congregations, have gone to Oberlin, and one to Galesburg to get an education. We ought to have a good school here in central Kentucky, which should be to Kentucky what Oberlin is to Ohio, anti-slavery, anti-caste, anti-rum, anti-secret societies, anti-sin. We have here a very healthful country. Why can we not

have such a school here?

"Could we have even a good academy, and offer facilities for an education to the young men and women, in the mountainous and non-slaveholding districts, we could do much, and that too most effectively, for the overthrow of slavery. And as Kansas will soon be a free State, may we not expect the eastern and northern friends to turn their attention and means to Kentucky, and by a constant influx of teachers, preachers, and emigrants, in a legal, peaceful, and yet most effective manner, make this fertile and healthful State the 'home of the free and the land of the brave.' With persevering effort, and faith in God, the work may be speedily accomplished. Right at this spot we now need means with which to build a good church edifice and a good academy. I pray that this may arrest the attention of some of God's stewards. Pray for us.'

A member of the Society of Inquiry in the Andover Theological Seminary, Mass., having addressed Mr. Fee, he replied in three interesting letters of considerable length, from which we make the following extracts:

"Dear Brother in Christ—In behalf of your Society of Inquiry, you ask:
"1. What is the religious condition, and what are the advantages of the white

population of our state?

'In the 'mountain counties,' which are in the eastern part of the State, there is but little preaching, very few if any Sabbath-schools, many thousands, as in other counties, being unable to read the Bible if they had one. Yet this is an important part of the field of Kentucky, for the hearts of the people are not so corrupted with slavery, nor are the minds of the people so engrossed with wealth and worldly cares, as in the more level and fertile portions of the State, where slavery reigns. With these, and the counties bordering on the Ohio River, reformation in Kentucky must begin. The Gospel of impartial love, caste-breaking and liberty-defending, never begins with the rich, proud, and op-pressive. Christ said, 'The poor have the Gospel preached to them;' and the poor would hear it, while the rich would not. For this reason, for years to come, much of the work of reform in Kentucky must be sustained from abroad. Many have been accustomed to hear men who drive slaves all the week, on the Sabbath preach a 'raal heartfelt sarmont,' and afterwards make their boast that 'they never have anything for preaching the Gospel.' Too often their sermons show neither preparation from God nor man, and that they ought to be without compensation. In the more fertile and slaveholding districts, the people have, in many places, much preaching on the Sabbath. This is of a character which 'makes void the law of God.' 1. There is a Presbyterian orthodoxy, which discourses much about native depravity, inability, election, final perseverance; then in reference to practical duty toward the slave, many will say, 'Yes, slavery is wrong in the abstract, but God requires us to bear with wrong things, as he did with polygamy and divorce in the times of the Prophets; he will destroy slavery when the proper time comes.

"Next come the Methodists. These are more numerous than Presbyterians.

"Next come the Methodists. These are more numerous than Presbyterians. Most of them will treat with contempt the poor slave, others trade in the bodies and souls of their fellow-men. This I know is true in both branches of that church, 'north as well as south.' I refer to the division on this side of the

Ohio Rive

"There are many exceptions to the above, and perhaps more spirituality in this denomination than in any other in Kentucky.

"Next come the 'Regular Baptists.' These are quite numerous in the State.

Among them you may find whiskey-drinkers, whiskey makers and venders, tobacco-chewers and slaveholders after the old Virginian stamp. Yet here you

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may also find exceptions, even to slaveholding, in practice or spirit. Nor are most of them whiskey-drinkers; such are exceptions, but ought not to be found in a church. Some excellent spirits are found in this body, and the absence of centralized power in church polity renders them hopeful in reform.

"Next come the Disciples (by nickname, called Campbellites.) The leading doctrine of this body is, 'baptism for the remission of sins.' With many, perhaps most, is found a rejection of the influence of the Holy Spirit before conversion, and practically, after it. Here, too, is slaveholding, Sabbath-breaking, and worldly expladed as with but little knowledges as 1 believed fasher and and worldly-mindedness, with but little knowledge, as I believe, of what consti-tates true piety. Christ is practically supplanted by the doctrine, 'baptism for the remission of sins.' Where the standard of piety is low among professing Christians, you may expect, as a consequence, that the standard of morals will be low among the people. This picture, though gloomy, is nevertheless true, as

"Here, in the slave States, there are ten millions of human beings, most of whom are without a true Gospel, only as they read it from God's word, and believe for themselves in opposition to the popular teaching around them. Do you ask, 'How can men be deceived in so plain a sentiment as that of the golden rule?' I answer, by such teachers as Dr. N. L. Rice and Alexander Campbell, who tell the people 'that rule means that we must treat men as we might reasonably expect them to treat us if we were in their situation.'

"Is not this missionary ground, and do we not need faithful ministers to 'stand in the gap,' and hold up God's truth, that the people may do it, turn and live? There are, however, some encouraging facts in reference to this field.

"The people are social, hospitable, accessible. They depend much upon public

speakers; and where a minister has established a character for honesty, piety, and faithfulness, he may wield a powerful influence over the people. May not the spiritual laborer sow here, expecting eventually to reap an abundant harvest? Shall not this rich heritage be taken from Satan and given to God? If the work is done, it must be done quickly, or the judgments of God will whelm this sunny south with terrible judgments, as he has done nations of antiquity. Then millions of souls must go wailing to perdition. On the other hand, if these teeming millions shall be converted to a true Gospel, with their facilities for doing and getting good, will they not do much for the conversion of the world and the glory of God ?"

In Mr. Fee's second letter he says:

"You inquire-

"2. What is the religious condition of the slave population, and what mission-

ary work is done among them?
"In Kentucky, where slavery is in its mildest form, I do not suppose that one slave out of a hundred is able to read one word of that blessed revelation which brings life and immortality to light. As a consequence, many are superstitious : others have very vague notions of what constitutes the religion of Christ, and are easily imposed upon by heretical teachers. An ignorant people, accustomed to see the mass of professors, as well as others, live for the things of sense, with no character at stake to stimulate them to virtuous conduct, and in the hands of comparatively irresponsible masters and overseers, are, of course, the subject of degrading vices.

"What must we think of that system which has to be sustained by putting out the very eyes of the soul? and what must we think of those Missionary Boards

which give countenance to those who do the deed?

"You next ask—" What is the missionary work done among these slaves? Alas! for these poor souls, though provision is made for the salvation of all by the blood of the impartial Jesus, yet their souls are little cared for by most professed followers of this compassionate Jesus. In cities they generally have a few churches, and sometimes a stated preacher of their own color. Most generally these preachers are very liliterate. In the country the churches provided for colored people are very rare, and their preachers are still more ignorant. Some colored persons hear, by attending in the galleries of the churches, 'whar

de white folks worship.' As ministers become more notoriously pro-slavery, the colored people lose confidence in, and regard for them, and, as a consequence, absent themselves from their preaching. Others still attend, to get what good they can and throw the bad away. Most of the church-edifices now constructed are without galleries, and most generally, I believe, without provision for the colored people.

"Of the two hundred thousand free colored persons in the south, of course few will attend with 'white folks' where invidious distinctions are made, not on account of character, but the circumstance of complexion. I have heard of masters in the far south providing 'oval' instruction for their slaves, to be given by those preachers known to be sound on the 'goose question'—the phrase used by 'border ruffians' for the slavery question. Such instruction I regard as a calamity, because whatever of good such men may have or do, serves only to render respectable and perpetuate that system of slavery and selfishness which vitiates religion.

"All this is to be deplored the more from the fact, that the slaves, if freed and placed in a condition where piety could be cultivated, would probably receive the Gospel more readily than any other people on the face of the globe. They are humble, long-suffering, grateful lovers of song and worship. This is favorable to the virtues of the Gospel, and I should expect to see in them, if converted, not merely outbursts of feeling; but, under the severest trials, as in the case of 'Uncle Tom,' submission of will, entire consecration of being to God.

"You will ask-Do the slaves attend the few free churches in the south aided by the American Missionary Association? I answer-One class of colored persons, composed of both free and slave, attend the Sabbath-school and church in Bethesda, Bracken Co., of which Mr. J. S. Davis is the pastor. But, most generally, they do not attend even these churches, because one part are not allowed to do so; another are afraid that their masters, suspicious of a growing spirit of liberty, will sell them; and another part still, wishing the peace and protection of these churches, stay away, lest their presence should awaken more jealousy and opposition to them. I write what I know. Yet, the very presence of these churches, with their well known principles, speaks volumes to the mind of the poor slave, and they are stars of hope to his crushed spirit."

In conclusion, Mr. Fee remarks:

"You ask: 'What is the particular work in which I am engaged, and any other individuals or societies with me.

"I am engaged in the effort to build up churches having no fellowship with slaveholding, caste, secret societies, dram-drinking, or any known sins. These churches are independent, evangelical, and, as we suppose, upon anti-sectarian principles; receiving those having a Christian experience with a righteous practice, however differing in theological belief, or modes of ordinance not destructive of Christian character. We find this practical and most efficient. We are also sure this was according to Apostolic order, and therefore right. Three other brethren are here preaching and laboring as I am. With us now are two colporteurs, whose business it is to visit the people at their own homes; talk with them on the subject of personal piety, and their duty to the slave and his master; distribute Bibles to such slaves as can read, and anti-slavery documents to slaveholders and non-slaveholders. This is a most interesting work, and attended with great good. Hundreds of persons will read anti-slavery documents at home, when carried to them, who would at first not be found in the public congregation listening to an abolition preacher. By reading, however, his mind becomes enlightened, his prejudices removed, his conscience awakened, his feelings enlisted; and soon he says, 'Popular or not, I go for Freedom and Right,' These laborers are in connection with the American Missionary Association, the principles of which you know.

"For a number of years I was connected with the Presbyterian Church. During the years 1845-6, and part of '7, I labored in that connection as an ordained minister. After continued, but unavailing remonstrances, I withdrew from them-because of their persistent fellowship of slaveholding. The little church of which I was pastor withdrew also. At this time I was receiving aid from the American Home Missionary Society. This society was then aiding 51 pro-slavery churches in the slave States, and this one anti-slavery church. I soon saw that duty required me not to receive aid from that society, and remonstrated against it for the inconsistency of building up, at the same time, righteousness, and unrighteousness, or gross wickedness. The secretaries replied, it was their business to sustain such ministers as were 'rectus ecclesia' of good standing in their church, presbytery or association.

"This did not satisfy me; for I saw that the principle would have sustained the sale of indulgences by John Tetzel in the Roman Catholic Church, polygamy among the Mormons, and caste and polygamy in India. Reformation would not likely ever take place under such a policy. The majority and controlling influence was on the side of the wrong, and would over-ride the few contending for

the right, unless sustained from some other source.

"Again, by rule of the society, as a church we were required to raise annual collections and send to the society, which, in turn, would employ these means to help build up around us fifty-one pro-slavery churches—thus feeding what we were attempting to destroy, and kindling fires around-us, to consume our dwellings for the very missionaries sustained by the society. Pastors over slaveholding churches were against us, as were also the churches thus sustained. True, the society was willing to sustain us in our opposition to slavery. But we felt that it should sustain only those who would oppose and refuse fellowship with all unrighteousness. It was formed for the propagation of righteousness, and this alone. Again, whatever of reputation for piety or consistency we might acquire north or south, this reputation would be given to aid in the collection of money from anti-slavery men to be used to build up slavery in slave States fifty times as fast as anti-slavery. We would thus be 'bidding God speed' to the building up of confessed vickedness. Christian men can now, by their donations, sustain missions at home and abroad, through a society already organized, the American Missionary Association, and thus do the good without the evil. We may not 'do evil that good may come.'

may not 'do evil that good may come.'

"Slavery lives by the very respectability which it receives from apparently good men and apparently good societies. They give it character and position by their support and fellowship. Albert Barnes was correct when he said, 'Slavery could not live a single day outside of the church, were it not for the fact that it lives in the church.' Let cfurrches and mission boards refuse to give support or fellowship to the iniquitous system, and it will be, like drunk-enness and fornication, cast out of good society; marked like the first of murderers, it will hide itself from society, exclaiming—'My punishment is greater

than I can bear.' "

NORTH CAROLINA.

We have had but one missionary in this State during the past year. The political condition of the country, by creating more jealousy on the part of the slaveholders, has hindered missionary efforts. This state of feeling, it is hoped, will give way when the present political contest is decided, and then we expect that we may revive, and on a larger scale, our operations in this State.

From our missionary's annual report, we extract the following:

"Our congregations are good, for a thinly-settled region of country; and the people, by their attention, show that they are much interested in the work in which we are engaged. We have had some revivals of religion this summer; had an encouraging season at our last Quarterly Meeting; and some souls were converted.

"Things look favorable to us, but our anti-slavery principles are unpopular, and the frequent emigration of our brethren works against us. A number of our members left, last fall and spring, for Iowa and Kansas. I am unable to travel half as much as is necessary for the success of the cause.

requires a travel of some three hundred miles. We have but one Sabbath-school, and one Bible-class. We can do but little here in the way of Sabbath-schools, from the fact that we are not allowed to teach slaves, nor even free persons of color, to read."

KANSAS TERRITORY.

We had seven missionaries in Kansas, viz., S. L. Adair and Amos Finch at Osawatomie; John H. Byrd at Leavenworth City : Harvey Jones at Wabonsa and Zeandale ; Henry Morell at Council City; H. N. Norton at Bloomington, and J. Lowrey, who left Kansas in November, 1855, on account of sickness. We are thus particular because the peculiar position of these excellent missionaries has created an intense interest among the friends of the Association. In last year's Report it was said: "They may be called to persecution, perhaps to imprisonment and death." We have now to record that, although their lives have been mercifully spared, it has been through the special providence of God, in the midst of persecutions and perils, and not as the result of tender mercy on the part of their blood-thirsty persecutors. Their sufferings have been extreme; but they have been patient, forbearing and trustful, while in their missionary work they have endeavored to be faithful to God, to freedom, and to the souls of men. It would require too much space to give a history of the scenes and events to which the missionaries have been eye-witnesses in Kansas, and of the persecutions they have endured and witnessed from "Border Ruffians." Unscrupulous partisens affect to discredit the heart-rending statements that have been published; but our missionaries, though they acknowledge that men in Kansas, on both sides of the great question that is agitating the country, have been guilty of infamous deeds, still aver that, as a whole, the accounts that have been circulated through the newspapers of the cruelties of the pro-slavery party are not exaggerated. Leaving then these statements to make their own impression upon our readers, we shall only glance at some of the leading facts connected with the labors and trials of our missionaries.

The Gospel has been preached, Sabbath-school instruction has been attended to, and three churches have been formed. More churches would have been organized had not the state of the Teritory been as it was. The missionaries have experienced great difficulty, owing to the want of suitable houses of public worship, and school-houses. They have also, in common with other settlers, suffered severely from the extreme cold, as the thermometer ranged, for a time, from eight to twenty-two degrees below zero. This unusual state of the weather, in that region, operated, of course, to lessen attendance on the means of grace. But the elements, severe as they were, did not tend to obstruct the efforts of the missionaries half so much as the violence and crimes of the enemies of freedom and religion. At various periods forays were made upon the Territory by infuriated men, under unprin-

cipled leaders, from Missouri; U. S. troops, under the lead of marshals, were arresting citizens for no crime but that of protecting the lives of themselves and their families, and their property; and hordes of ruffians were prowling over the country, abusing, robbing, seizing and dragging away peaceful inhabitants. It was truly a reign of terror. This country has never before witnessed such tragedies, and foreign nations exult that they have never been subjected to such outrages.

It is true that some of the missionaries, who were located at distances from the principal scenes of violence and bloodshed, escaped much of the interruption to their labors to which others were exposed. They, however, in common with their brethren, suffered from sickness, either in their own persons, or in that of their families; but a merciful providence saved them all from death, except that one missionary family was called to mourn the departure of a child.

(The following is an extract of a letter from a missionary at Osawatomie, dated June 11, 1856:

"On the 6th instant, a mob from Westport and Independence, Mo., entered Osawatomie, at about five o'clock, P. M., took all the horses they could find in the place or vicinity, numbering in all about thirty. They also broke into all the houses and stores in the place, taking goods from the stores, and breaking open at the trunks they could find in the houses, plundering all that was valuable, the principal part belonging to emigrants who had just arrived in the Territory. In some cases they took all the money that the owners were in possession of. The mob also took away all the valuable guns and riffes they could find, and made diligent search for the press on which the Osawatomie Times was printed, but they were unsuccessful. They made three attempts to burn Mr. Geer's store, but did not succeed. Such is the excitement here that it is very difficult to keep up our meetings, yet I feel that God is pleased to smille upon our worshipping assemblies, so that our efforts are not wholly in vain."

Another missionary writes, August 26th, from Bloomington :

"I have two congregations, five miles apart, but no church yet organized. There is no name to the place where I preach; nor any post-office. The average attendance of each congregation is from thirty to fifty. Three of my appointments have not been filled by reason of my sickness. At my appointment last Sabbath afternoon, having preached elsewhere in the morning, no person attended on account of a violent rain which lasted all the forenoon; and also by reason of the war—a battle having been fought on Friday night, and on Saturday morning in the neighborhood, and another attack being hourly expected.

"In Bloomington a Sabbath-school was organized in the spring, with twenty scholars. This school has recently been interrupted by the sickness of teachers and scholars, but we hope to resume it soon. In the congregation north of this is a Sabbath-school of twelve scholars; and an adult Bible-class of twelve to

fifteen—both very interesting.

"But for the unsettled state of affairs, it is probable I should have organized two churches, each of from eight to fourteen members. Judging from the acquaintance I have been able to form with them, they would be worthy members.

Not a week has passed, and sometimes not a day passes, but we hear of some free-State man having been robbed or murdered while travelling peaceably on the road, pursuing their ordinary business, or passing into or out of the Territory for necessary provisions or other supplies for their families.

"During the last two weeks, after this state of things had been endured as long as possible, the free-State men have been assembling. They have broken up these pro-slavery bands at Osawatomie, Franklin, Washington Creek, six miles

north of this, with a loss of a few men on both sides. The courage of the free-State-men has remained unshaken, while the opposite party has fied in some cases without making any resistance. In other cases the pro-slavery party has fought desperately.

"We learn that the main road from Lawrence to Leavenworth, on which supplies of provisions for all this region must be conveyed, is blockaded by proslavery men. Yesterday a free-State man was murdered and scalped on the road. Companies are being organized and mustering. Of late the U.S. troops refuse to assist the pro-slavery men, many of them being strong free-State men.

They also represent that they are not strong enough to cope with our mea.

"What will be the end of all this we cannot determine, but we believe that the result will be that Kansas will be free. If this be the case, glorious prospects await the church in this Territory. We have here a large proportion of anti-slavery and temperance settlers. The Sabbath is not respected as it should be, though most professors of religion are Sabbath-keeping people, and do all they can to hold religious services. There are Methodist classes formed, but I regret to say that I have not found a Methodist that was aware of the fact that there is slavery in the M. E. Church North! I have had to prove the fact to them, and show the unavailing effort in the last General Conference to rid that church of the sin.

"In some places schools are kept up, but in the back settlements no schools have, as yet, been started, or if started they have been of short continuance. The circumstances of the people here, at this early stage of their settlement, will not admit of their doing anything for the support of the missionary; and yet they are universally anxious for him to remain. We hope that two churches will be organized this year, and be in successful operation next spring. I hope to have my family here in March. I must conclude by expressing my hope in the overruling providence of God for freedom in Kansas. Yours in Christ."

EXTRACT OF A LETTER FROM A MISSIONARY, DATED COUNCIL CITY 22ND AUGUST:

"From about the middle of the summer in 1853, till the 1st of April, 1856, there was no regular preaching of the word of God. The political excitement is probably the reason there have been no conversions. There is a Methodist church organized here; no Congregational church as yet. The congregations vary from twenty to fifty. There are fifty-five in the Sabbath-school and Bible-classes. The people here are of good moral character. They keep the Sabbath generally well. They are also a temperance people. Swearing is seldom heard. The exceptions to this are found among the pro-slavery men, but their number here is small. We have not yet done anything about forming a temperance society, or anything for the education of youth. We have no day-school, nor any regular place to worship in. We are obliged to hold our meetings sometimes in one place, and sometimes in another. The political state off the Territory keeps all kinds of provisions dear; and the sickness among the settlers, the scarcity of money, and the events that are occurring, cause much embarrassment, and hinder the progress of religion. The people of God are praying and working; and I have faith to believe that soon the Lord will have mercy upon us; will help us, cause the brightness of His countenance to shine upon us, and that we shall see better days, for the Lord is faithful—He will not forsake His people.

"P. S. The war has commenced again, and we are in the midst of great events. You will learn all from the newspapers; so I conclude this letter by requesting your earnest prayers, and those of all the people of God, for our deliverance. Your prayers and ours shall ascend to the throne of grace, and cause a dew of blessings to fall upon us, to refresh our souls, increase our faith, and enable us to stand faithful to the end."

Our missionary at Osawatomie, under date 1st Oct., writes:

"I am now where I have fled from the tyrant Pierce and his 'Border Ruffians.'
They seek to shed my blood. They have shot down a nephew of mine, who

happened to be in the road near my house. . . . This was soon followed by the murder of a cousin of mine, an invalid Christian man, who was near and tried to escape; he fied to the wood, two horsemen pursued him, and shot him. Another man, near by, was badly wounded. . . . I shall not attempt to describe my feelings while I lay concealed, much less the feelings I had when, late at night, I got help, and with lantern in hand went to the woods, found the dead body of my cousin, and brought it home on the Sabbath. May God have mercy on the murderers, they know not what they do. [Mr. Adair then describes the battle, and proceeds to say.] God only knows when these things will end. Many men cannot get away, and must die unless God Almighty save them. . . My children are in constant fear, but my wife is not in a situation to leave, nor could I leave her alone. Do pray for us. . We feel shut up to the mercy of God. Oh, that the country could realize our situation. We will look up and put our trust in God."

REV. JOHN H. BYRD A PRISONER.

We learn that our esteemed friend and worthy missionary to Kansas has fallen into the hands of the "Border Ruffians." On his way out, the notorious Stringfellow assailed him with threatening language, and said, "You will not long be permitted to express such sentiments in Kansas as you have on board this steamer;" though he afterwards was heard to say, in relation to Mr. Byrd, "He is too good a man to go to Kansas." Very recently we saw an extract from a Missouri newspaper to this effect: "We learn that a notorious abolitionist named Byrd has been taken into custody. Preparations are making to take care of other birds of the same plumage." Shortly after we received a letter from Mrs. Byrd, dated Leavenworth, Kansas, 28th August, of which the following is an extract:

"In the absence of my husband, and at his request, I write to inform you of our circumstances, &c. The cause of Mr. Byrd's absence is simply this, he is a prisoner in the camp of the enemy. This is a time of intense excitement, and no free-State man is safe in this part of the Torritory. Bands of Border Ruffians are collected in different places, and the most violent threats are made against the free-State people. Husband went up to Lawrence last week, and after his return it was reported that he had gone as express messenger, which of course was entirely false. Last night, about ten o'clock, we heard horsemen riding at full speed up to the house. They were soon at the door, knocking, and calling for Mr. Byrd. They ordered him to get up and go with them, but would not for a long time tell us where or for what reason. They assured him he should not be harmed at all, and finally said they had orders to take him to their camp. Husband rose and let them in, for they were also directed to see whether he had any firearms, and to search for papers. The company consisted of five armed men. They repeatedly assured me that he should not be injured in any way, but I could place no confidence in them. My trust is in the Lord alone; I do hope he will be preserved, but whatever the result may be, I rejoice in the fact that 'the Lord reigns.' One of our pro-slavery neighbors, a Mr. Seratt, brought me anote this morning from Mr. Byrd, in which he says that he is courteously treated, but did not know when he should return. Seratt told me he was sent for to the same camp last night, and when I inquired what they wanted of him, he said they wished him to give them the names of his free-State neighbors. I understand to-day that a pro-slavery man was heard to say in Leavenworth City, with some terrible threats, that he intended to live on the 'claim' of one of our neighbors before next Christmas. It may be they intend to drive us off, and buy the land with our improvements; but if they succeed in doing so, it

"Well, here I am alone, with four little ones, the youngest a babe, not two months old, and worse than all, my husband is in the hands of merciless men. Do pray for us.

"Yours respectfully,

" ELIZABETH L. BYRD."

Rev. J. H. Byrd writes as follows:

"I regretted to see a letter in the 'Independent,' representing this as a sickly country. The writer's experience and observation differ widely from mine. My own family has never elsewhene enjoyed such uninterrupted health, and this is also true of others with whom I am acquainted. Of this part of the Territory, at least, it is the almost unanimous opinion of the settlers that it is a healthy country. Nothing is wanting here but the power of the Gospel in the hearts of men to render this a delightful land to dwell in. It has seemed almost impossible to reach the hearts of men with Gospel truth, while such exciting times prevailed. I long to hear men inquiring the way of the Lord, and behold them turning their hearts wholly to Him.

"Notwithstanding our deplorable circumstances, schools and Sabbath-schools

"Notwithstanding our deplorable circumstances, schools and Sabbath-schools are quite prosperous. At two places where I preach, Sabbath-schools exist, of

about fifty scholars."

Another missionary writes as follows:

"It is doubtless necessary for the interests of freedom and righteousness in our country, that the slaveholding spirit should develop its cruelty and madness here. I wonder not that some stumble at the providence of God. An intelligent American Catholic lately said to me, 'It seems as if our Heavenly Father leaves us to suffer here more than He ought.' He said his wife lived in terror, as she saw him before retiring to rest put a rifle under his bed and revolvers under his pillow, and she was intent on leaving the Territory. But 'the Lord reigneth, let the world rejoice.' I think I see His hand in all these afflictive providences through which we are called to pass. I trust slaveholders are inflicting deadly wounds on the accursed system, while they are seeking to spread it over this land. It is hard to see our neighbors killed in cold blood for their love of liberty; but their blood is a swift witness against oppression, and, O, may its day of destruction hasten on!"

From another missionary we have the following:

"If Missouri was a free State, she would have had a railroad through to Kansas before this time. But so it is. Slavery cripples enterprise at home, and tries to hinder it abroad. The Lord grant that it may soon receive a death-blow, die, and never have a resurrection.

"Considerable excitement exists about claims. Many claims are cut up badly. Some lose their timber, some their prairie, some lose both; not unfrequently two houses come upon the same quarter section, and the oldest settler takes it. I often think of the Psalmist's expressions, 'The Lord is my portion;' 'Thou maintainest my lot.' Truly blessed must that soul be that finds itself in possession of such a claim. The loss of all earthly claims will not harm it much nor

harm it long.

"You speak of the Psalms as being very comforting in these times, and doubt not that I have felt them so. I can truly say, many of them have been of late very precious. I have made them not only subjects for private meditation, but also of late, more than usual, subjects for lectures and themes for discourses. Never before have I felt the force of Ps. cxii. 7, where, speaking of the righteous man, the Psalmist says, 'He shall not be afraid of evil tidings,' and, as a reason or ground for this state of mind, adds, 'his heart is fixed, trusting in God.' The state of anxiety, the fear of evil, is often much more difficult to be borne than the evil itself, when it comes. This we see constantly illustrated amid our present dangers; and few indeed seem to have that fixedness of heart—that trust in God that fears no evil."

GENERAL VIEW.

Compared with the previous year, there has been a reduction of one-tenth in the number of our Home Missionaries. This has resulted not from the want of pressing applications, nor of inviting fields open to labor, but partly from the debt of the Association, at the commencement of the year, and more especially from a continued deficiency in the treasury which has borne heavily upon every department of our operations, from which we have been but recently, and in part, relieved. This reduction would not, however, have been so great as it has been, but from the fact that increased expenditures have been required for missionaries who have received their entire support, or nearly all of it, from the Association, particularly in Kansas.

If there is not an increase of means furnished to the Association to meet the calls of Providence by extending our work in the Territories and in the slave States, where our appropriations to individuals are necessarily larger than elsewhere, the number of missionaries in other districts must be diminished. Our missionaries should go with the tide of population to the far west, and lay, at the beginning, the foundations of a Christian civilization. We should, at this moment, send several men to Minnesota and Nebraska, and increase our number at the south. A few thousands of dollars more, expended in sustaining missionaries in these fields, would give an impetus to our entire Home enterprise.

The cause of missions does not admit of contraction. Every interest connected with it requires not only a supply of means for the present, but increasing contributions sufficient to meet the demand for a greater number of missionaries. We are acting, be it remembered, for the Redeemer. The work is safe and useful—necessarily enlarging with the increase of our population, and the advancing settlements of our new States and vast Territories.

The vigorous prosecution of our Home Missionary work is important as a means of support to the Foreign cause. Each of the churches and districts aided by us in the support of the ministry among them, becomes interested in our entire work. Besides, the influence of our Home Missionaries is not unimportant in enlisting the affections and the co-operation of their brethren in the ministry, and of Christians generally in our enterprise. If a liberal and devoted Christian people are raised up in the west, under the influence of Home Missionary efforts, the time will come when the west will do more for foreign missions than is done by the east, as its population will soon greatly outnumber that of the entire Atlantic States, while its wealth at no distant day will be equally great.

Revivals of Religiou.

The number of revivals of religion reported, is not equal to that of the previous year, and the number of conversions has been less; but they have given strength to the people of God, and cheered them in their pilgrimage—souls have been saved from sin and ruin—the power of the world has been broken, the community has been made to feel the influence of religion, and acknowledge its claims

The extraordinary severity of the last winter-with its numerous storms, and vast accumulations of snow, preventing travel-operated very generally to prevent a full attendance on the ordinary means of grace on the Sabbath, and to a great extent, the holding of protracted and other special meetings, often blessed of God in the promotion of revivals of pure religion. Opposed as we are to a mere periodical religion, dependent upon any peculiar style of measures, it cannot be doubted that prolonged attention by a community, given at any time to the truths of the Gospel, with corresponding efforts on the part of ministers and Christians for the salvation of men, are of great advantage, being often attended by much prayer and the power of the Holy Spirit. Many of the followers of the "prince of this world" are at such seasons drawn from his open service; many youth taken from the exciting and vain amusements of the times, most dangerous to the soul; and numbers are led to Christ and find salvation in his name.

Church Extension.

The gathering of Christians into clusters, and their organization as churches in new and sparse districts, in villages springing up at railroad depots and elsewhere, is a service requiring urgency. Some of the reasons given by our missionary at large in Iowa, Rev. O. Emerson, Jr., who is devoting much of his time to this department of labor, are as follows:

"I regard it as a matter of prime importance to organize a church in every new settlement as early as practicable. The reasons are in brief these—I. It furnishes to those who are united a sphere of Christian activity, and imposes responsibility which it is highly important they should feel, both on their own account and that of others. The want of this is one of the greatest perils attending the removal of Christians to the West., 2. Ministers coming to the State are not likely to seek a location except where a church is organized. 3. Christians removing to the State are greatly encouraged by the taking of this step, and will seek such locations in preference to others, and thus religious institutions will be much sooner established and become self-sustaining. 4. The community is more interested, and becomes more easily identified with those churches that are first established. Hence, a church established in the infancy of a settlement, is almost sure to live and flourish, however weak it may be at the outset."

Whatever objections may be raised to this measure, in view of the difficulty of securing, at once, pastors, or the means to sustain them, it is obvious that the spiritual safety of the Christian, his growth in grace, the education of his family, the preservation of the Sabbath, and the edification of the body of Christ, requires the early organization of Christians into churches.

Evangelists-Itinerating Luberers.

It may be that the Home Missionary work, as an instrumentality for the salvation of souls, has become too much stereotyped in its operations, and confined too generally to the aiding of existing churches to sustain pastors, and that the "John Baptist" work of crying in the wilderness, "Prepare ye the way of the Lord," is not sufficiently prominent.

It is evident that while we should wisely pursue the object of aiding feeble churches in sustaining pastors, for a limited period, and should much exceed what we have done in collecting into churches the scattered sheep of Christ's flock, more men should be employed as Evangelists, or Itinerating Preachers-men well adapted to that work, who can blow the Gospel trumpet clear and loud along our rivers, on the prairies, on the mountains, and in the valleys, if not in some cities and villages, so as, under God, to arouse the multitudes to the highest interest of their being. Next to the outpouring of the Spirit throughout our land, and in connection with it, some simultaneous movement for the stirring preaching of the Gospel, is necessary to awaken the attention of the people to the great concerns of the soul. Such a measure as this might result in the conversion of multitudes to God, in every part of the field, and thus not only furnish the materials with which to build up churches, but give new life and power to those already established.

Churches and missionary societies are called, in the providence of God, to a movement which, for zeal and interest, shall not be shamed by the present speaking, hearing and throbbing interest of the great masses of the friends of justice and humanity, in resistance to the usurpation and extension of the slave-power, and for the protection of the outraged in Kansas; a movement in which they shall put forth their utmost efforts for the rescue of souls and the conquest of the nation to Christ. It will be impossible to supply the churches already established, and the perishing multitudes "without hope and without God," with the regular ministrations of the Gospel, unless some extensive work of grace shall prevail in the land, and young men are converted in great numbers, so that very many of them shall be prepared for the Gospel ministry.

Christian Emigration.

Christian emigration is most desirable. Not of Christian professors, in common with other persons, simply to better their temporal condition, but the emigration of Christians fully consecrated to God, who will go from Christian motives, if not in companies, after the manner of the Moravians in their missions, yet

with the controlling design of doing good, of planting churches and schools, sowing the good seed, and laying foundations for all time and for eternity. Some such examples have been set, and their fruits abundantly testify to the excellence of the plan. The establishment of literary institutions is also important, in order to carry out the full idea of promoting a Christian civilization. A home missionary connected with such a people, could with them effect wonders; their influence would be extensively felt, and their example be contagious:

Evils of the Love of Wealth, or Making Haste to be Rich,

The opportunities, both real and imaginary, for accumulating wealth, are such, in some of the new States and Territories, as to unhinge the minds of not a few professing Christians, who it may be, have, in other circumstances, been more circumscribed and moderate in their reaching after riches. It is not surprising that such persons, while sacrificing ease and many things truly valuable, in order to amass wealth, should be indifferent to the support of their spiritual teachers. This, however, is a short-sighted, miserable policy; and it is hoped that even selfishness will yet open its eyes to see that justice and liberality are but handmaids to thrift and prosperity.

The following extract from a missionary in Illinois confirms these remarks:

"The great difficulty we have had to combat with here, is the love of the world; and no arguments, nor moral suasion, can break these chains by which men are bound; but the Word of God, accompanied with the power of the Spirit, so as to make it a fire and hammer, can break the rock in pieces. The same spirit of the world has lulled to sleep many of the professors of religion who were active in the east, and their faithfulness, energy, and zeal seem to have left them, so that one may well inquire, 'What do ye more than others' But though by our own power and might, we might despair of success, yet here is our hope and encouragement:—'Not by might, nor by power, but by my Spirit, saith the Lord:' for 'Paul may plant, and Apollos water, but God giveth the increase.' May God pour down His Holy Spirit to revive and raise us from dead works to serve Him.'

The Abolition of Slavery Necessary to Missions at the South.

Nothing is more evident than that God has connected the destiny of this nation with its treatment of the colored man. All partial views of the human brotherhood must be discarded by Christians, and no code of evil statutes, no system of oppression, nor custom of class proscription can be honored or allowed by those who hope for the favor of God. We may expect the Divine blessing in our efforts to maintain free institutions only as we require them for all; and solely on this principle, in perfect harmony with the law of God and the Gospel, can we venture forward in the missionary work. No people on the face of the earth have higher claims upon us for our efforts and sacrifices in their behalf, than the slaves of this country. By their stripes, their outrages and blood, we are called to seek their deliverance from

slavery; and by the value of their immortal souls, we are bound to give them the Gospel, and all the means of salvation. This great boon we cannot secure to them, but in the most limited degree, while slavery is sustained. It is a law of slavery necessary to its existence, that the family institution, the Bible, the knowledge of letters, the preaching of the pure Gospel, and the unfettered liberties of Christianity, shall not appertain to the slave. How thoroughly this law of slavery is being observed in the slave States, no intelligent man need be informed. Hence the efforts of all are required for its abolition, not only on temporal grounds, and for the present interests of humanity, but also for the higher and eternal interests of the soul. The whole power of every Christian in the land must necessarily be taxed for its extinction. The abolition of slavery, therefore, has been one of the cardinal objects of this Association. It is a necessity, and perfectly consonant to the missionary enterprise. So also is the endeavor to correct the error of churches, ecclesiastical bodies, missionary societies, and other religious and benevolent organizations or individuals, who have countenanced slavery, that most formidable obstacle to Christian missions, and the work which is enjoined upon us for the salvation of the slaves.

It is true, also, that the non-slaveholders of the south, comprising the mass of the white population, who are depressed beyond measure and crushed by slavery in all their interests, demand our sympathy and Christian missionary efforts; and so also do the slaveholders and their—for the most part—ruined families. Each and all of these are fearfully deprived of the Gospel, through the terrible system of slavery with its impious and brutalizing influences. The south, both the white and colored portion of its population, need Christian missionary efforts, far exceeding any other portion of our country.

The interest already felt by the Christian public in our missions in the slave States, is an indication of its purpose to free the slave, and of the pressure of Christianity upon us to do it without delay. Every plea of delay, and every apology for slavery, should be rebuked as anti-Christian, as connected with the foulest conspiracy against humanity, and the true practical religion of love.

Free People of Color.

This Association, as will be seen from its principles and history, is favorably situated to do much of the great work which should be done for the free people of color in this country. When we consider the manifold disabilities of this deeply interesting class of people, amounting now in our country to a half-million of souls, and the necessity of more appropriate means for their instruction, we should seek to carry out some adequate and comprehensive system of measures for their improvement and salvation.

It is desirable that not only in country places where there are many colored people, but in the cities also, such steps should

be taken as shall awaken among them more interest in their intellectual, moral, and religious advancement. Should it be said that they have numerous religious organizations, churches and ecclesiastical bodies of their own, and that great credit is due to them, in view of the sacrifices they have made and are making to sustain the institutions of the Gospel, and to construct so many houses for public worship in our cities and elsewhere—we cheerfully assent to all this—it is yet true that not a few of the most devoted and intelligent among them, in their churches and in the ministry, agree with their white friends who know their struggles and their highest wants, in the sentiment and feeling that something more than has yet been attempted should be done by themselves, and by others, for their culture and salvation.

Our Country.

This country is supposed to be the highway of the nations. The discovery of gold in California has decided the early settlement of the Pacific side of the continent. Oregon and California are advancing with great rapidity. Riches in all the central, as well as the marginal, parts of this vast country are to be developed, and if we are not overthrown of God for our sins, a population exceeding that of China will, in a century, probably exist here. Midway between the ancient nations of Asia, Europe, and Africa, this vast territory is to be the central ground for the world's commercial operations. Across its entire breadth railroads will soon run bearing our products and the treasures of the nation. The tide of population from Europe, and of late from China, flowing in upon us, is but an earnest of the future.

But why this high confidence, when we have become vain in robbery-crushing the Indians, and holding four millions of men and women in the most horrible chattel servitude-while at this moment the National Government is attempting to extinguish liberty in Kansas. Surely there is a God in heaven; and may He not now-in the midst of our boastings-have us in derision, and cause our sun to go down at noonday? Surely he is a God that judgeth in the earth, and he must hold us to an awful retribution if we do not break the bonds of wickedness and let the oppressed go free. If we are not overthrown for our mighty sins, and if our anticipations of the population and wealth of this country are to be witnessed-if intelligence. learning, art, and everything that elevates and makes a people great and mighty are to exist here, and we are to become truly free and righteous-the Christian people of this land must come to the help of the Lord against the mighty. This nation cannot be saved by grace, if not repentant. The work of reformation and salvation is laid upon the servants of Christ, and the mightiest motives cluster around us as a missionary association, to perform our part with a quenchless love, a burning zeal, and an unwavering faith, "looking to Jesus" for power and success.

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MISSION TO THE COPTS.

EGYPT.

Missionaries-Rev. C. F. Martin, Lazarus S. Murad, Mrs. Martin.

In our last Report, it was stated that the location of these missionaries at Cairo was regarded as only temporary, and that they were about to ascend the Nile, with a view to obtain personal acquaintance with the places on that river, where the population was more exclusively Coptic. They accordingly left Cairo, Nov. 17, and arrived at Assouan, the turning-point of their journey, the latter part of December. Assouan is a place of considerable commercial importance, being the frontier town of Upper Egypt, but, as a point for missionary operations, they found it of less consequence than they had been led to suppose. The Coptic population was small, and not all of it permanent. Returning to Cairo, which they reached Jan. 7, 1856, they visited all the points of interest, inhabited by Copts, between the two places. They were well received, and, in general, whenever they offered for sale the Bible and Testaments they took with them, they found ready purchasers for all they could part with and not interfere with their supply of other places; sometimes the people carnestly entreated for more, and complained on being denied.

At Esneh, Negadeh, Keneh, Girgeh, and Siout, the mission received assurances that they would be cordially welcomed. Each of these places has some peculiar advantages, but the mission recommend a location at Siout, in preference to any other place out of Cairo. This is the capital of Upper Egypt, and contains not far from 25,000 inhabitants, of whom 4,000 or 5,000 are Copts. In favor of this location they name its central position, giving them comparatively easy access to all places on the Nile having a large Coptic population; a diminished expense for the Mission, as compared with Cairo; fewer counteracting influences, than at the last named place; and the probability that the people would be more accessible.

If the mission makes its permanent location there, it will need to be strengthened by the addition of a physician to the present company, as it would be hardly safe to settle away from Alexandria or Cairo, without one. Mr. Thompson, in his "Eeyff, Past and Present," says: "The practice of medicine, out of Alexandria and Cairo, is almost entirely in the hands of barbers and dervishes—a set of religious enthusiasts." He thinks "a judicious physician would pave the way for a missionary teacher."

The Executive Committee have determined to endeavor to supply this want of the mission, and they will be glad to hear from any Christian physician, who would like to engage in the work of missions in this interesting field. It is desirable that the physician should be a married man.

A detailed account of their journey was prepared by Mr. Martin and published in the American Missionary. It concludes as follows:

"We sold 99 copies of the Scriptures, entire and in parts, and gave away only four. Of our religious books we sold 60 bound volumes, and 298 of the smaller books, amounting in all to 25,000 or 30,000 pages, and gave away perhaps one-fourth as many. We might undoubtedly have sold double or triple the number of Scriptures, had they been with us, and you may wonder that we did not take a larger supply; but knowing that Bibles have hitherto been donated in almost all eases in Egypt, we did not look for such a demand for them. In conformity with the wishes of the agent of the B. and F. Bible Society at Malta, Rev. Mr. Lowades, who last year visited Cairo, and with our own convictions of duty, we determined in all ordinary cases to sell. It is thought by some a great affair, if people will receive the Scriptures as a gift. We could have given away a ship load of Bibles between Caire and Assouan, and the people would have thanked us and said 'God preserve you' for every one; and yet we should have been sure that one-half of them would sell those very Scriptures for their worth as wrapping paper, if they could, and then come and ask for more. We do not think lightly of the fact that the Scriptures are not refused by the Copts, and especially that the priests do not as yet hinder their circulation; especially are we grateful that we found such a readiness to purchase. But all these things do not alter the fact that the church is sadly corrupt, and that very few, we have reason to fear, know much of the life and the power of the truth.

"We are fully prepared to say that we found a prospect more favorable than we had expected: we endeavored to sow the seed as we had opportunity, although, from our circumstances and short stay, formal preaching for the most part could not be attempted. But we feel that much was done in preparing not only ourselves, but the people for other visits, and we are confident that some good was accomplished. We ask the prayers of God's people that our efforts may be Divinely blessed; that the truth disseminated, whether written or spoken, may yield its harvest to the glory of Him for whom it is our highest honor to labor. Blessed forever be His name!"

Mr. Martin relates a number of interviews had with Coptic ecclesiastics. Relating one of them, he says:

"The people again came in as on the previous day: and soon, as before, questions were asked respecting us, and our church. Of the English Church, they know something, and when they understood that in our church there were no bishops, or rather that all the clergy are bishops, they seemed much surprised. The idea that the church, and not the clergy, is the head, seemed entirely new. But why do you not have bishops?' Because the word of God does not require it. Then we asked, 'Why do your priests hear the confessions of the people, and pronounce their sins forgiven? How do you know that the bread and wine are changed into the real body and blood of Christ?' In course of the conversation, a Kummus had come in, who immediately entered into the discussion. with much zeal, if not discretion, the Bishop rather taking the attitude of an inquirer, and saying but little. In reply to our inquiries, the Kummus said: 'The priest knows the hearts of the people who confess, by the Holy Spirit given to him.' The Bishop took much more moderate ground, saying, 'When they confess to me, I do not say I forgive you, but may God forgive you.' This and other conversations have shown us more clearly the position of the Coptic Church." Whether or not there are many among them who understand the truth, the idea of a hierarchy, the actual successors of the Apostles in every power but that of working miracles, and lacking that only because of their feeble faith, is as in the other eastern churches and in the Romish Church, the life of their system in its present position. Every conversation we had with them came sooner or later to the question of Apostolic succession and authority. Let us not be misunderstood. They acknowledge the Scriptures as authority; they do not, to our knowledge, pretend that the church is infallible; and they have much more

acquaintance with the Scriptures than most of the corrupt churches: but though the Bible is received and read, the idea of a priesthood with such powers, and the control which auricular confession always gives, must in a great measure render the teachings of Scripture of no avail."

Mr. Murad performs much incidental labor among the Armenian and Mohammedan population, and meets some things that encourage him. In January he wrote:

"Recently a friend, an Armenian Protestant from Constantinople, read 'Uncle Tom's Cabin' in Armenian. I had a long conversation with him in respect to slavery in America, and explained to him the anti-slavery principles and efforts of the American Missionary Association. He is so much pleased with the principles of our Association, that he sends £2 to be expended for the Slaves' Bible Fund. He wishes a hearty God speed to you. It is encouraging to know that the missionary enterprise, as conducted by the the A. M. A., is regarded with increasing favor by all who understand the principles upon which it is conducted, and the noble object at which it sims."

And again in May, he wrote:

"I have just now received a very interesting letter from a Mohammedan Turk at Jaffa. An extract from his letter will show what the Lord is doing among the Mohammedans. He says, 'Many thanks for the Turkish Bible which you gave to me some time ago. I value it very much now, and read it every day. I have been examining well the Bible with the Koran; and I found that the Bible is true, and Protestant Christians are right, but the Koran and Mohammedanism are wrong and false.' He is very much interested. He sent me one hundred pisstres, (nearly five dollars,) to be expended in Bibles, and wishes mis to distribute them among the poor Mohammedans. He is a respectable merchant. I met him last year at Jaffa, at my brother's house, and had a very interesting conversation with him, and gave him a Turkish Bible, which he thankfully received. May we not hope that the time is not far distant when the Spirit of the Lord shall be poured out without measure, when the Mohammedans shall be converted, and the fullness of the Gentiles be brought in; when these dead churches shall be revived, and the light again shine in their golden candlesticks."

The editor of The Independent some time since copied into that paper an article from an English periodical, relative to the Copts, and spoke thus of our mission to them:

"The numerous friends of this mission will rejoice to have collateral evidence that it is not only needed but highly opportune. The mission was undertaken at the instance of a pastor of one of the churches of this city, from his personal inspection of the field. That it was called for in the providence of God, just at this time, is fully apparent from the following testimony of an English traveller, an Evangelical Churchman, to the religious awakening of the Copts, especially in Cairo."

[The extracts state that the writer had found about twenty Coptic Protestants, a priest among them, who meet to read the Bible, with some germ of spiritual life: that the Coptic patriarch wished to put all pictures out of the Coptic churches, and opposed the invocations to saints and angels; that he wished to put an end, both in Egypt and Abyssinia, to the performance of religious services in an unknown tongue; that he had built a school house where about 300 Coptic boys are educated. The writer had visited the school and found that all the boys who could read had either the New Testament or whole Bible before them. The first teacher was formerly a teacher in Mr. Leider's school, and a protestant.]

The editor of The Independent says:

"The difficulty hitherto has been that Mr. Leider has not felt authorized by the terms of his commission, to do anything that would tend to dissever these awakened and enlightened Copts from their own ecclesiastical organization. Mr. Martin may find the way open for a movement like that among the Armeniaus. As yet he cannot command the language, and therefore he has little direct access to the people. But surely the harvest is white in that field; the mission is well begun, and should be prosecuted with prayer, and diligence, and abundant support."

The latest intelligence received from the Mission states that Mrs. Martin's health and that of their child had been very poor; and that, by the advice of friendly physicians at Cairo, Mr. and Mrs. Martin had accepted the invitation of Rev. Dr. Smith, and was spending some time with his family on Mount Lebanon. Mr. Murad remains at Cairo, engaged in Colporteur labors.

MARQUESAS MISSION.

Missionaries - Rev. B. N. SEYMOUR, THOS. C. COXHEAD, M.D., MIS. SEYMOUR, MIS. COXHEAD.

The action of the Executive Committee in reference to the establishment of a mission on one of the Marquesas Islands, and the seemingly concurring providence that induced them to commence the undertaking were reported at the last annual meeting, and received the unanimous approval of the Association. Before the return of the Secretaries to New York, a letter was received there, bringing intelligence of the severely afflictive providence that had befallen the mission in the death of Mrs. Mills, at San Francisco, September 3. The letter was from Mr. Seymour, and was dated September 4. The following is the principal portion of it:

"Dear Sin:—We are here at last, but we are here to weep. One of our number has left us. Mrs. Mills is no more. She died yesterday, Sept. 3, at 4 o'clock. You know how much she travelled and visited and was excited before she left New York. We can see that all through the voyage she has been running down, though we little thought of it till we nearly reached this place. She had occasional ill turns on the Atlantic side. It rained very hard when we crossed the Isthmus, and she got wet. Then we had a dreadful time in getting on board the boat at Panama. No opportunity to get a mouthful to eat from the time we left Aspinwall, in the morning, till we got on board after 9 o'clock at night. She took cold and got very much fatigued, but still kept about. We had very hot weather for a week or more on this side, but when we passed Cape St. Lucas we experienced a very great and sudden change of weather. It was as cold as November all the rest of the day.

November all the rest of the day.

"It was Sabbath day, August 26, that we passed the Cape; and in the evening there were religious services on deck which Mrs. Mills attended. She took more cold, but kept about till Tuesday evening. Wednesday she did not get up at all. Towards evening Mr. Mills and I took her out of her berth, and while we were doing this she was seized with an epileptic fit. Thursday she was a little better, but Friday she was worse, and was threatened with fits all day. Saturday we got into port. She was very low, and we procured a litter and had her express the heat for we dered not write to look up, any investe heats.

carried into a hotel, for we dared not wait to look up a private house.

"A physician was called, as Dr. Coxhead (one of the missionaries) was very unwell and felt unable to treat the case; but all seemed to avail nothing. She had a violent inflammation on her brain and lungs, and nothing could allay it. She did not have her reason all the time, and toward the last she was almost

senseless, and seemed to breath with great difficulty. But at last she breathed more quietly and died very easily. She maintained her kind, obliging disposition to the last.

"So our human prop is taken away, and we are lonely, afflicted strangers in a strange land. 'Cast down but not destroyed.' We have had her body put into alcohol, in a lead coffin, and are going to take it with us to the Islands. It will cost but little more to do it than to bury her here, and it will be a great gratification to her friends. It may also promote the interests of the Mission. The funeral services were attended to day in the first Congregational church.'

During her short stay in this country many Christians became deeply interested in Mrs. Mills, and in behalf of her people, and sincerely mourned her death.

The next intelligence from the missionary company was of a still more afflictive nature. They had been detained in San Francisco by the illness of Mrs. Seymour, until such development of character was made by Mr. Mills, that the missionaries lost all confidence in him, and with the sanction of the Executive Committee, declined to proceed any further in his company. The following, is an abstract from a communication published soon after, by the Executive Committee, in the American Missionary:

"Our first knowledge of him was derived from an article in the New Tork Evangelist of Feb. 8, 1855, intitled "Royal Visitors," which was understood to have been written by a distinguished clergyman in the city, and pastor of a Presbyterian church. Verbal and written testimony was received from two secretaries of missionary societies in this city, and from clergymen, pastors of Congregational and Presbyterian churches in New York, New Jersey and Massachusetts. Some of these testimonials were published in the Independent for April 19, 1855, in the May number of the American Missionary, and is many other papers. One of them, from the excellent pastor of a Congregational church of Massachusetts, was as follows: 'From shipmaters, owners, and others interested in our whaling fleet, I learn that his influence among the natives, which is very great, has been always on the side of order and good morals. Missionaries laboring there would have in him a prudent, experienced, reliable, and influential co-operator.' Another from one of the secretaries above referred to, said: 'The documents which Mr. Mills has with him leave no doubt of the sincerity with which he is prosecuting this matter.' Another from a pastor in this state said: 'His statements can all be fully depended upon, as I have a man in my church, who, until a short time, was a yearly visitor of these, and indeed most of the South Sea Islands, who indorses every statement made by Mr. Mills.'

"We afterwards received voluntary testimonials of captains of vessels and other persons who had known him at the Islands, speaking highly of the character and extent of influence exerted by him there. In view of these facts, three insurance companies before whom they were laid, contributed liberally for his personal benefit, that he might look after their interests in that part of the

"Under such influences the Executive Committee appointed two missionaries, and their wives, to accompany him to the Marquesas and commence a Christian mission there. They sailed from this city Aug. 5, for California.

"Mrs. Mills died, as has been said, soon after their arrival at San Francisco, and his whole course since his arrival in that city has been such that our missionaries assure us they have lost all confidence in him. As has been previously Intimated, for a few days there was hope that a favorable change had taken place, but this was soon destroyed. A judicious friend, residing at San Francisco, writing to one of the secretaries, says: 'Certain it is, that his conduct has disappointed those who knew him at the Islands, and I doubt if he returns there.'"

Letters of inquiry relative to the present condition of the Marquesas and other islands of the South Pacific were addressed to per-

sons residing there, and the missionary company were advised to seek fields of useful labor in California until answers to these letters could be received. Mr. Seymour has since been preaching most of the time at Oroville, and Dr. Coxhead has remained at San Francisco, with but little, if any, expense to the Association.

Some of the answers to these communications have just been received. We learn that since Mr. Mills left Ohivaoa, two Catholic priests have established themselves there, after an unsuccessful attempt to supplant the Hawaiian missionaries on Fatou-hiva; and that the population of all the Marquesas Islands, is rapidly diminishing in number. Information derived from the Secretary of the Hawaiian missionary society (Sandwich Islands) leads to the belief that whatever society attempts to sustain a mission on either the Micronesian or the Marquesas Islands, should have a vessel under their own control, and that they could in no other way make a regular provision for the wants of their missions. The expense of such an arrangement would be too great to warrant incurring it, for a single small mission on any of the groups.

The Executive Committee, have therefore made provisions for the return of Mr. Seymour and Dr. Coxhead, and their wives, to New York, unless they find desirable and promising fields of usefulness where they are.

"THE AMERICAN MISSIONARY."

The monthly issue of this paper is now about 23,000. It is sent without additional charge to every donor to the funds of the Association who expresses a wish to receive it; and will be sent also for a limited period to any person, either at his own request or that of a donor, who is interested in the work of missions, and wishes to become acquainted with the principles and the missions of the Association. In some places the regular contributors to our treasury prefer paying for the paper by sending contributions for that purpose. Hitherto the Missionary has proved a valuable agency in creating an interest in behalf of our missions, and in increasing our receipts. As the Association has had but few salaried agents engaged in collecting funds, the Committee have found it necessary to make more frequent appeals for money in the paper, than it would otherwise have done.

Polygamy

During the year first closed, the question of the morality of polygamy, and the propriety of receiving polygamists into mission churches, had been briefly discussed in our paper. The extent to which the practice prevails in Utah, the governor of which, holding his office from the Executive of the United States, is largely a polygamist, and the certainty that the question of the reception of polygamists to Christian churches will become a practical one, so soon as a state government shall be formed for the territory, or an attempt be made to propagate a pure christianity there, was of

itself a sufficient justification of the attention given to it. But the immediate discussion of the subject was occasioned by the publication in this country of a work on India, containing arguments in favor of polygamy, and advocating the propriety of receiving polygamists into the mission churches.

The writer of the book, who had been a missionary in India for a quarter of a century asks,

"Now what shall be done in respect to those persons (polygamists) when they give credible evidence of personal piety, and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience. But some cases have occurred in India, and this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinon is, that the general practice in missions in respect to such cases will be as follows:—When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. He will be permitted to retain his marital connection with all his wives, and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to the Christian dispensation and the neage of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man theys admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

"This view is for substance that which was adopted by a general conference of missionaries at Colcutta, the result of which is given in an appendix to the book and has been published through various other channels. The conference decided:

"If a convert, before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the Church."

The writer evidently approved of allowing the candidate to retain all his wives, when admitted to the church.

The error here introduced was regarded as too fata to the purity of mission churches, to be permitted to pass without examination, and as it related to the conduct of missions and mission churches, it seemed proper to notice it in our paper. The following are extracts from the editorials relating to it:

"The bold assumption contained in a quotation from the Calcutta Conference, in accordance with the practice of the Jewish, and the primitive Christian churches he shall be permitted to keep them all, is very much akin to the assumptions made by the apologists for slavery for the reception of slaveholders into the church. There is not in the New Testament even a shadow of foundation for such an inference. There is not a particle of instruction given by Christ or his Aposiles relative to the marriage state, or the duties which arise from it, which recognizes polygamy as allowable for the convert from either Judaism or heathenism. All that our Saviour taught relative to the marriage selation, or to divorce, can be consistently explained, only on the supposition that no one man was to have more than one wife. If 'he that putteth away his wife and marrieth another, committeth adultery,' 'it clearly fol-

lows that he who, having not put her away, marries another, must be guilty of the same crime. 20

"Any argument drawn from the instruction of Paul to Timothy, in which he says a 'Bishop must be the husband of one wife,' to favor the idea that none but Bishops were forbidden more wives than one, would be equally valid to prove that none but Bishops were prohibited from drunkenness, extortion, &c.

"The argument drawn from the silence of the New Testament on the subject of polygamy, is thus effectually met by Paley, as quoted approvingly by Buck (Theo. Dic.) and others:

'The State of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code,'"

The first instance of polygamy recorded in the Bible, that of Lamech, a descendant of Cain, was shown to have nothing in it to recommend it to a Christian. The next case in order, after a lapse of 2,000 years, that of Abraham and Hagar, was evidently an exception to the general tenor of Abraham's character, to be classed with the few faults recorded of him, was rebuked by the withdrawal of the Divine favor, and followed by dissension and discord in his family, the inevitable consequence of such transgression. Only when he had repented of these things was the long-delayed promised blessing granted to him.

The concluding article is here given almost entire. It said:

"It would be interesting to trace the history of Jacob, whose example is so often quoted, and show how large a portion of his trials, as recorded in the Bible, were the direct—almost necessary—result of his polygamous connections; but this is not essential, for Leviticus xviii, 18 contains a direct prohibition of polygamy as practised by him. If we read, as in the text, 'Neither shalt thou take a wife to her sisters,' the marriage of two sisters, as was Jacob's, is expressly forbidden; and the marginal reading, 'Neither shalt thou take one wife to another,' a reading approved by many able writers, is a direct and absolute prohibition of all polygamy. Moreover, in the absence of any expressed approval of Jacob's act, his example cannot be quoted to prove the lawfulness of it, except on the assumption either that every act of his not specifically rebuked in words, was in accordance with God's will, or that the favor shown to him, was God's approval of all that is recorded of his life, an assumption too violent to receive any favor. The well-informed Christian need not be told that no amount, or kind, of temporal prosperity can be received as proof that God approves of even the general course of those who enjoy it, much less of each individual deed, nor, that no degree of temporal affliction can be adduced as a proof of Divine condemnation. Here was the error of Job's three friends, and God rebuked them for it, and ordered them to seek the prayers of him whom they thought to be a great sinner because greatly afflicted.

"The other arguments most relied on to prove the moral lawfulness of polygamy, and the rightfulness of receiving polygamists into mission churches are.

"1. That God regulated it by the law of Moses. 2. That he commanded it by

1. That God regulated it by the law of Moses. 2. That he commanded it by requiring a man to take to wife the widow of the deceased brother, if he died childless, and 3. That he gave David the wives of Saul, and blessed his connection with Bathsheba. after the death of Uriah.

"Laws enacted to regulate or control any practice, cannot be fairly urged in proof of its instrinsic moral lawfulness. And most especially is this true if their tendency is to discourage and diminish the extent of such practice. The laws of Moses do indeed recognize the existence of polygamy, and endeavor to regulate it, but rightly interpreted they place barriers in the way of its extension rather than favor its existence. Thus, Ex. xxi. 7, 11, was designed to protect the interests of a maid who had been hired out by her father, as a servant, and who was

subsequently betrothed to her master or his son. If the person to whom she was betrothed took another wife, he might not diminish the food, the raiment, or the duty of marriage of her who was already his wife. Her interests must be protected, and her rights secured, however injurious that might be to the one who should come after her. So also Deut. xxi. 15, 16, if it recognizes the existence of polygamy, it does not sanction it. It designed to secure the birthright to the first-born of two wives, the one beloved and the other hated, and is conservative of the rights of the hated wife and her son. It is a barrier to the man's taking a second wife in place of, or in addition to the hated wife, who may have borne him a son. But it is by no means certain that the passage recognizes even the possibility of the existence of polygamy, for it may be, and is by some rendered, 'If there should have been to a man two wives,' and may without violence be supposed to mean two wives in succession.

"But the supposition that the laws of Moses did not prohibit polygamy, but reooguized its existence, and sought to control it, by no means proves its moral
lawfulness, or sanctions it. Christ has taught us that on account of the hardness of their hearts, Moses suffered the Jews to put away their wives for other
causes beside fornication, and for many others, and he plainly pronounced those
who do this to be guilty-for adultery. Here then, was an act once suffered and
made a subject of legislation that Christ pronounced to be wrong for all men.
This argument is quite as strong against polygamy as against divorce, and in its
terms refers as much to marrying another wife, as to divorcing a former one.

"Neither the declaration of God, 2 Sam, xii, 8, nor the example of David, recorded elsewhere, can be fairly placed in support of this practice. As God said to David, that he had given him his master's (Saul's) wives, or 'women,' of so he also said to him, (verse 11,) that he would take 'his wife and give her to his neighbor, (Absalom.) These providences give no sanction, either to David's polygamy, or Absalom's incest. They no more sanctioned either the one or the other, than his having given the Jews into the hand of the King of Babylon sanctioned the use that Nebuchadneszar made of his power. But there is no proof that Saul had more than one wife: nor if he had, that David married any of them. Saul was David's father-in-law. We read of his having one wife and one concubine, Rizpah, but it is not certain that he had both of these at one time, nor is it probable, considering the relation of David to Saul, that he would have taken either of them to wife.

"In the case of Bathsheba, it appears that God chastised David, until he deeply and truly repented of his sin, and then removed his rod from him, although his house was ever after troubled by the wicked contentions of his sons, the fruits of his polygamous connections. The fact that God raised up Solomon, his son by Bathsheba, to the throne, no more proves that He approved of David's polygamy, or even of his masriage with Hathsheba, than the result of Judah's incestuous intercourse with his daughter-in-law Tamar, by which they became progenitors of Mary the mother of Christ, and also of the principal part of the Jewish nation, proves that their incestuous act was approved of God. All that can be said with any degree of certainty in relation to it is, that God slid not see fit to set aside natural law, and that Solomon was, by special endowment of wisdom, best fitted of all Invid's sons for that high honor.

"It can hardly fail to be seen that the passages used to give a divine sanction to polygamy fail to accomplish that purpose; that the enactment of laws to restrain and control it, does not give it such sanction; that the record of its practice by patriarch or king, can not be quoted in its favor, so long as we know that the failings, and even the vices of the people of God are often recorded in the sacred Scriptures without comment: and that the recorded examples of it, among men who fear God are very few, and often carried with them their own terrible punishment. It must be seen, too, that our Lord authoritatively lays down the laws of marriage as being between two parties only, and for life; and that he declares that this doctrine was the one taught from the beginning, and that a violation of this law is adultery. Paul too, declares that 'every wan should have his own wife, and every woman her own husband:' and that 'the wife hath not power of her own body, but the husband. And likewise, also,

the husband hath not power of his own body but the wife,' statements ufterly inconsistent with the existence of polygamy. If we turn from the Scriptures to the writings of the earliest fathers of the Christian Church, we do not find the slightest trace of anything resembling a testimony to the lawfulness of polygamy, while on the other hand we do find passages in which it is condemned, and declared not to be allowed among Christians. There is no foundation for the argument in favor of the instrinsic moral lawfulness of polygamy; and we can find no evidence in the Bible or in History for the assertion that polygamists were received into primitive Christian Churches, and allowed to retain all their wives. The practice of receiving such into Mission Churches attengthens the system of polygamy, and is, we believe, corrupting to the Churches and injurious, both to the professed convert, and the Missionary who advocates his admission to the Church, and opposes his being called upon to separate from all but one of his wives."

The Executive Committee, therefore, notwithstanding the action of the Calcutta Conference, and all that has been published in favor of the course therein recommended, are still fully convinced that the ground taken by it is wrong, and that the position assumed by the American Missionary Association at its organization is correct, viz.: that the professedly converted polygamist should become the lawfully wedded husband of one wife, before he is received into a mission church.

The anticipations felt when the foregoing articles were written are beginning to be realized. The question of polygamy, as connected with the future State government of Utah, has begun to be agitated in our National Halls, and one of our political parties has spoken on the subject. Having thus become a political matter, we fear the discussion of it will be forbidden to the pulpit and the religious press, for fear of dishonoring the Christian religion. May God in his infinite mercy save the Church and religious institutions from another attempt to compromise between sin and holiness, purity and pollution.

Slavery.

We have as an Association, in accordance with our constitution and objects, endeavored to correct the public mind in relation to the sin of slavery and its evils, in the Church, in the State, and in the benevolent societies of the day. We have not confined ourselves to the instruction of our missionaries on these topies. Our missionaries are to be drawn from the churches, hence the churches must be right, if they are to rear up men for us with right principles, who will be prepared to carry them out, and teach others to do the same. The public Christian heart is to be corrected and enlarged, to give us its prayers and the pecuniary means for extending our operations. Pursuing this course, we have been favored with a good measure of success in prosecuting our work at home and abroad.

AUXILIARIES.

The "Penobscot County (Maine) Missionary Association" held its annual meeting in February. The receipts reported were \$210 42.

The word translated wives, sometimes means only women, and may here refer to the unmarried women of Saul's household, that would, according to custom, come into David's possession.

TENTH ANNUAL REPORT.

The President of the Society is George A. Thatcher; and the Treasurer, James Allen, both of Bangor, Maine.

The "Illinois Home Missionary Association" held its annual meeting at Aurora, September 9th. The sermon was preached by Rev. E. Beecher, D.D. The subject was "The course of God's providence towards us as a nation; our mission, and our duties." The sermon is to be published.

Among the resolutions passed is the following:

"Resolved, That the present critical and alarming state of things in our country, caused by the aggressions of Slavery, calls for humble confessions of our national sins, and earnest and persevering prayer to God for his interposition in our behalf, to enlighten the minds of the people, and to give purity, fullness and permanence to their convictions and actions in the cause of Christian liberty."

Upon developing the resources of the church, the following suggestions were adopted :

"1st. The work of educating the churches in the principles and habits of Christian benevolence devolves mainly upon the Pastors, and demands their most earnest attention and effort. We therefore respectfully recommend to our brethren in the ministry that they frequently take occasion to develop and enforce, in their preaching, the Gospel rule and method of giving to charitable and religious objects. We suggest also, that they secure the circulation among their people of books and tracts on this subject, such as 'Mammon,' by Harris, and the Tracts and Premium Essays, by Parsons, Cook, and others, published by

the American Tract Society.
"2d. We recommend to the Pastors and churches, at or near the beginning of each year, to preach on the subject of missions, and obtain from all the members of the church pledges of such amounts as they are willing to give, for the year, to the cause of missions, and other charitable objects; these pledges to be re-deemed in quarterly or semi-annual instalments."

The following officers were chosen:

President-REV. EDWARD BEECHER, D.D. Vice-President-REV. E. GOODMAN. Corresponding Secretary and General Agent-REV. F. BASCOM. Recording Secretary-REV. G. W. PERKINS. Treasurer-WALTER LULL.

Wisconsin Home Missionary Association.

This Society was formed at a meeting of the friends of Free Missions, held at Beloit, Wis., October 6, 1855. The following are the leading articles of its Constitution :

"Article 1. This Society shall be called the Wisconsin Home Missionary Association, auxiliary to the American Missionary Association.

"Art. 2. The object of this Association, whose field of labor shall be confined to the State of Wisconsin, shall be as follows:

"1. To explore and ascertain the wants of this field of missionary labor. "2. To examine the claims of churches applying for missionary aid, and the qualifications of ministers for whom assistance is asked, and report the same to

the Executive Committee of the Parent Association. "3. To raise funds to sustain missionaries, and in the accomplishment of this object to employ one or more agents to traverse the field and present the claims of the Association to the churches.

"Art. 3. The appointment and commissioning of missionaries will be done by the Executive Committee of the Parent Association.

"Art. 4. The funds of the Association, after defraying its expenses, shall be subject to the order of the Parent Association, to be expended in sustaining missionaries in this State as far as, in the judgment of the Executive Committee,

missionaries in this coate as lat as, in the judgment of the wants of our field require such expenditures.

"Art. 5. Any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, may become a member of this Association by subscribing to this Constitution and

contributing to the funds."

The remaining articles relate to the appointment and duties of the officers. The President of the Society is E. D. Holton, Esq., of Milwaukie, who is also Chairman of the Executive Committee.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

A society bearing the above name has been formed during the year. Its Constitution embraces the general features of the American Missionary Association, to which it is made auxiliary. The funds collected by the society are to be transmitted to the Association at New York, to whose Executive Committee all applications for aid in sustaining ministerial labors are to be made, endorsed by the President and Secretary of the auxiliary. The President of the Society is Rev. Robert Williams, Milwaukie, Wis.; the Secretary, Rev. Rees Evans, Chicago, Ill. Treasurer, Hugh Elias, Esq., Genesee, Wisconsin.

The annual reports of the two societies last named have not

been received.

CONCLUSION.

It cannot have escaped the notice of the friends of the Association that its attention has, providentially, been chiefly directed to the elevation and Christianization of peoples that are trodden down by the iron hoof of oppression. Special efforts have been made on behalf of the native Africans, the emancipated in Jamaica, and the Indians of this country. The success of our missions in the slave States, of our labors among the free people of color, and in awakening public feeling on behalf of the oppressed, evidently show that while God has blessed our efforts, He indicates the glorious work committed to us, and the heavy responsibility of our position.

In view of these facts, of the leadings of Providence, and the great work to which we are beckoned, we may well regard ourselves honored of God. With gratitude, joy, and faith, we would increase our zeal and efforts, as the friends of Freedom and Christianity place the means at our disposal. If we are faithful, we may hope also that a salutary influence will be exerted upon other missionary bodies who are not yet free from complicity with slavery; for the Christian people of this land, as they are aroused to the importance of the subject, will urge upon them the necessity of being entirely free from all sanction of the stupendous iniquity. They will be made to feel that neither the support of the Churches nor the favor of God will be afforded to those who, in this day especially, do not abstain from all connection with the foul system that impiously opposes itself to the conversion of the world. Let us labor and pray that the time may soon come when the Christians of this country of every name and denomination—when every ecclesiastical body—every missionary society—every association professedly aiming to enlighten and save men, will wash their hands in innocency of this great transgression, and all unite—having through Divine aid triumphed over oppression in this land—in carrying the banners of the cross and the news of salvation to the destitute and unevangelized throughout the whole world.

Every well-considered survey of the missionary field is more suggestive to the intelligent Christian, of the magnitude of the work yet to be done, than of that already accomplished, and should lead to renewed consecration of all we have and are to the work, rather than to congratulation on the past. The command of our Lord, to go into all the world and preach the Gospel to every creature, and his promise to be with them in this work, has been before the church for more than eighteen centuries, and He has sealed to them the assurance of his power to bless, by his ascension into Heaven, the outpouring of the Spirit on the day of Pentecost, the success given to the early apostles, and the blessing that has followed every well-directed missionary effort. And yet how much remains to be done, how large a portion of earth's inhabitants are now in heathen darkness, how small the number that have any saving faith in Christ. "The whole world lieth in wickedness."

If all christendom were truly Christian, the work would be but one fourth done. The whole continent of Africa spreads itself before us enveloped in the darkness of the grossest ignorance and superstition, yet all open to the work of Christ's servants, and many parts of it calling for light. The vast hordes of Asia, with their myriads of gods, wherein every lust and every vice of man has its representative deity and its worshippers, are to be reached, and with here and there an exception the multitudes of the islands of the sea are yet to have the Gospel preached to them or perish in their sins.

While we rejoice, and give praise to God that through the agency of the missionaries of the cross, sent out by American Christians, there are annually some thousands of heathen converted to Christ, let us not fail to remember, with deep humiliation and confusion of face, that there are born among us, every year, to an inheritance of slavery, a darkness near akin to that of heathenism, more than seventy thousand of those for whom Christ died; and to the earth's population, there are added at least fifteen millions annually, who open their eyes in the dark places of the earth, amid the habitations of cruelty, and follow the myriads who have gone before them, knowing little of God, and nothing of the

plan of salvation through Christ. If the conversions from heathenism number by thousands, and the additions thereto by thousands of thousands; while in the churches of America there are men enough, and wealth enough, if all were wholly consecrated to Christ, to send a missionary within the next ten years to every thousand of earth's population; we may well inquire whether what we are now doing may not be regarded by our Heavenly Father rather as a confession of our obligation to do the work He has given us to do, than as an honest, earnest, filial attempt to render the obedience He requires! When Christian men and women come to the full determination to increase the missionary work a hundred fold, and every church and every Christian having the ability sustains a missionary in the field; then, and only then, shall we see an energy and enterprise in the work of missions at all adequate to its demands, or that gives promise of speedy success.

Christians the Light of the World.

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A SERMON,

PREACHED BEFORE THE

AMERICAN MISSIONARY ASSOCIATION,

TENTH ANNIVERSARY;

FULTON, N. Y.

SEPT. 24, 1856,

BY REV. WILLIAM W. PATTON, HARTFORD, CONN.

CHRISTIANS THE LIGHT OF THE WORLD.

MATTHEW v. 14:

"Ye are the light of the world."

LIGHT is in many respects the life of the physical world. Not a few of the processes of nature depend upon its agency. There could be neither vegetable growth nor animal health without it. It is as necessary to organized vital being, as the atmosphere, the water, or the earth. All there is, moreover, of beauty in the world is revealed, if not created, by light. To it are due the pleasing hues of the flowers, the gay tints of the birds, the bright colors of the rainbow, and all the gradations and shade in blade and leaf, in stem and trunk, in rock and soil, in river and ocean; while through it alone does the eye take in the infinitely varied beauty of form in objects, animate and inanimate; and thus it not only produces material results, but also occasions mental effects, by the pleasure and joy derived from its visions.

From these natural qualities of light comes its figurative use and meaning. The analogy between nature and the realm of spiritual truth is so clear, that among all nations light has been made a symbolic term; so that, even an unpoetical mind cannot fail to perceive and delight in its significance. Hence we find it employed by the sacred writers as representative of truth, purity and happiness; and as these three are the elements of the highest mode of being, the word gains sometimes the comprehensive sense of spiritual life. In a similar manner darkness comes to mean, error, sin and misery.

In this sense, the moral world is dark, for it is the abode of ignorance and delusion, of transgression and rebellion, of sorrow and wretchedness. Its condition is indeed that of almost midnight blackness, so far as mere human causes and effects are concerned. Individual men are deluded, deprayed, and unhappy. Their tend-

encies are downward. Their natural law of progress, in their present relations, is towards a lower deep of sin and woe. Moreover, their organic action is as perverse and unfortunate as their individual. Nations are corrupt, and do evil continually; society is but a seething mass of selfishness; governments become instruments of oppression, to the equal injury of ruler and subject; while native, earth-born religions, are false in theory and foul in practice, teaching blasphemous doctrines concerning God, and enjoining degrading precepts upon man.

Such being the condition of the world-a darkness so thick and palpable that it may be felt—the compassionate inquiry at once arises, "How shall it be enlightened? What sun shall arise upon its midnight? What star, even, shall send a bright ray athwart its gloom?" A race of immortal beings are groping in black night, feeling after God, and truth, and happiness, but stumbling over error and sin, into a condition of permanent misery. How shall the light reach them, with its saving influences? What means of illumination has God placed in this world of moral darkness? May we not take the text as virtually an answer? Jesus, addressing his disciples, as representative of the Church of true believers, and endeavoring to impress them with a sense of their high privilege and responsibility, exclaims, "Ye are the light of the world !" This can mean nothing less than that, in some true and important sense, his followers were to be the source of knowledge, holiness and happiness to the world. Let it be our present object to ascertain, in what view, and by what means, Christians are the light of the world.

I. As to the sense in which the text holds true of the Church, two things are to be remarked, by way of explication.

1. The light of Christians is not original and independent. They are not the fountain of light, its prime source, and perpetual supply. It is by no inherent illuminating power that they can relieve the darkness of earth. In this sense, Christ is himself the light of the world, as is apparent from the nature of the case and the declarations of Scripture. The Church is not a collection of unfallen men, who have escaped the general corruption of the race, and are seeking to recover their guilty brethren, but is a company of individuals rescued by divine grace from a state of sin and wretchedness, in which they were involved in common with all mankind. They differed naturally in no wise from others, nor is their recovery a self-executed work. The first impulse, the constant strength, and the whole ground of hope, are from God, who,

by the sacrifice of his Son, has prepared a complete and the only redemption. It were as little to be expected that sinners, by a self-originated and self-sustained impulse, would change into saints, as that, without a risen sun, midnight would of a sudden burst into noonday. Hence, when we transfer ourselves to the ages preceding the advent of our Saviour, and listen to the voice of prophecy, as it announces the mission of the coming Son of God, we hear Isaiah singing, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." "I, the Lord, hath called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." When we draw night to the actual appearance of Jesus, the voice of Zacharias is heard at the birth of John, the forerunner, speaking of "the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." And then, in the sublime opening of the Gospel of John, we read of Christ, "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world." These words make it clear that Jesus Christ is the actual sun of our moral system, the sole fountain of spiritual light, and that the Church shines with only a borrowed splendor, as a planet or a satellite, reflecting the beams of the central orb; or, to change the illustration somewhat, Christ may be termed the burning resplendent sun, while Christians represent the various rays of light which emanate from this exhaustless source. Every saint is darkness in himself, but is light in Christ: which truth Paul declares, when he says, "For ye were some time (formerly) darkness, but now are ye light in the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Indeed, the Master was careful to anticipate error on this point, and to claim his proper honor in this respect, saying, "I am come, a light into the world, that whomsoever believeth on me should not abide in darkness;" and again, using the very phraseology of the text, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Thus are we taught the fundamental truth, that we are light only as we are receptive and expressive of Christ; only as we receive him into the soul, and become a transparent medium through which he may shine upon the world around. Christ fulfilled this illuminating office directly and in his own person, while resident on earth, on which account he said, "As long as I am in the world, I am the light of the world;" but having removed His bodily presence to heaven, He has left in its place the Church, as a continued incarnation; being "His body, the fulness of Him that filleth-all in all."

2. The text refers to the Church in its potentiality rather than in its immediate effect. Christ tells us what it ought to be, what it may be, what it was intended to be, what it yet will be. He discoursed of its nature and destiny, of the Church as in divine idea, rather than of its historic facts. When he uttered the words, "Ye are the light of the world," he seemed to address the twelve men who stood in the fore front of the multitude; and perhaps his words sounded strangely to his auditors, even to the twelve themselves, for there was little in their appearance or qualifications at the time to entitle them to so lofty an appellation. And yet those rude men, chiefly fishermen gathered from the shores of Genesareth, became, under him the founders of a new religion, which has already triumphed over the most powerful adversaries. has already proved the salvation of millions, has already poured light into the world's mind beyond all previous instrumentalities, and will eventually illuminate this dark earth to the remotest corner. Still, the Saviour saw not them alone, as he used the words in question. In spiritual vision there appeared in widening ranks behind them the vast Church of the future, the company of the elect, who should in successive generations represent his cause, and do his work. He even glanced through the centuries of darkness in the nominal Church itself, and beheld the regenerate Church of the latter ages, radiant with divine glory, and sending beams of light far abroad through the entire world-the Church to which Isaiah spake, in prophetic command, "Arise, shine, for thy light is come, and the glory of the Lord has risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy

light, and kings to the brightness of thy rising." Thus the text expresses the legitimate influence of the followers of Christ, and the actual final result of their presence and labors in the world. We pass now to consider:

II. In what manner Christians become the Light of the World.

Their illuminating power is exerted in a twofold way.

1. By their individual conduct. Each disciple of the Lord Jesus is to reflect or transmit the light of his Master to the surrounding world. This is his special function, the object for which he is continued on earth. Every true saint is as a lamp lighted in a dark place. The flame may be small, and the darkness may, on the whole, be but slightly dissipated, but the light is real, and those near to it receive the benefit, and rejoice in its rays. The words of the text were intended to indicate, first of all, individual duty and privilege, causing even the humblest follower of Jesus to feel that he has an influence to exert, a light to exhibit. This light is found,

(1.) In his holy character and example. Holiness is preeminently a visible quality, speaking now practically and not metaphysically. Where it exists it will reveal itself. The sun might as well endeavor to remain concealed in the sky. There is a radiance in a holy life, which attracts every eye and impresses every mind. It delights by its intrinsic beauty, and it makes important revelations by the light which it sheds upon surrounding objects. Thus the Saviour commands, in the second verse subsequent to the text, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." A holy example is eminently instructive. It is a practical presentation of the truth. It tells what the law of God is; it illustrates its various applications; it reveals its beneficence. So also it attracts to its observance, manifesting the symmetry and proportion of the character formed under its influence, and making sin appear by contrast deformed and repulsive. Hence the apostle commands, "Do all things without murmurings or disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." This does not imply a desire of or an attempt at display, but simply points out the natural and known effect of a pure character as revealed in a pure life. In contrast with the darkness of sin in the world it shines with a heavenly radiance, and this no less when the saint is not reflecting upon the fact, than when his attention may be turned to it. Indeed the larger

part of the influence of right character is exerted unconsciously, being a perpetual emanation in word, tone, appearance, gesture, expression and deed; so that usually the Christian shines with as little consciousness as the sun.

(2.) Again, the individual saint illuminates the world by his words of testimony for the truth. Every Christian bears witness for the Gospel, and becomes its advocate among men. Though not always an official minister, he is yet in every case a commissioned preacher, under obligation to communicate the glad tidings to all his fellow men; for does not the Bible close with a passage containing these words, "The Spirit and the bride say, come: and let him that heareth say, come?" Men are in the darkness of error and sin, and God's word is as light. "The entrance of thy words giveth light," sang the Psalmist. How can the Christian do less than to proclaim, in every appropriate way, the Gospel of the Son of God? By so doing he rebukes falsehood and delusion, exposes the guilt and shame of sin, and points out the way of life. He makes himself a reprover of all forms of wrong, an advocate of every truth, and an encourager of universal virtue. This function is clearly described and earnestly enjoined by the apostle. "Walk as children of light . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them. But all things that are reproved are made manifest by the light : for whatsoever doth make manifest is light." Thus the faithful Christian is compelled to bear a testimony, by words as well as deeds, against the wickedness of the world, while he also invites the guilty to believe in Jesus Christ for pardon and purity. It is not for him to be silent in the presence of evil or before the enemies of truth, as though he were ashamed of his faith or esteemed it of small importance. No; love for the Master and for his perishing fellow men, induces him to speak publicly and privately, as his gifts enable and his opportunities allow, in warning against the wicked, in consolation to the penitent, in encouragement to the righteous.

(3.) Once more, his light shines in his deeds of positive beneficence. To the lustre of a holy character and the illuminative power of uttered truth, he adds the radiance of active endeavor to make this a better and happier world. He not only watches over his own soul to preserve it in purity, he not only lifts his voice in stern reproof or friendly exhortation of others, but he engages actively in the work of reforming the world. He applies himself to pious and philanthropic labor, bestowing his money, his time,

his influence, his personal toil, to the extent of habitual self-denial, in efforts to save men from sin, ignorance, poverty, disease, oppression, and other sources of sorrow and death. Thus he diffuses joy wherever his influence is felt, and the darkness of a sinful and wretched world seems in his presence to be relieved by at least a gleam of light.

II. The illuminative power of Christians is manifested through the church. Christ did not leave his followers to mere individual and isolated action, because he knew that such action was liable to die out, unless sustained by a cooperative influence, and because he was aware, that at best it could not secure the results of united effort. Hence he instituted the church as an organism to be maintained in every community, as a centre of moral power, or a focus of illuminating influence. Its modes of action are analogous to those of the individual, having, however, an increased publicity, and operating upon a larger scale and by certain peculiar instrumentalities. Thus, briefly,

(1.) It has also an example to exhibit. This example must of course be in the persons of its members, yet is it also truly a property and influence of the church collectively, so far as it is maintained by the means peculiar to the church. Thus, if the church is seen to devise and use means for the express purpose of promoting the piety of its individual members, it may claim that piety as its own example before the world. This is the case in every Christian church, which first binds its members to a holy life by a solemn covenant, and then provides for their growth in grace, by regular and special meetings for worship, by the administration of the sacraments, by mutual watchfulness, by pastoral instruction and visitation, and by faithful discipline. These means of grace are the divinely-appointed methods of keeping piety alive in the individual breast, and manifesting its light in the blended radiance of a united profession.

(2.) The church has its instruction, also, to impart to the world. It not only encourages individual testimony and exhortation in all freedom, but it provides for uttering a united voice and for making an official declaration of the truth, and that too in circumstances more favorable to extensive results than could be secured by isolated efforts. Thus it erects a commodious house of worship in which not only may the members assemble for their personal edification, but where the impenitent may also be gathered to hear the Gospel. Next it provides a competent religious teacher to instruct the congregation, and to be as a watchman to give the

alarm against every form of sin or error, and the pastor consequently stands up to deliver his message to the world, not in his own person merely, but in the name of God and the church. Then it embodies its views of the leading doctrines of the Gospel as taught in the word of God, in a creed or confession of faith, which it publishes to the world as its testimony to the truth. Furthermore, it looks after the welfare of the young, encouraging household consecration, that the church may grow with the family increase, and gathering the children into the Sabbath school, and providing for their instruction. And then it originates various special efforts by the pastor, officers and members for exploring the destitutions and supplying the religious wants of neighborhoods and communities, by bringing the Gospel into contact with the minds and hearts of the people. In these and similar ways, the church is a teacher of the world.

ANNUAL DISCOURSE.

(3.) And so also the church has its forms of benevolent action. In addition to the private and unofficial acts of its members, the church is ever putting forth united effort to ameliorate the condition of mankind. For this purpose consultation is had, prayer is offered, the Bible is studied, that wisdom may be secured to direct and the Divine blessing to accompany appropriate effort. Gifts are brought to the altar, and by their aggregation large sums of money are raised for benevolent purposes. And when the good to be accomplished exceeds the ability of a single congregation of believers, the efforts of many congregations are united. Thus the church becomes the grand wheel in the machinery of beneficence, communicating motive-power to all the minor parts.

By these various individual and collective methods, the light of knowledge, of virtue and of happiness, is diffused through the world by the followers of Christ. They influence first of all single minds for spiritual purposes, aiming to purify the heart of every brother man, but at the same time operate also on a wider scale, and accomplish a collateral work of no small importance. Thus Christian influence is, in truth, the life of all the permanent and necessary institutions of the world. It enters the family and makes it the home of happiness, the nursery of virtue, the preparatory school for all the deeds of manhood. It diffuses itself throughout the civil State and becomes a spirit of liberty and yet of order, of obedience and yet of manliness, of loyalty and yet of independence; not indeed undertaking to use the State to provide directly for the religious training of the population, any more than it would use the church for civil purposes, but penetrating those who com-

pose the State with a regard for justice, with reverence for God and with love to man, so that the State shall answer its end as a divine institution. It pervades social life also, and diffuses a spirit of sympathy and kindness, cultivates courtesy and all the minor morals, and imparts a higher tone to all human intercourse. And so, also, it originates specific movements and new institutions, such as may be temporarily needed to accomplish a particular work of progress or reform, or such as may afford a permanent supply to a perpetual human want; calling into existence committees and benevolent societies, hospitals and asylums, for pious and philanthropic purposes. The whole of modern civilization is, in truth, based on Christianity. So that Christ well said to his disciples, "Ye are the salt of the earth." Thus the influence of the followers of Christ extends far beyond the boundaries which we may be disposed at first to designate. Its rays penetrate the darkness in every direction, and are transmitted through numberless media, dimmed and refracted though they may occasionally be. That which in outward respects was once peculiar to the disciples of Christ, has now been adopted into the life of the world, so that by many its origin is quite forgotten, even as the bright sunbeam darting through the atmosphere and its obscuring vapors, reflected from house walls and fences, and making its way through a crusted window pane, or a chance crevice, shines at last in the dark underground cellar, seemingly unconnected with that glorious orb from which it emanated. But it is nevertheless true, that as the light of the natural world is derived from the sun, so the light of truth, holiness and joy on earth, shines from the disciples of Christ, of whom the Master himself said, "Ye are the light of the world."

In bringing this discourse to a conclusion, several thoughts connected with our subject claim our consideration.

(1.) We are presented with a valuable test of individual character. "Ye are the light of the world," was said of all the disciples of Christ. My hearer, do you profess to be one of his disciples? If so, how much of His light do you reflect? To what extent is the darkness of this world relieved by your presence? Has its ignorance, its sin, its misery been diminished by your action? You claim to have personal religion: what kind of a religion is it? Is it luminous with purity and love? Does Christ shine through you as a transparent medium upon this benighted earth? What part of this world, what town or city, for instance, what congregation, what neighborhood, what family, what single soul, even, has been

made "light" by your conversion? Or does the darkness shut in around deep and dense as before? Remember, your chief duty is, and your conscious and abiding purpose must be, to shed as much of Christ's light as possible; and he has declared, that men do not "light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." If you are a child of God, he has bestowed his grace upon you, in order that you might in your measure resemble John the Baptist, of whom Jesus testified, that "he was a burning and a shining light." He was eminent in piety, faithful in reproving sin, earnest in warning the wicked, unwearied in preaching the truth, and willing even to die rather than withhold any portion of God's message to guilty men. Would you also illuminate the path which leads from time into eternity, along which such multitudes are thronging? then fear not to speak the truth and dare also to live it. Let your daily conduct, your earnest words and your persevering actions, bear a testimony for Christ and be a guide to wandering sinners. Let your light shine in every place, in every employment-not only on the Sabbath and in exercises of religious worship, but equally during the week, in your offices, stores and shops, in your business, politics and recreation. In everything show the difference between Christians and the world, and let your example instruct and attract the wicked by its contrast and not by its similarity to their own, never compromising with them nor consenting to withhold your testimony; for as Paul well inquires, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

(2.) We are reminded of the true mission of the church as a divine organization in each community. It is to be a spiritual sun, to enlighten the surrounding region, and to send its beams as far as possible into the world's darkness. It was for this end that the apostles, wherever they went, not only sought the conversion of individuals, but also founded churches. Churches have a strong illuminative power, and they answer the end of their creation only as they exert this power. A light-house is not erected to be a mere architectural exhibition, nor to relieve the sameness of the coast to the eye of the voyager that scans the horizon, nor to furnish a comfortable home for the keeper, but to shed light upon the perilous pathway of the mariner. And so a local church is organized not merely to erect a tasteful edifice, to sustain eloquent preaching and artistic singing, to furnish a pleasant Sabbath resort, or to provide a snug spiritual home for

those already converted, but to be a moral light-house to guide tempest-tossed souls, who are in danger of making shipwreck, into the port of eternal safety. The church is to instruct, to reform, to sanctify, to bless the world about it-to take the lead in all onward movement; to march at the head of true reform; to conserve likewise all that is valuable in the past and transmit it to the future; to be a leaven in the midst of society; to exemplify Christian principle, and represent Christ himself in all the work of life, its business, its amusements, its politics, its learning, its social intercourse; in a word, to scatter rays of light in every direction and from every point. Have you never beheld the sun when it poured its beams like a flood of glory upon the ocean, and every separate drop seemed to reflect its rays and to be transformed into a drop of light? Or have you not seen it rise upon the land, when the ground was sheeted in snow, and the trees and shrubs were encased in ice, and when every snow crystal was a point of light and all nature was ablaze with radiance? So should a church of Christ, receiving the rays of the "Sun of Righteousness," reflect them to the eye of men and angels, from every several member, from each act of worship, from every deed of life. Let each church, then, judge itself by this standard, and inquire honestly, whether it is aiming to be a light in every possible way to the surrounding world, by creed, covenant and practice, by piety and philanthropy, by religious worship and secular life, by conservation of all good and reform of all evil, allowing no dark subjects upon which light is forbidden to shine, no dark places where sin and error may securely hide.

(3.) We learn what is the true source of hope for the world's reformation. It lies in the collective church of Christ as embracing all who are true saints. They are "the light of the world." It is not I who so term them, but the Master. This phrase reveals alike their earthly duty and destiny. Dark now is this world of sin, and for nearly sixty centuries has it been shrouded in densest gloom, relieved by only occasional rays of light, or illuminated faintly only in certain favored spots. Men have lived for themselves and forsaken God, and they have also hated one another. Hence idolatry, infidelity, war, slavery, superstition, intemperance, civil oppression, poverty, ignorance, tears, groans and blood. Hence that universal selfishness—restless, greedy, disappointed, ambitious, proud and earthly—which characterizes the race and makes it mad in its sin. But the light shall yet shine upon it, and the darkness will flee away. That light will come

from the church of Christ. It is in vain to look to any other quarter ; for Christ, the fountain of light, will shine only through his people. The promises are made to the church alone. Nothing can take its place; no power of the State, no law of society, no fancied principle of progress, no organization of worldly reformers, no tendency of civilization, no march of armies, no university of philosophers, no school of poets, no corps of writers, no cabinet of statesmen. Christ is "the true light that lighteth every man that cometh into the world," and the mind that would transmit his rays must be transparent with a divine purity. Hence a pure church is the hope of the world; for from the midst of such a church God will act with almighty power. "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." The church is not to receive law from the world, but to give law to the world; not indeed by ecclesiastical enactment, as in the days of Papal supremacy, but by the truth which it shall proclaim and exemplify, and by the healthful action of its members as individual citizens in the State. We to the world, when the church is corrupt or backslidden; for then the salt loses its savor and the sun suffers an eclipse! How significant is the term which we apply to that sad period of nearly a thousand years during which the outward church was in a condition of gross corruption in doctrine and practice! We call those years of sin; "The Dark Ages," for a gloom overspread the entire world, and arts, science, philosophy, literature, liberty, all that we denominate civilization, came as near to extinction as did piety itself. Oh, if "the light that is in us be darkness, how great is that darkness !" If the church hide or quench its light, midnight overspreads the world. Let us labor, then, to secure a pure church, pure in doctrine, pure in morals, pure in the experience of the heart. It is not outward and worldly prosperity which makes a successful church. There is no spiritual light in wealth, numbers. architecture and music. These things never abounded more than in the "Dark Ages." But what glory streams from a church intelligent in understanding the truth, consistent in its exemplification. firm in its defence, zealous and self-denying in its propagation! a church that taking counsel of God only, plants itself on every moral subject in advance of the world, and in the end compels the world to respect the truth and its advocates, and to elevate

civilization to the level of the Gospel. Of such an organization of believers it may be truly affirmed, that it "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

(4.) Lastly, we obtain in the declaration of the text a full warrant for the operations of modern missions. If the question were asked. What is the object of missionary organizations? could a more simple or truthful answer be returned than this: Their object is, to make Christians the light of the world? There is no form of holy effort which harmonizes so perfectly with the doctrine of our Saviour as this. All others are in some degree restricted. They aim to emit but a portion of the light of the church, or to illuminate but a small part of earth. But nothing less than the illumination of the entire world is the object proposed by the friends of missions. They will not relax their efforts till every nation has been fully evangelized, till all false religions have been overthrown, till the tidings of salvation have been heard by every human ear, till "the dark places of the earth," which are now "full of the habitations of cruelty," shall be flooded with light, and become the abode of love and peace.

And the practical efficiency of the missionary cause is equal to the nobility of its design, for its facilities of action are unsurpassed. It operates in a threefold way. 1. It seeks, and by God's blessing accomplishes, the conversion of individuals from sin. Every such convert becomes a blazing torch in a region of darkness, bringing to bear upon the surrounding gloom the light of a holy character, of an earnest proclamation of the truth, and of benevolent deeds. 2. It organizes churches which become centres of holy influence. As soon as a few converts are made, they are formed into a Christian church, and thus enabled to diffuse a brighter and more permanent radiance by the methods peculiar to such an organism. And then, 3. Through the influence of Christian institutions, thus introduced, a leaven of improvement is deposited in the bosom of society, which works day and night, until the community is pervaded with new ideas, and old habits of evil are exchanged for customs in harmony with the Bible and with the highest civilization. Hence, while mere philosophy, commerce, and secular industry have never yet civilized a nation of barbarians. Christian missions, while seeking first of all the spiritual salvation of individual souls, have at the same time so humanized and refined a savage population as to transform it in one generation into a Christian and civilized people. How, then, can any friend of God or man withhold his cooperation from so beneficent a cause? It seeks the divine glory; it promotes human welfare; it is the pioneer of art, science, education, industry, morality and religion.

And here it is but just to add, that the text supplies the Society whose annual meeting is now in session with a special recommendation. The American Missionary Association aims to make Christians the light of the world more fully than previously exist. ing organizations. It not only declares with them, that "the field is the world," but it maintains that the full light of Christianity should be poured upon every part of the world, and should be reflected by every Christian and by every church. It distinctly wars upon all forms of impiety and inhumanity, making no compromises with sin on any subject, stripping all moral evils of any seeming Scriptural sanction, depriving them of ecclesiastical support and countenance, and dragging them forth into the light of Christian truth to become the world's abhorrence and to die amid universal execration. The practice of other organizations and the special sins and responsibilities of the American churches have induced it to bear a peculiarly emphatic testimony at home and abroad against the crime of slaveholding. It stands almost or quite solitary in its utter disfellowship of that sin, though such have been the convincing arguments of its advocates and such the contagion of its example, that other societies have been compelled to approximate to its principles and to follow, though but "afar off" in its path. And surely there was never a time when the Providence of God called more loudly upon Christians to rally around this Association and to give efficacy to its principles, than at the present. The church, which has so long declared its inability to see the necessity of taking such strong ground against slavery, may now read its duty by the flash of firearms and the conflagration of cities, as well as by the holy precepts of God's Word. If our national Missionary Boards, domestic and foreign, had assumed, thirty years since, the position which this Society has occupied during the ten years of its existence, slavery would to-day have been a weak and expiring institution, and bleeding, imperilled Kansas, would have been the peaceful abode of freedom. Late as is the hour, let the church now retrace its steps and pour in the light upon the South, and, after a brief, though perhaps a severe struggle, the victory will declare itself for pure and undefiled religion. Let every new church planted on home missionary ground be inflexibly opposed to slaveholding;

let faithful ministers proclaim the Gospel of freedom, not only at the North, but wherever a door of entrance is opened at the South; let our religious literature assume the true anti-slavery tone, and the work of emancipation will not linger unaccomplished. We must conduct missionary operations upon this principle to make them efficient, and to save them from the world's contempt. Christianity itself has educated men to demand practical proofs of goodness. Christ said, "By their fruits ye shall know them." Missions will be judged not by an invisible experience supposed to have been wrought in the minds of converts under the influence of theological doctrines, but by their outward conduct. Missionaries will command respect and confidence for themselves and their labors, not by their success in revolutionizing the opinions, but the practice of those to whom they go. If the light of practical holiness does not shine from the missionchurches, the light of theology will but dimly illuminate the world. Love to God and love to man must be equally exhibited; and the same Gospel that dethrones idolatry must ring the deathknell of oppression also. Whatever crimes society may allow and even the law may sanction, the church at least must be pure, in its teaching, in its example, in its discipline. The unfaithfulness of the church and its benevolent agencies in years past, has filled our land with corruption, in consequence of which the nation is in danger of destruction by the judgment of the Almighty, while Christianity has been disgraced before the world. For ten years has the American Missionary Association struggled, through much opposition and contempt, to elevate missions to the level of the Gospel, and to make them accomplish their whole work. God has been with us to bless at home and abroad, to give increasing favor with the churches, to multiply funds and laborers, to disseminate our peculiar principles, to save the souls of the perishing, and to accomplish something for the downfall of slavery in our own land and throughout the world. May success continue to attend our efforts, until, attracted by our glorious example, all the churches of the Lord Jesus, imbued with the spirit of the text, shall adopt similar views and present a more perfect practice, and until, with reference to the inhabitants of the whole world, it shall be said, "The people that walked in darkness have seen a great ight: they that dwell in the land of the shadow of death, upon them hath the light shined." Amen.

ELEVENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

MANSFIELD, OHIO, OCTOBER 14th and 15th, 1857.

TOGETHER WITH A

List of Life Members.

WYAND A WOOL

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Tyler, Caleb G., Georgetown, Mass.
Tyler, Caleb G., Georgetown, Mass.
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Mass.
Van Wagner, Rev. James M., Wakeman, O. Venning, Rev. Charles B., Jamaica Mission. Viali, Mrs. Elizabeth F., Jerseyille, Ill. Wakefield, Rev. William, Harmar, O. Wakeman, Rev. Jeel, Almond, N. Y. Wales, Samuel, Sen., Windham, O. Waldo, Rev. Le F., Kewance, Ill. Walker, Hon. Amass, North Brookfield, Mass. Walker, Mrs. Lucy E., Kewance, Ill. Walker, Hon. Amass, North Brookfield, Mass. Walker, Hors. Catherine, Mansfield, O. Walker, Freeman, North Brookfield, Mass. Walker, Horace D., East Abington, Wask. Walker, Nev. James B., Mansfield, O. Walker, Des. Lyman, Townsend, Vt. Walker, Des. Lyman, Townsend, Vt. Walker, Nahum, Bloomfield, Me. Ward, Rev. Horatio G., Lyndon, Ill. Ward, Jonathan, Birmingham, O. Ward, Langdon Stoere, Boston, Mass. Ward, Rev. Samuel R.
Warmer, Strader S., Chicago, Ill. Warner, Srander S., Chicago, Ill. Warner, Stehdon, Pitcher, N. Y. Warner, Mrs. Lucy O., Pitcher, N. Y. Warner, Rev. H., J., Jericho, Ill. Warner, Seth, East Hampton, Mass. Warren, Mrs. Almira, Grafton, Mass. Warren, Mrs. Horatio, Westborough, Mass. Warren, Rev. Israel P., Plymouth Hollow, Conn.

TREASURER'S REPORT FOR 1856-57.

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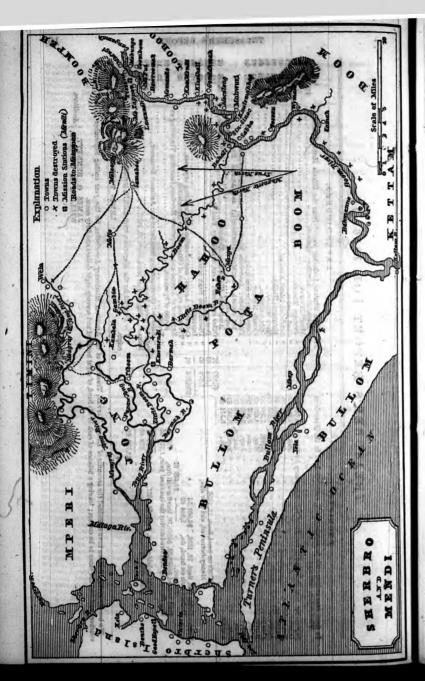
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4,628 49
8,407 68
8,695 81 | 26.55 | | For Home Missions, including receipts from the Illinois Home Missionary Association, Auxiliary, \$2629.94, Mendi Mission, Gopt Mission, Sandwich Island Mission, Marqueses Mission, Sistem Mission, Gibiard Mission, Cipitue Mission | 6,979
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hereby certify that we have examined the accounts of Lewis Tappan, Treasurer of the American Missionary Association, for the year ending the same to be correct; leaving a balance of cash in his hand, of eight hundred and seventy-eight dollars and forty cents.

JAMES O. BENNETT, WILLIAM E. WHITING, 5

Explanation.

The Annual Sermon was promised We inside a coming by Rev. in A. A. Barvel, of Now York Levis, from Mark 10, 16-15. "Go yo halo all the world, and promise the groups for every measure. He that rediscouls under the bank of shall be skewed to the chief believed not shall be durated." The color treatment of the proving a proventiant of was bold of sand continuity one hour; Rev. D. Barrose, of Ohio, presidings. At 9 others, the bissings maximize were resumed, and opened with preven



Revid. G. For, of Acondot, was referented to make a statement relative to the condition $\mathbf{S} = \mathbf{T} \cdot \mathbf{U} \cdot \mathbf{V} \cdot \mathbf{I} \cdot \mathbf{M}$ by the Association, is Kanningry, and the results of the Montage where the tension acondot which the survey were likewest to

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ELEVENTH ANNUAL MEETING.

THE Association met in the Congregational Church, Mansfield, Ohio, commencing Wednesday, Oct. 14, at 2 P.M. In the absence of the President, Hon. Lawrence Brainerd, of Vt., F. D. Parish, Esq., of Ohio, a Vice-President, was called to the chair. Rev. A. D. Barber, and Rev. Geo. Thompson, of Ohio, were elected Recording Secretaries pro tem.

The Business of a public also specificated the same of the control of

Prayer was offered by Rev. Mr. Perkins, of Ripley, O.

The following Committees were then appointed:

Business Committee.—Rev. J. B. Walker, Prof. T. B. Hudson, M. B. Bateham, Esq., Rev. L. A. Sawyer, Rev. G. Whipple, and Rev. Wm. C. Bartlett.

Committee on Nominations.—Rev. Henry Cowles, Rev. J. G. Fee, Rev. S. S. Jocelyn, Rev. J. D. Lawrence, and J. D. Whiting.

Mr. Walker read a letter from Mr. L. Tappan, Treasurer of the Association, stating the causes of his absence from the meeting. Referring to the importance of the principles of the Association, he urged the necessity of a continued, uncompromising adherence to them, in view of the low state of piety in the ministry and the churches, and the diluted character of much of the existing anti-slavery sentiment. The report of the Treasurer was read by the Secretary for the Foreign Department, and referred to an Auditing Committee consisting of J. O. Bennett and W. E. Whiting of New-York; and ordered to be published.

An abstract of the Annual Report of the Executive Committee on the condition of the missions, and the general operations of the Association, was read by the Secretaries. Subsequently, this report was accepted and ordered to be printed under the direction of Executive Committee.

The Annual Sermon was preached Wednesday evening by Rev. L. A. Sawyer, of New York, from Mark 16: 15-16. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Thursday morning a prayer-meeting was held, commencing at 8 o'clock and continuing one hour; Rev. D. Burgess, of Ohio, presiding. At 9 o'clock the business meetings were resumed, and opened with prayer.

Rev. J. G. Fee, of Kentucky, was requested to make a statement relative to the condition and policy of the churches aided by the Association, in Kentucky, and the progress of the work there. During his remarks, several inquiries were put to Mr. Fee, and his answers were listened to with great satisfaction.

The Business Committee, through their chairman, Rev. Mr. Walker, reported several resolutions, which were discussed, amended, and adopted. Additional resolutions were reported by this Committee at different times during the progress of the meeting. They are published together, as finally adopted.

The Business Committee also reported the order of exercises for the afternoon and evening.

Thursday afternoon, the death of our Lord and Saviour Jesus Christ was commemorated by the members of the Association, and other Christians present. Rev. J. Keep made the opening address, and officiated in the distribution of the bread. Rev. E. B. Chamberlain also made an address, and distributed the cup.

At the close of these exercises the Association was again called to order for the transaction of business. The Committee on Nominations reported, and their report was adopted.

A resolution relative to the Ojibue and Mendi Missions, presented by the Rev. J. Keep, was referred to the Executive Committee with power.

The thanks of the Association were voted to Mr. Sawyer, for his discourse delivered the evening before, and a copy was requested for publication.

Discussion on the resolutions of the Business Committee was renewed, and continued till the close of the meeting.

Thursday evening the exercises were commenced with prayer by the Rev. Mr. Barber. Addresses were made by the Rev. Mr. Fee in special reference to the anti-slavery feature of Christian Missions for the slave States, and by Rev. Mr. Thompson relative to Missions in Africa. Brief addresses were also made by the Secretaries.

The thanks of the Association were voted to the Christian people of Mansfield for their hospitality, to the trustees of the church for the use of the church edifice, and to the choir for their services. The congregation then united in singing the Missionary Hymn, "From Greenland's toy mountains," after which the Association adjourned to meet next year

at the call of the Executive Committee. Prayer was offered and the assembly was dismissed with the apostolic benediction by Rev. J. B. Walker.

The following officers were elected, as reported by the Committee on Nominations:

President.

Hon. LAWRENCE BRAINERD, Vermont.

Vice-Presidents.

Rev. David Thurston, Maine,
Rev. S. E. Cornish, New-York,
F. D. Parish, Esq., Ohio,
Arthur Tappan, Conn.

Corresponding Secretary for the Foreign Department.

Rev. George Whipple, New York.

Corresponding Secretary for the Home Department.

Rev. S. S. Jocelyn, New-York.

Recording Secretary.

Rev. Henry Belden, New-York.

Treasurer.

LEWIS TAPPAN, Esq., New-York.

Executive Committee.

WILLIAM E. WHITING, New-York,
THOMAS RITTER, New-York,
HENRY BELDEN, New-York,
J. O. BENNETT, New-York,
D. M. GRAHAM, New-York,
A. N. FREEMAN, New-York,
A. M. T. DAWLEY, New-York,
GEORGE H. WHITE, New-York,
HENRY H. GARNET, New-York,
JOSIAH BREWER, Connecticut,
WILLIAM B. BROWN, New-Jersey,
ALMON UNDERWOOD, New-Jersey.

Ex-Officio Members of the Executive Committee.

George Whipple, S. S. Jocelyn,

LEWIS TAPPAN.

RESOLUTIONS.

Resolved. That we recognize in missionary efforts the great agency for the fulfillment of the Saviour's command to preach the Gospel to every creature; that we regard the cultivation of a missionary spirit, as an indispensable and most important part of a Christian education; and that we commend the missionary enterprise, which makes "the world our field," to the earnest prayers and self-denying contributions and toils of all who sympathize with Him who "is a propitiation not for our sins only, but for those of the whole world."

Resolved. That the thanks of the Association are due to the early and devoted friends of a pure Gospel, who from the beginning of the enterprise until the present time, have sided the cause by their prayers, benefactions, and personal efforts; and that we hold in reverential regard the memory and example of associates and friends, who, after giving their substance, and offering their prayers for the extension of a pure Gospel, have been taken to their reward.

Resolved, That while we rejoice in all progress towards right anti-slavery action made by the Missionary Societies of this country, we lament that any of them are still in complicity with American slavery, and that they give their powerful influence to sustain and extend a system at war with human welfare and happiness, with the influence and hoppy of the Gospel.

Resolved, That until the tone of piety is greatly elevated in this country, and a stronger confidence is placed in the agency of the Holy Spirit, and in the redeeming power of a pure and uncompromising Gospel, we can not justly expect that our national institutions for the discemination of religious tracts, and Sunday-school books or even the circulation of the Holy Scriptures, will be fully successful in subduing the hearts of sinners, or bringing them to the acknowledgment and practice of the truth.

Resolved, That we carnestly and affectionately call upon all who name the name of Christ, to come out fearlessly, consistently, and perseveringly, on the side of truth and righteousness, as individuals, or as members of churches, Missionary, Tract, Sunday-school, or ecclesiastical associations—to have no complicity with sin, or with systems of evil—and to give their support to those institutions only that aim to uphold the Christian religion in its purity and strictness, and in principles and practices abstain even from the appearance of evil.

Resolved, That we should be devoutly thankful to the Lord of Missions for the favor he has shown the Association from its commencement to the present time; for the testimony borne to his truth and faithfulness by those devoted men and women, who have fallen on missionary ground, and risen to glory; for the patient continuance in well doing of the missionaries and teachers, at bome and abroad, who still labor in the vine-yard of the Lord; and that we commend the enterprise, the officers of the Association, our missionaries and patrons, to the guidance of the Holy Spirit, and the sustaining graphs of Grid.

Resolved, That we affectionately and earnestly exhort our fellow Christians, in this time of pecuniary embarrassment, not to forget the claims of Christ upon them for a portion of the Lord's money still in their hands, and to remember in their paryers, and by their benefactions, the missionaries in this country, and in foreign lands, who have gone to their fields of labor relying upon being sustained under God by the constant benefactions of his people, and who have no other means of support than what they receive from our treasury.

Resolved, That the missionary and colportour work in the slave States, and their borders, and in Kansas, is regarded by us with great interest, and the success which has been granted by the God of missions encourages us to increased and vigorous efforts in the prosecution of this enterprise, and we earnestly commend it to the prayers, and liberal contributions, of the friends of Christ and of humanity.

Resolved, That the temperance cause is dear to this Association, and vital to the wellbeing of this nation, and to the Christian Church; and in its present condition calls for renewed efforts in its presecution.

Resolved, That we rejoice in the establishment of the American Reform Book and Tract Society, and heartily sympathize with it in its aim, as an efficient co-worker in the spread of the truth, and as one not afraid to declare the whole Gospel of God.

Resolved. That in the disasters and convulsions now taking place in this country and in other parts of the world, we recognize the hand of the Almighty; and inasmuch as the judgments of God are intended to teach men righteouaness, and his chastisements to lead them to repentance, we trust that the present overturnings will result in an increase of prayer and holy living, with more consecration of time and money to the cause of human redemption, and the upbuilding of the Redeemer's Kingdom.

ELEVENTH ANNUAL REPORT.

In the direct work of probleming the Coses to the decidence of our

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EVERY succeeding annual gathering of the friends of the American Missionary Association adds another year to our separation from the time when we set up our banners as a distinct missionary organization. It carries as forward, too, one stage towards the other extreme of our individual connection with it, when our personal and official relations to it must terminate. Already three Vice-Presidents, one of whom was for the first eight years its President; four members of the Executive Committee, and forty-one Life Members have reached that point, and departed from us.

They have been accompanied by sixteen of our missionary laborers in the Foreign field, (two of whom have deceased the last year,) and a number not now known, who have been connected with us as Home missionaries. They have ceased from their labors and have entered into their rest.

In the objects sought to be obtained by the formation of the Association, a measure of success has been granted to it. Two large missionary organizations, and the General Assembly of the Presbyterian Church, N. S., have taken advanced ground relative to the wrongfulness of slavery, and the propriety of refusing to sustain slaveholding missionaries; and have uttered improved sentiments relative to the separation of slaveholders, as slaveholding is practised in the States and Territories of this Union. from the communion of churches established and sustained by the aid of funds contributed for Christian Missions. It is, however, matter of regret that their utterances do not enable us to determine how far they have been guided in this by their own enlightened convictions of duty, or how far it has been from the pressure brought to bear upon them by their constituents. A public sentiment has been formed, and is rapidly obtaining increased power, which demands, in terms that can not be easily misunderstood, that all benevolent, religious-publishing, Bible, missionary, and ecclesiastical organizations shall show, by unequivocal deeds, whether, on the great question of equal, Gospel love, they are with Christ or against him.

In the direct work of proclaiming the Gospel to the destitute of our own and other countries, to the neglected in Christian lands and the heathen elsewhere, labors have been prosecuted in connection with eight distinct foreign missions, having twenty different stations, and an aggregate of 130 laborers who have gone out from this country; and of over 200 different Home missionaries who have preached in the destitute parts of our own country from Massachusetts to the Rocky Mountains, and in at least four of the slaveholding States.

In every department of our contemplated work much remains yet to be done. With the exception of the Free Will Baptists, the Free Mission Baptists, the Wesleyans, the Associate Reformed, and the United Brethren's Board of Missions, we are, it is believed, the only missionary organization, in which, by the provisions of its constitution, slaveholders are precluded from admission to membership, from a voice in the control of the Society's operations, and from communion with its mission churches, and from whose churches, in practice, all slaveholders are excluded: with the exceptions named, the only one which refuses to receive into its treasury the gains of the oppressor, or to solicit funds in quarters where such gains mingle largely with all the sources of wealth. In some organizations included in the category of religious or benevolent societies, the silence of death seems to reign, in relation to this crying abomination; some others are openly honoring slaveholders by electing them to the most honorable offices within their gift; and the Executive of one, notwithstanding the direct instructions of their constituents, refuse to touch even the acknowledged vices of the system, or the duties of masters which are supposed to grow out of it.

In the great work of evangelizing the destitute parts of the world, that which has been done scarcely deserves to be named, by reason of the incomparably greater work that is yet to be done. Were the number of missionary organizations increased tenfold, and every one carried forward with tenfold efficiency and success; and were the officers and missionaries of each endued with an angel's purity, and fired with a scraph's zeal, there would be ample employment to engage all hearts, and fill all hands.

During the year just closed, two assistant missionaries have been appointed and joined their missions. Three others are now under appointment. Two assistant missionaries, one in Jamaica and one in Africa, have deceased; and the death of thirteen life-members has been reported to us. Two hundred and sixty new names have been added to the list of life-members, which now numbers 1956.

SUMMARY OF MISSIONS.

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| 100 11 | of | missionaries | sent out from | this country | y, | LANGE. | 933 | 150 | 100 | 5 |

The number of native assistants, 10 " churches in foreign missions, 16 " church members in them, 1550 In the home field, the number of missionaries is 95 Of colporteurs, 2

MENDI MISSION, WEST-AFRICA,

HAS 3 STATIONS, AND 7 OUT-STATIONS.

Missionaries.—Rev. J. S. Brooks, D. W. Burron, Mrs. Burron, Mrs. Mars, and Miss McIntosu, and five native Assistants.

Mr. Matthew Mair and wife were appointed by the Executive Committee, to this Mission Nov. 17, and sailed for Africa Dec. 1, 1856, in company with Mr. and Mrs. Burton, who were returning to the Mission after a short absence, occasioned by his illness. They were accompanied also by Rev. D. K. Flickinger, Rev. W. B. Witt, M.D., and Rev. Mr. Billhimer, under the care of the Board of Missions of the United Brethren in Christ. The two brethren last named have labored in connection with our Mission since their arrival in Africa.

This company reached Freetown Jan. 14, and soon after joined the Mission.

The Executive Committee regretted exceedingly their inability to send out a larger company at that time. It was greatly needed, and the Mission has suffered from the want of it. They then hoped soon to send an ordained missionary and his wife, but the failure of his health prevented.

After spending a short time at Good Hope station, Mr. and Mrs. Mair accompanied Mr. Brooks to the Boom Falls station, Feb. 24. On the 7th of March Mr. Mair was taken sick with fever of a dangerous character; but on the 21st had so far recovered as to be up and out of doors. On that day, from an act of great imprudence, probably caused by the action of the disease on his brain, he suffered a severe relapse, and died at Freetown, April 26, where he had been taken to secure the counsels and assistance of an English physician. His disease, it is said, was a complicated one of the ear, with water on the brain. A similar case has never before occurred at the Mission.

Mr. Mair was a native of the parish of Galston, Ayrshire, Scotland. He was an humble and devotedly pious man; his heart seemed full of the love of God, and he was always ready to speak of Christ and his great salvation. Had he lived, he would doubtless have been greatly useful in Africa.

Application had been made by Mrs. Tefft, widow of the late Rev. J. C. Tefft, to be released from her connection with the Mission. This was granted, and she arrived in New-York, in December, accompanied by Miss McIntosh, who is expected to re-join the Mission this autumn.

Dr. and Mrs. Lee returned to the United States in April last, at the instance of the Executive Committee, and, soon after, resigned their connection with the Mission. These successive changes left the Mission very feeble, and greatly increased the benefit derived from Dr. Witt's and Mr. Billhimer's connection with it. It is difficult to see how their services could have been dispensed with.

Good-Hope Station,

During the early part of Mr. Burton's absence, was under the care of Mr. Brooks; but in October last he returned to Boom Falls, leaving this station in charge of Dr. and Mrs. Lee, who remained there till Mr. Burton's return. The Mission has suffered from want of a more constant superintendence.

There has been no ordained missionary permanently attached to the Good-Hope station since its commencement, and no Mission Church has been formed thera. The professing Christians connected with the station are attached to the Church at Kaw Mendi.

In one of Mr. Burton's letters he gives the following account of his plans relative to the school at Good Hope:

"1st. Our children are bound to the Mission, and no person is to interfere with us in our management of them. 2d. They live with us, as children live with their parents in America, and eat at the table with us; each has a comfortable bed, and sleeps alone. 3d. They are kept entirely separate from the heathen people, or as much as is possible, and are required to work as much as they are able, while out of school, allowing them a reasonable time for recreation. 4th. Our children are in school four hours each day, in a room in the house, and are taught by one of our number. 5th. We try in every thing to manage our family as a well-regulated Christian family should be conducted in America. We feel encouraged in our work, and think that the children are improving. We have twenty-five children, twelve boys and thirteen girls, the most of them quite

The Sabbath-school numbers forty. Mr. Burton teaches a class of seven himself. Four of them have been taken into the Mission since November, 1854, and could not then speak a word of English. Now they read well, and are studying Grammar and Arithmetic in school. His class of seven in Sabbath-school, together learn voluntarily ninety or more verses in the Bible of a Sabbath. He thinks they learn as fast as any children.

There is also an out-school, connected with this station. It numbers over twenty scholars. It was formerly taught by Mrs. Tefft, but is now taught by a native teacher. The rules of the Mission require that no native should be employed as teacher in whose Christian character they have not confidence.

Kaw-Mendi Station.

In our last Report, it was stated that a change had been made at this station, and that henceforward it would be placed under the care of native teachers, and be regarded as an out-station. Owing to a misunderstand-

the Sherbro our years ago. It is situated in about 7 de Sherbro Island, nearly opposite the moupleted during the year 1856, under the suly and a school of twenty-four children. t 7 deg. mouth of the Boor e superintendence of h. About five-eigh

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ing of the views and purposes of the Executive Committee, the change has been more rapid and more extensive than we proposed; and we fear that a good deal has been lost by it. One of the native teachers employed there, disappointed the hopes of the Mission, and in a short time proved himself utterly unworthy.

Soon after Mr. Burton's return to Africa, Mr. Brooks, Mr. Mair, and he, went to Kaw-Mendi together, to examine into the condition of the station. The following extracts are taken from their report:

"Mr. Burton had introduced the subject of removing the school to some healthier location, and requested them to express their views and feelings freely. When the matter had been fully set before them, the church and people of the town asked for a little time to confer together, which was granted, and the meeting was adjourned. The people, anxious to communicate their decision, sent a committee to us as we were about to retire to rest. Their response was short and decided, namely: 'We can not abandon Kaw-Mendi. The graves of our missioneries are here. We can not leave them to the heathen. We have been helped and blessed by missionaries; but though poor, we are not helpels. We can live—live as Christians should—here at Kaw-Mendi, though our missionaries are not here—which the heathen declare we can not do. We want to demonstrate to them that religion does not disqualify us for self-government and self-support. Besides, we have children who have an interest in our homes and farms. If we go elsowhere, this land falls back into the heads of the heathen, and we gain nothing, while we lose, so far as our homes and lands are concerned, all we have. We choose, therefore, to stay here.'

"We were surprised, and exceedingly gratified, to hear such a manly, free, and honest, yea, Christian response. We asked them to consider well their choice; what they could do for a splool, for their government, and for the church, and report the same to us in the morning. On the morning of the 13th, we met and inquired into the condition of

They found thirty members, in the piety of whom the missionaries have confidence. The names of six, who did not stand well in the church, were omitted. They were to be examined, and perhaps disciplined.

"One member of the church had lately died in sure and certain hope of the resurrection to life. Three of the church are poor, and need charity. Means will be devised for their support.

"The people of the town appointed officers for their government, and reported the same, which was very satisfactory. They then requested us to notify the chiefs of their determined neutrality in all war questions, and to allow them to refer all 'palayer' of great moment, to us, and enjoy our protection. As to the question of school, they felt that they could not do without one, but they could not support it alone; they would do what they could. They would send their children, and make laws compelling all to send their children to school; would keep the school-house in repair, and the teacher's house also, excepting the carpenter work, which would be a small amount. They would look after the school and teacher, feed and clothe their children, but begged us to supply them with a teacher, and their school with books. As to the church and the Sabbath, they were prepared to enact stringent Sabbath laws, and also to do what they could to support the church.

"We accepted their offers with a good degree of pleasure. It was more than we ex-

"We accepted their offers with a good degree of pleasure. It was more than we expected. They seemed so earnest and interested, that we could not help sympathizing in their confidence of success. We assured them of our hearty cooperation and 'readiness to help them do what they could not do. We cheered them, and begged them to act nobly for themselves. We then nominated three of their number, who were appointed a School Committee. This committee is to have the general oversight of the school, look after the buildings, and communicate with us, as servants of the people and as our adverter.

agents.

"We recommend that Kaw-Mendi school and church be thrown upon themselves, under the watch and care of the Mission, and be regarded as an out-station of Good Hope, with the understanding that we help the church in the support of its school, etc., so far as to make up what they can not do for themselves. They are willing, and desire

to try for themselves. Let them do so. It is time they should: We want the people to feel that they have the responsibility of the care and support of the school, while we stand by them, to suggest and direct, cheer and help them."

Instructions were given by the Mission to John Johnson, (Daddy Johnson, as he is generally called,) Mr. Thompson's interpreter, and to George N. Jewett, relative to the management of the station, and it was left to their care. Copies of these instructions were sent to the Executive Committee, and approved of.

In the February number of the American Missionary, the death of one of the members of this church is mentioned. He died a Christian.

"A few days before his death, he requested the king, in whose house he was, to remove away all the gree-grees and superstitions, deposited in almost every part of the house; adding, that as he was going to die, he would not like any heathen-ish customs and ceremonies to be observed on his account after his death. He further added, that the Lord Jesus Christ had saved his soul. Astonished at such a remark, the king said: 'Is it possible that one born in this country, should abhor its customs and practices? The white man's religion is very great.'"

Boom Falls Station.

During a large part of the year, this station has been under the care of native assistants, Mr. Brooks having been compelled by the wants of the Mission, to labor elsewhere. In his last report, Mr. Brooks says:

"My labors at Boom Falls and Upper Boom, have been much broken, and were it not for the very faithful conduct of my native associates, I could say but little of progress. Owing to the fact of my long absence, I have called upon them to make a report of their labors, from which I shall copy,"

From those extracts, we learn that during Mr. Brooks' absence, there had been no increase or decrease of the church. Those who had professed religion, remained firm in the faith of Christ. Services had been held twice on the Sabbath, at the station, and at times some of the young persons connected with the mission family, had manifested feeling and interest in religious subjects. Schools had been regularly maintained at Mo-Tappan, and several neighboring villages. Connected with these schools, public religious meetings had been regularly held, both on the Sabbath and other days, at five out-stations, and occasionally at five other African villages. At three different places, persons had thrown away their idols and charms, and declared they would never more resort to them, but would serve the living and true God; and at another, an aged woman, just on the verge of eternity, gave what they regarded as satisfactory evidence of having given her heart to God.

Mr. Brooks writes that a new and delightful place for a mission station, had been secured in the region of country called Upper Boom. The site is called the Hermitage, and the hill on which it is situated, Salem Hill. He says it is central, high, and has no swamps near to make it unhealthy, and is well supplied with fine spring water. It has a most desirable north-easterly prospect. He is very desirous of having it speedily occu-

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pied; but this can not be done, until more laborers are supplied to the Mission. Their number ought to be doubled.

In this connection, we deem it proper to introduce the testimony of Rev. Mr. Witt, already referred to, a missionary of the United Brethren in Christ, both to the value of missions in Africa, in general, and the Mendi Mission in particular.

In writing to the Religious Telescope, the organ of his own Board, he

"I have been agreeably disappointed as to the influence that missions have exerted upon the people through all the country where I have been. In Freetown, the Sabbath is more strictly observed than it is by our civilized people in Cincinnati; and a far greater proportion attend church than in our cities. Down in the country, the populace feel the influence of the Mendi Mission, and now it is safe for a Christian to go through the whole country, where, a few years ago, he had to buy his way, and then, if he had any thing of value, run a fair chance of losing his life.

"The British Consul of Sherbro, Mr. Hanson, says that wherever he goes through the country he finds some who take him to their houses, and tender their hospitalities. On inquiring of them where they learned to do these things to a stranger, their answer is, at the Mendi Mission. It has created in the minds of the kings and people a desire for peace so that they may become civilized. If it were not for unprincipled men who engage in the slave-trade, and encourage war upon one another as the means of getting slaves, universal peace would soon reign throughout the whole country. It is true that the slave-factories have all been destroyed in this part of Africa, but they now take them off in the night, in canoes, for some 200 or 300 miles, to the Rio Pongos, where

they are shipped as heretofore.

"The missionary labor in this part of the country has been gloriously acknowledged of God. We can never have the hardships to endure that some of our predecessors have had, for the way has been opened and many of the greatest difficulties removed."

In a letter to the Corresponding Secretary of this Association, dated May 28, 1857, at Mo-Tappan Station, Mr. Witt wrote:

"I came to this place last Saturday night, and have, as my object, the learning of the Mendi and Sherbro languages; to which I expect to devote myself, most of the time.

When necessary, I will assist brother Brooks in his labors. There is very much work to do in this country, and I look upon it as your most inviting field, in many respects. I can say that in every respect, I have found the Mendi Mission in a much better condition than I ever expected to, from the most glowing descriptions I ever heard. The longer I am here, the more I am convinced that God is in this work.

"My health is good, and has been for some time past, and I see nothing in the way of its continuing so, if I still pay due regard to the laws of nature.

"Brother Brooks should have rest, for a time, at least; and I think a sea voyage of

some three or four months, would be the best thing he could have. The only objection that I see to this, is, now to spare him; his work is so great, and is deepening and widening every day. Such a field, I never saw before. So many hundred thousand souls, without a shepherd—all in the way to death! 'Say not it is yet three months until harvest.' Oh! for more laborers."

This plea for laborers is but a reiteration of what almost every letter, from Africa, brings us. In the early part of the year, it was stated that the Mission needed more laborers, and must have them, or a retrograde movement would have to be made, that would be disastrous. The needed help has not been granted us, and the apprehended evil results have, in some measure, followed. We fear that, unless it is soon supplied, the souls of some for whom high hopes have been indulged, will be forever

JAMAICA MISSION.

ISLAND OF JAMAICA, W. L.

BRAINERD Missionaries, Rev. H. B. Hall, Mrs. Hall. Teachers, Mr. A. B. Hills, Mrs. HILLS. ET.IOT Missionaries, Rev. L. Thompson, Mrs. Thompson. Teacher, Miss Lucy Missionaries, Rev. C. B. Venning, Mrs. Venning. Assistant Teacher, James MAILLET. Mallories, Rev. C. C. Staebuck, Mrs. Staebuck.* Under the pastoral care of Mr. Staebuck. Teachers, Mr. Thaddeus Hoppin, Mrs. Hoppin, OBERLIN..... BRANDON HILL. Under the pastoral care of Mr. Venning.

RICHMOND Missionaries, Rev. S. T. Wolcott, Mrs. Wolcott. Assistant, Miss S. A. SEA VIEW..... (Out-Station of Eliot.) Teachers, Miss Woodcook and Miss C. E. Ferriman. ROCK RIVER.... (Out-Station of Eliot.) Teacher, Robert Jackson. GOOD HOPE.... (Out-Station of Brainerd.) Teacher, W.J. DAVIR.

This Mission is established among the emancipated people of the Island of Jamaica. It has connected with it ten stations and out-stations, and nineteen missionary laborers. During the year one female missionary has died, and one has returned to the United States for the improvement of her health.

In September last, Mr. Charles B. Venning was ordained to the Gospel ministry, and installed as pastor over the Mission Church at Chesterfield, by a council called for that purpose. He had been on the Island twenty years, and been connected with our Mission nine years. For two years preceeding his installation he had acted as stated supply to the church at Chesterfield, and had charge of a large school there.

Letters from the Mission speak of the exercises at his ordination as refreshing and salutary. They were welcoming to the ministry a brother of whose qualifications they had most ample proof, and whose devotedness to the work has been shown to equal his fitness.

The church at Eliot, under the pastoral care of Mr. Thompson, has enjoyed some manifestations of the Spirit's presence. In May Mr. Thompson wrote that eight new members had been added to the church at its last communion. The Sabbath services were solemn, and the Spirit's influences were present, in making application of the truth. In addition to the duties of his station, Mr. Thompson has taught a part of the year at Richmond.

The church at Brandon Hill, now under the care of Mr. Venning, has never had a resident pastor. It was gathered by Mr. Hall, and during his residence at Providence, he preached to them regularly but once on the Sabbath. Much of the care of the church has, therefore, been left to the membership. The results have been gratifying, and lead to the hope that with judicious preparation the churches may soon be trained to manage their own affairs.

On the 27th of May, Miss Mary J. McGraine, who joined the Mission

in December, 1855, was united to Rev. C. C. Starbuck in marriage, and removed soon afterwards from Eliot, where she was teaching, to Providence. She was taken ill the next day, of bilious fever, and died June 30th. She was a graduate of the Female Seminary, Rockford, Ill., and had succeeded well in her missionary work. She is the first actual laborer who has been removed by death from that Mission.

The enterprise, commenced a few years since at Richmond, is prospering. More than a thousand acres of land were purchased, for which a special fund was raised, a part of which, with the buildings on the estate, is reserved for an industrial school. The remaining part is being sold in small parcels to the people, who had atherwise found it impossible to purchase land, from the unwillingness of the planters, or holders of large properties, to sell their land in small quantities. The desire of the people to purchase land is increasing.

Early in the year we published a letter taken from the Jamaica Morning Journal. It was written by the Hon. Richard Hill, a native of the Island, and a member of the Governor's Council, who had visited the school at Richmond, and published a report of what he saw there, as the basis of an appeal to the friends of the people, and those interested in the welfare of the colony, for such aid to the enterprise, as would enable the managers of it to provide the needed buildings. He commends the school in the highest terms, and says:

"If nothing was sought to be accomplished, but what has been here shown to be effected, the American Mission has well and sufficiently done its work; but they tell us they seek to do more. The institution looks forward to a more extended training preparatory to the learned professions, whenever circumstances may demand it; but it more especially and earnestly hopes to be instrumental in qualifying pious youths for the Missionary work, for teachers and Christian ministers."

Some account of the success of this enterprise, taken from a private letter from Mr. Wolcott, was, published in the September number of the Missionary, giving an encouraging view of its results.

In reporting the condition of Richmond Station, August 1, Mr. Wolcott wrote:

"The school closes for the August holidays with 36 on the list, 21 males and 15 females. Two have left not expecting to return. Applications for places with us are numerous, quite beyond our ability to receive. Several will be received after holidays, and among them two African girls from a captured slaver. Thirty-two of the above are members of my family.

"The closing examinations show a commendable intellectual improvement; and when we consider their moral development, we have hope enough to stimulate our zeal, and increase our desire to make greater efforts in their behalf. * * Most of our older pupils seem inclined to prolong their stay much beyond our anticipations, and though our discipline is much more severe in many respects, than that of their early childhood, they are not sufficiently annoyed by it to make them willing to leave us. Our course is thoroughly, unflinchingly industrial, designed to meet the wants of the mass, to develop a self-dependent, and hence independent manhood."

Arrangements have been made to convey one hundred acres of this land, including the school building and the ancient "Great House" of the

estate, to a board of trust, to be perpetually held for the purposes of the Industrial school, which will thus be placed upon a permanent basis.

Mr. Thompson wrote that the Spirit of the Lord appeared to be present at Richmond, and that some of the scholars had been hopefully converted. Condition of the churches and schools in statistical form:

| STATIONS. | Congregations. | Rec'd to the Church
on profession. | Rec'd to the Church
by letter. | Cut off. | Deceased. | Church Members
in good standing. | Contributions by the people, exclusive of that contributed for Schools. | Number in Sabbath-
School, |
|---------------|----------------|---------------------------------------|-----------------------------------|----------|-----------|-------------------------------------|---|-------------------------------|
| Brainerd, | 350 | 10 | 2 | 2 | 4 | 120 | \$118 71 | 175 |
| Eliot, | 280 | 8 | 5 | 2 | 1 | 84 | £28 1 3 | 160 |
| Oberlin, | 75 | 4 | | 1 | 1 | 45 | \$27 36 | 40 |
| Providence, | 75 | 1. | | 1 | 2 | 40 | \$14 52 | 40 |
| Chesterfield, | 200 | 8 | 8 | 3 | 1 | 61 | £11 11 10‡ | 70 |
| Brandon Hill, | 100 | 7 | | 1 | 1.1. | 36 | £4 12 9 | 30 |

| Sohools. * | Male
Pupils. | Female
Pupils. | Whole
Number of
Scholars. | Contributed
for the sup-
port of the
Schools. |
|--------------------------------|-----------------|-------------------|---------------------------------|--|
| Richmond, (Industrial School,) | 21 / | 15 | 36 | |
| Eliot, | 38 | 23 | 61 | £11 6 0 |
| Oberlin, | 39 | 32 | 71 | \$23 40 |
| Chesterfield, | 56 | 33 | 89 | £8 10 41 |
| Mt. Patience, | | 1. | 85 | \$22 62 |
| Good Hope, | | | 62 | \$12 52 |
| Sea View, | 39 | 29 | 68 | £7 14 6 |
| Rock River, | 30 | 5 | 35 | £12 00
Pledged. |

The Mission mention, as a cause of discouragement, that the contributions of the people, for the support of the Gospel, and to sustain their schools, are diminishing, while their facilities for making money are increasing. This is supposed to arise in part from the fact that their personal and family expenses incident to their improved condition, increase faster than their incomes. In some cases the falling off has doubtless been increased in consequence of an insufficiency of pastoral labor. There have not been missionaries enough in the field to enable them to give that constant supervision to the churches which their best interests demand. The feeling is, however, pretty general that the people can do, and ought to do, more for the support of the Gospel and education among them, than they have done.

There has been no special outpouring of the Spirit of God at any of the stations; yet to all the churches but one there have been additions on

profession of faith. The aggregate number thus received into these five churches, has been thirty-seven.

There is pressing need of more laborers at this Mission, both of ordained missionaries and teachers, male and female. This want is greatest perhaps at Richmond. An ordained missionary, one who is qualified to be at the head of the school, and supervise all its internal arrangements, would there find a promising field of usefulness. The services of such an one seem almost essential to the prosperity of the enterprise.

The evil reports concerning the results of emancipation in Jamaica, that have been put in circulation by persons interested in sustaining slavery in this country, are being every where refuted. The Colonial Government, and English and American travellers and missionaries, unite in bearing testimony that emancipation has not been a failure, but a blessing to the whole population, white and colored. Speaking of the West-Indies, an English writer, qualified to judge, says: "They yield more produce than they ever did during the existence of slavery. Since its abolition not a drop of blood has been shed by popular disturbance; no destruction of property has been caused, nor a single crime committed by mobs." The rapidly increasing price of lands, and the abundant prosperity of those who are willing to treat their laborers as freemen, prove to be utterly false the assertion that the emancipated will not work for wages.

The missionaries in Jamaica, laboring as they are to elevate and christianize the emancipated people, are doing a good and great work, one that must ultimately act with power on the destinies of the slaves in this country.

OBIJUE MISSION-MINNESOTA TERRITORY.

Stations .- Cass LAKE, LAKE WINNIPHO, and RED LAKE.

Missiondries.—Rev. S. G. Wright; Rev. A. Barnard, David B. Spencer, Joseph S. Fisher, E. Walder, C. Garver, Robert Laybert, Mrs. Whight; Mrs. Barnard, Mrs. Spencer, Mrs. Fisher, Mrs. Carver, Mrs. Laybert, and Miss Strong.

This Mission, in common with other missions among the Ojibues, has suffered greatly from the opposition of the Indians, and the disturbed condition of their country. The station at Red Lake has been suspended, temporarily at least, in consequence of the troubles, growing out of the unreasonable demands of the Indians upon the missionaries for secular labors and assistance. Mr. Wright, who had been left there alone, has now removed to the new station at Lake Winnipec.

Rev. Mr. Bardwell, the General Agent in behalf of that Mission, has spent some months in the Indian country, and has made a report to the Executive Committee, from which we make some extracts. He says: The Indians and half-bloods at Red Lake have manifested considerable anxiety to have that station continued; not, he fears, because they are

interested in hearing the Gospel, but on account of the temporal benefits which they all derive from the Mission. The chief made a journey to Lake Winnipec, after the missionaries left Red Lake, for the purpose of having an interview with Mr. Bardwell, to persuade him to have the station reopened. He would relinquish all pretense of any claim upon the missionaries for aid in secular labors; would give them as much land and timber as they wanted, and was ready to promise almost any thing the Mission should ask. The Mission were not satisfied, however, that he could control the leading spirits of the band, and concluded that it was not best to return to Red Lake at present.

A number of the children who had attended the school at this station, have been removed to Cass Lake, and the little church that has been gathered there is left, at present, without a guide.

Mr. and Mrs. Fisher, and Mr. and Mrs. Spencer, and Miss Strong, have continued their labors at Cass Lake. Miss Strong has had charge of the school. There have been sixteen boarding scholars in constant attendance. The studies have been mostly elementary, and the pupils are reported as having made good progress. She has also taught an Indian school, for children who live in the lodges, which was commenced at the request of some of the young people. Their sessions were one hour per day, the attendance varying from six to twenty-five. The pupils appeared to be interested in the exercises, and profited by them.

The Winnepec station is yet in its infancy, and the buildings necessary for the comfort of the missionaries, and the work of the Mission, are not completed. The Indians there are represented as improving in temporal things. Mr. Bardwell says, they are probably raising three times as much provision as ever before.

There have been no conversions reported by the Mission during the year, which has been one of great trials and discouragements to the laborers connected with it. Mr. and Mrs. Barnard who have been absent from the Mission for more than a year, partly on account of the ill-health of Mrs. Barnard, are expected to return to it soon.

A suitable treaty made by our Government with these Indians, and enforced, would, it is thought, remove some of the difficulties under which the missionaries among them are laboring; but this is not done, neither are they protected, as heretofore, from the great influx of whiskey, which threatens to work their complete destruction, both of body and soul. The Red Lake station is at least 150 miles from any frontier settlement, and yet barrels of whiskey are carried there, much of the way on men's backs. Mr. Bardwell says: "The doom of the Indian will soon be sealed, unless more efficient means are adopted by our Government to stop this stream of death."

The labors and exposures of these missionaries have been arduous in the extreme. In going from one station to another, they have had to travel day and night, or encamp in the open air, wrapped only in their blankets, or buffalo robes, sometimes with the thermometer below the freezing-point of mercury. Their labors, though not blessed with large results, have not been in vain in the Lord. Some of the brightest examples of Christian character of which we have ever read, have been seen among these Indians. Such was the case of an Indian girl who died some years since, and that of an aged woman who died more recently, and such, we think, the cases of some who yet survive.

In reviewing the history of the Red Lake station, Mr. Wright says:

"Twenty persons have professed to turn to God since the Mission was established, including the young man who spent the past winter in Oberlin, Ohio, and the girl who died at Leech Lake; neither of these had joined our church; four of those who joined the church have died in the triumphs of faith; three were excommunicated. Of the eleven others I can say that I believe that they will be found among the sauctified at the last day. This is hallowed ground; it has been the scene of much hard toil and self-denial, and much prayer for the good of this people. I look with mingled feelings of sorrow and rejoicing upon the past."

The following account of the triumphant death of the girl at Leech Lake is given by one of the missionaries:

"She was a little sick, and while standing by the fire, fainted, and fell into it, and was burned all over. She lived fourteen days. She was at home. She learned about food and the Saviour when she was here, and when at home, though she had no one to teach her, the Holy Spirit helped her to remember the instruction she had received, and she gave her heart to God. She was very happy. Notwithstanding all her pain and suffering, she was able to speak until she breathed her last. Just as ahe was dying, her father said to her; 'My daughter, God will take you to heaven, for he saves such as you.' 'Yes,' said Jane, 'I am already there. I see Jesus—he takes me;' and as she said that, breathed her last. She was ten or twelve years of age."

The general labors of this Mission will hereafter be more concentrated. Some advantages will thus be secured to the missionaries, and a better opportunity given to those of them who speak the Ojibue, to itinerate and preach the Gospal from lodge to lodge among the people.

SANDWICH ISLANDS .- MAKAWAO, EAST-MAUI.

THREE STATIONS AND SIX OUT STATIONS.

Missionaries .- Rev. J. S. GREEN, Mrs. GREEN, Six Native Assistants.

Mr. and Mrs. Green are now in the thirteenth year of their missionary life. "Faint yet pursuing," he says may be said of them, "for to any but drones in the missionary hive the labors and cares of nearly thirty years must, unless a miracle were wrought in their behalf, induce a measure of faintness." They are, however, still able to labor efficiently. Mr. Green has not been detained from the house of God, by illness, for a single Sabbath during the year. Neither has there been any general sickness to keep the people away.

Among the afflictive dispensations of providence, he mentions the death of Kaauwai as the most important, some account of which has been published in the Missionary. Several members of the church have also been

removed. One of his native assistants, one of the eldest, was laid aside for some months by a paralytic stroke, but had so far recovered as to be able to attend public worship and address the people.

Some additions have been made to the churches at Keokea and Huelo, the exact number of which Mr. Green did not report. The three churches under his care will, he thinks, become congregational in form of government.

The condition of our Mission on these islands is statistically reported as

| | | ¥. | | | | | | | |
|-------------------|-----|-------|----|----|-----|-------|----|----|-------|
| Stations, . | ٠. | | | | | 4 | | ٠. | 3 |
| Out-stations, . | | | | ٠. | | -3 | | | 6 |
| Pastor, | ٠, | | | | | | | | 1 |
| Assistants, | | 1. | | | |
4 | | | 6 |
| Church members, | | | | | 1 | ž | | 4 | Arres |
| Huelo, in Hamakua | | | , | |). | ., | | | 171 |
| Halehaku, . | | | | | | | | | 100 |
| Keokea, . | | | | | | | | | 471 |
| Makawao and Apue |), | ٠. | 14 | | | | 7. | | 72 |
| Kalani-Kahua, | | | | | . 4 | | | | 178 |
| Hamakuapoko and I | Ial | imail | е, | | | | 4 | d | 30 |
| Total, | | | | | | | | 9 | f.622 |

The following account of the labors of the year is abridged from Mr. Green's report:

"At Makawao we have a meeting-house of stone, well built, glazed, and covered with thatch. It is 78 feet by 38, and will accommodate all who desire to attend. Here my chief labors are performed. At sunrise I meet those who live near, with whom I read the five chapters for the day, solve difficulties, and explain as I am able. I think much of this exercise, and my people never tire of it, though I am commonly with them two hours. At 11 o'clock I preach in English at our own house to my family and to others who desire to attend. I have from 10 to 25 hearers. During this hour our people at the meeting-house have their Sabbath-school, composed of men, women, and children. I am with them at about 1 o'clock, when I question the children on their recitations and on the decalogue. I then call upon such as have a verse of Scripture committed to memory, to recite. This they do sometimes to the number of fifty or sixty. After this we sing, pray, speak, and hear the words of eternal life. At the close of the sermon, the members of the church remain, with such as desire to unite, and we rehearse the 'daily food,' or verses of the day, accompanied with such explanation and remarks as seem appropriate to the occasion. Thus, at about 3 o'clock P.M., the public exercises of the day are closed, in season for all to reach home ere night. I have been thus particular in my account of the labors of the Sabbath, as it is the day emphatically for sowing the seed of truth, which, with the blessing of God, will spring up to life everlasting. For as the rain cometh down, and the snow from heaven,' so shall my word be that goeth forth out of my mouth.' Isainh 55: 10, 11.

"LABORS ON OTHER DAYS BESIDES THE SABBATH.

"Of the labors of Wednesdays, as they are becoming more and more important in the estimation of the people as well as my own, I will say something. Many attend this day, and do so at the expense of much ridicule from certain sons of Belial—men from Christian lands who reside in the neighborhood. They can well afford to spend the day thus, if they will labor the rest of the time, as the diligent improvement of three, or even

two days of the week in this congenial climate will enable any Hawalian to provide for

the days of the week in this congenial climate will enable any Hawaiian to provide for the simple wants of his family. Many of the people, therefore, attend; besides children and youth who are instructed by my son.

"Of late I commence the labors of this day at 10 o'clock A.M. First, a class of twelve, mostly young men; this is my theological class. They have all come prepared to read simple dissertations on the attributes of God—his power, wisdom, justice, and goodness. One, or two, takes a text and preaches a short sermon, partly written and partly extempore, uniting the two plans. We spend together two hours in this manner. By this time others have come in, and we turn to other things—geography, Church history, and moral science. We then read and hear an essay on the importance of agriculture, the history of Hawaiian agriculture, motives to labor, etc., etc. We sometimes have a disputation on some practical and important subject. This brings us to 2 o'clock P.M., and now I dismiss those who live at a great distance. We, who remain, inquire into difficulties which may have sprung up in the church, and do what we can to adjust them. I inquire also into the state of things among the people generally, and close by exhortation and prayer. The labors of this day are arduous, scarcely less so than the Sabbath; but I could not dispense with them without great loss.

"Saturday evening the members of the church near by meet me at the house of God, for reading and prayer, preparatory to the labors of the Sabbath. We continue to observe the monthly concert for the conversion of the world to Christ; the monthly concert for the enslaved; also the concerts for schools and for seamen. These, with occasional funeral addresses at the graves of our people, constitute the labor of other days besides the Sabbath.

"We have quarterly communions at each of our three stations. These are seasons of much interest, and I trust of spiritual profit. Some additions have been made to the church at Keokea, also at Huelo. I am not able to report the exact number till I have access to the records of those branches of the church.'

Mr. Green wrote that when it was necessary for him to be absent on the Sabbath, his place was supplied by his son, who was at that time teaching a native school, also a school in the English language, for which the people had been urgent in their petitions. In conclusion he says:

"On behalf of my people I thank you for your sympathy and cooperation with us as a mission. We greatly need your prayers, that the means of grace here may be accompanied by the influences of the Holy Spirit."

CANADA MISSION.

NEAR WINDSOR, CANADA WEST.

Missionaries .- Rev. DAVID HOTCHKISS and Mrs. HOTCHKISS.

These missionaries continue to labor among the colored population in Canada, most of whom are fugitives from the oppressions of slavery in the United States. Mrs. Hotchkiss has taught a small school with encouraging success, and Mr. Hotehkiss has devoted himself to the more direct duties of the ministry. His labors have been faithful and persevering, and have been apparently blessed with success in the conversion of souls to Christ.

It has, however, happened to him, as it frequently did to Paul and his fellow-laborers, that his faithfulness and his success have been the occasion of stiring up certain lewd fellows of the baser sort, so that at one time it was thought by some lookers-on that his life was in danger, and that he might be compelled to leave the scene of his present labors. He thinks, however, that there will be no need of this, and that the opposition is decreasing.

At the date of our last report, Mr. Hotchkiss had gathered a little church of 13 members. In November it had increased to 17, and in March to 22; subsequently 3 more were added. At these dates he wrote very encouragingly. Though there were some two or three members of whom he stood in doubt, yet the church seemed to be growing in every thing essential to good order and permanent growth. In it he said there was a "goodly number of as pious men and women as he ever knew any where." The friends of Christ, and of the oppressed, he thought, would be greatly rejoiced if they were present at some of their meetings on the Sabbath. He was confident that God was answering the prayers of his people for the success of the work there.

In June, three more were added to the church, making their number 28. One of them was an old man who had escaped from slavery last fall; he had been shot at three times, and been whipped almost to death for attempting to run away, but was regarded by the church as one of its brightest jewels. Mr. H. relates an incident showing the simple piety of the old man:

"Walking along the road one day," he says, "I saw a man standing by a small stream of running water, with his back to me and his hat on the ground by his side, stream of running water, with his back to me and his has on the ground by his said, apparently washing himself. As I approached him, I heard a peculiar groan that I knew was Uncle Harry's. I came up slowly, for I knew he was praying. He would dip'up both hands full of water, bring them up to his face and neck, and pray, 'O Lord! good Lord! do have mercy, and make my poor heart clean!' and would again dip his hands, lave his face and neck, and pray. Then the great tears would flow out from between his eye-lids, (they were closed and he did not see me, though I stood quite near.) I secretly prayed and wept with him, and it was to me a refreshing time; it seemed as if God was very near. At length the old man opened his eyes and saw me, and oh! how he cried. He was tired of life, and desired to depart and be with Christ."

On the 21st of June, the house in which the little church worshipped was burned to the ground. This was undoubtedly the work of an incendiary, as there had been no fire in it for more than two weeks. Threats . now were freely used against Mr. Hotchkiss and the church, but he continued his labors, and procured another house, and had it fitted up for worship. On the 24th of August, this also was burned down. They have since had to meet in private houses, and much doubt has been felt relative to ultimate duty. At later dates, however, the opposition was more guiet, and hopes were revived.

This field is emphatically a hard one, and requires much faith and patience from those who labor there.

SIAM MISSION.

BANGKOK, SIAM.

Missionaries.—Rev. D. B. BRADLEY, M.D., and Mrs. BRADLEY.

The expenditure for this Mission from our treasury for the year, has been but \$80.68. The rent of two houses, and the sale of some articles not needed by the Mission, has furnished the remainder of its support.

The results of missionary labor in Siam have been as little favorable this year as in former ones. No conversions of Siamese have been reported. It is a cause of deep distress, that with all the missionary effort there, under three missionary boards, so little fruit appears.

The conditions of the late treaty between the United States government and Siam seem to have been faithfully observed, and the liberty of missionaries to travel about the kingdom and preach the Gospel every where is increased. The commercial prosperity of the country is such as greatly to enhance the value of property, and the rent of mission buildings not now needed, it is supposed will support one family.

The kind of missionary labor performed by Dr. Bradley may be gathered from the following extract. He is reporting a mission tour into some of the western provinces:

"Each of the three Protestant missions in Siam was represented in the tour, and each sent her mission-boat, bearing a preacher of the Gospel, furnished with Christian tracts, and otherwise provided for a month's absence. It was our purpose, at the outset, to make it a thoroughly preaching tour, and that every thing else connected with it (the distributing of tracts not excepted) should be regarded as subordinate. We preached the Gospel not only at nearly all the places we stopped, but also in very many villages and hamlets on the banks of the river, to which we walked. We endeavored, as much as it was in our power, to carry out the great commission—to 'preach the Gospel to every creature.' We preached it going and coming, by the wayside, at the public landings, in the courts of temples, in private dwellings, both of rulers and ruled, in the country residence of the Prime Minister at Kapri, in the court-house within the walls of Kamburi, to Siamese, Chinese, Laos, Peguans, Lawas, and Karens. And having used up our strength at each particular time in the oral exhibition of the Gospel, we would then put into the hands of those who could read, some precious portions of the divine Word, which we had by us in the form of tracts, both in the Siamese and Chinese languages. We were happy to find that our hearen of the other tongues which I have named, could be very hopefully taught through the Siamese language, both spoken and printed. Whenever we found them not sufficiently acquainted with the Siamese, we could almost always find some one or more of their class who could interpret for us and read our Siamese tracts to them.

"We were absent from home 24 days, and distant about 300 miles. I think I never spent the same length of time with more hope of reaping an abundant harvest to the clove of God as the result

glory of God as the result.

"Since my return, I have preached in Siamese at my house nearly every Sabbath, twice each day. I observe the same order in these services that is usually observed in Sabbath day preaching in the United States. With much effort I have been enabled to collect about 20 heaves on an average at both services. I have performed street-preaching twice a week, and occasionally have gone further from home, in my beat, and services through the canals in the vicinity of Bangkok, preaching from house to house. I have also taken my turn about every fifth Sabbath in preaching to the Europeans and Americans who are residents and transient victors in the city. I can not report any conversions among the natives as a result of these services. But the knowledge of the Lord is being made to increase in the minds of the people to whom I preach, and his way will be prepared and his name honored by it.

by it.

"The new treaties are working well. We have as much, and even more and better freedom in travelling about the kingdom, than at the beginning of the present reign, and there is no danger of its being interrupted. Missionaries and other foreigners are purchasing land without any serious difficulty."

At a later date, he states that the provision of the treaty making it necessary for foreigners to have passes in order to travel in Siam, is in fact a great advantage. The passes are obtained from the United States Consul (a missionary brother) and give them perfect freedom. He adds:

"The way seems to be fully opened for missionaries to go and preach the unsearchable riches of Christ to the Cambodians at the very capital of that kingdom. I feel much stirred up to make more vigorous, prayerful, and believing efforts to save the souls of this people. My preaching on the Sabbath, and labors during the week, continue yery much as when I last wrote you, with a little apparent increase of interest in coming to hear preaching. Oh I how we need the power of the Spirit of God!"

COPT MISSION-CAIRO, EGYPT.

Missionaries .- Rev. C. F. Martin, L. S. Murad, Mrs. Martin.

At the date of our last report Mr. and Mrs. Martin were absent from Cairo, on account of the ill-health of Mrs. Martin and their child. They returned to the Mission about the middle of November, after an absence of nearly five months, and resumed their labors. The necessary interruption of the Mission thus occasioned, is very deeply regretted by them both; a feeling which will be sympathized with by all the friends of the Mission. If the services of an ordained missionary and a physician could be secured for this Mission, a location higher up the Nile could be chosen and, we hope, the occasional absence of any be avoided.

In April, Mr. Martin wrote:

"Our duties, as yet, have but little variety. We have been constantly engaged, since our return from Syria, in the study of the language; meanwhile endeavoring to gain access to the people, and increase our acquaintance with them. At nine, A.M., on Sabbath, we have the Arabic preaching service, at which Brother M. Cague and myself have been able to take our turns regularly, since February 1st, and of which we have had the sole charge for a month past. In the afternoon, at one P.M., is a Bible class in Arabic in another quarter of the city. At three P.M., is our English service, at which more than forty persons have sometimes been present the past winter: a large proportion of them, however, travellers, or transient residents. Brother Murad also has a small Bible class of Armenian young men, who meet him on the Sabbath, the exercises being conducted in the Turkish language, with which all 'the Armenians are familiar, while many of them know only enough of Arabic for the most ordinary purposes."

The feeling of the missionary when he first begins to preach the Gospel, in the language of a strange people, is thus alluded to,

"I can not describe to you the pleasure which I felt when I first ventured to preach in this strange and difficult tongue. I suppose that every missionary has similar feelings, in view of the fact that he has long been laboring in the midst of confusion and doubt to get a clear view and a practical command of a new tongue; and when at last he has succeeded so that he may safely attempt to speak from the oracles of God, he must feel that he speaks as a little child; and that if any fruit comes from his imperfect uterances, the excellency of the power must be of God; for there is, under such circumstances, none in himself, and from a full heart he puts up the prayer, that even his words may not be wholly lost, but may be the means of quickening and salvation to some soul; and he consecrates to God these, his 'first fruits,' with the earnest hope that the full harvest may yet be his. Brethren, pray for us, that our faith fail not, nor our zeal grow cold, in the midst of this dark and sin-cursed land.

The missionaries in Cairo of the Associate Reformed Presbyterians, more than a year ago proposed a union of the operations of the two missions in Cairo. After learning that cooperation could be had on such terms as were acceptable to our Mission, and meet the approval of the

Executive Committee, a partial cooperation was authorized, and \$250 per annum was appropriated for the support of a union school.

A physician is greatly needed for this Mission, and could add much to its usefulness. It would be a grave mistake for any to suppose that the services of a physician would be confined to the few persons connected with the Mission. The probability is, that he would find full employment for all his energies and all his skill; and that by his services as a physician he would greatly prepare the way for the more immediate work of the Mission. The experience of all missions shows that a pious physician not only prepares his own way to carry the messages of salvation to those who would not be likely otherwise to listen to them, but that he is able also to break down prejudices and lead men to go and hear the word, and in various respects to prepare the way for other ministers, and for the progress of truth. Are there not Christian physicians who would like to engage in this work of the Lord?

MISSIONARIES FOR THE MARQUESAS ISLANDS.

Rev. Mr. and Mrs. Seymour, and Doctor and Mrs. Coxhead, who started for the Marquesas Islands, two years ago, but were prevented from going farther than San Francisco, still remain in California. About the commencement of the present year, a communication was sent from the Executive Committee, stating the reasons why, in the opinion of the Committee, it was not expedient for them to proceed to the Marquesas Islands, and offering to defray the expenses of their return to New-York, if they wished to come, or to release them from the services of the Association there.

In their reply they stated that they preferred to remain in California until their destination to some heathen land was determined, that they believed they had a field of usefulness in California as extensive as they could have in the older States, and that no further appropriation would be needed for their support. They requested that their connection with the Association might be continued until they could be sent to some foreign

Subsequently the inquiry was made whether they were ready to join any of our present foreign missions. Mr. Seymour replied that his connection with the church he had gathered at Oroville, was such that he could not consistently then leave it. He, however, thought the time might not be distant when they would be supplied with a pastor, and he could

In a letter more recently received, Mr. Seymour says they are under the direction of the Executive Committee, and will go to another field if requested. This communication has not been acted upon by the Committee.

HOME MISSIONS.

Our grateful acknowledgments are due to Him "who is head over all things to the Church" for his favor bestowed upon the Home Department of our Missionary enterprise during the past year; for the success which he has given to our Missionaries in their work, and the measure of his grace bestowed upon the churches; and for his providential care of some of his servants who have been subjected to peculiar trials in their labors; for the protection of the Missionaries when exposed to violence in Kansas and in Kentucky, and for the prospects of good, never more encouraging than at present. By the same all-wise Providence we have been called to affliction in the death of four of our faithful missionaries, Rev. Francis Leonard, at Knoxville, Illinois; Rev. James Robertson, at Hanover, Ohio; Rev. Horatio N. Norton, at Bloomington, Kansas Ter.; and Rev. Wm. G. Johnstone, at Gap Grove, Ill.

These beloved brethren lived to adorn and press the great principles of righteousness and salvation, and have died bearing testimony to their excellence and power.

The past year has been charged with many public events calculated to deepen the conviction of the importance of the principles of this Association, and of the most vigorous measures, with humble reliance upon God. to carry them out in practice, to the fullest extent. Their exposition in the life is the glory of the Christian and philanthropist, at the North and at the South; in the midst of freedom, and in the strongholds of American

In the action of the Supreme Court in the Dred Scott case, and of the Government in Kansas and elsewhere, we have the prospect of the trial of our principles both politically and religiously, and of strife at our doors. Sad as is this necessity, glorious will be the struggle on our Christian basis, when the conflict, moral, religious, ecclesiastical, and political, shall in unmitigated intensity come, the earlier to give victory to righteousness and freedom. It is cheering already to notice in the providence of God and in the people, evidences of progress which are not mistaken by the enemies of liberty and of pure Christianity. They are also more generally appreciated by the churches and the ministers of religion.

GENERAL TABLE,

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches by letter.
- 8. Number of church members.
- Amount of aid pledged for a year's service.
 Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- Number of Sabbath-school and Bible-class scholars.
- 13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missionaries are to the 1st of August. In some instances the number of members in two or more churches is given together.

HOME MISSIONS. - SCHEDULE.

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Hopeful Conver-
sions. | Additions on Ex- | Admissions by Let- | No. of Members. | Dollars of Aid
Pledged. | Pledged to Total
Abstinence. | Contributions to
Benevolent Objects. | No. of S. School and
Bible Class Scholars. | OTHER PARTICULARS. |
|---|--|--|---|-----------------------------|------------------------------|---------------------------------|---|---|---------------------------------|---|---|--|
| M. N. Adams. B. M. Amsden. Elizur Andros. B. S. Bastrr. E. C. Birge. C. C. Breed. L. Bridgman. Bobert Burgess. W. H. Burnard. J. H. Byrd. J. S. Campbell. Henry Case. U. T. Chamberlain. N. C. Clark. | lat Free Presb. Ch., Traverse des Sioux, Min. Ter. Cong. Chs., Union and Corai, and of Huntley, Ill. lat Cong. Ch. of Augusta, Mich. N. Cong. Chs. of Campton and Virgil, St. Charles, Ill. lat Cong. Ch. of Algonquin, Ill. Cong. Ch., Westfield and Oxford, Wis. Literatus much, Hartford, Ohio. Ist Cong. Ch., Roecoe, Ill. Cong. Ch., Perkalb and Dement, Ill. Leavenworth City and Easton. Kao. Free Presb. Chs., Peticity and Cedron. do, Ohio. 2d Cong. Ch., Geneva, Ill. Cong. Ch., Cambridge and Beaverdam, Pa. Missionary at large, Eigin, Ill. | Jan. 1, 1857 Jan. 1, 1857 Jan. 1, 1857 Mar. 1, 1857 Dec. 1, 1856 Aug. 24, 1856 Aug. 24, 1856 Aug. 1, 1857 Apr. 15, 1857 May 1, 1856 June 1, 1857 July 1, 1856 Oct. 1, 1857 May 1, 1856 | 12
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127 00
19 00
10 00
86 58
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47 00
68 18 | 50
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80
110
70
80
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50
25
200
185 | Preaches also on the Poitowatomie and Osage. Erecting house of worship. Labors also at Summit Hill. Preaches also at Garden Prairie. Temperance signally successful. Labored in a revival at Wayne Center. Left. Commission expired. Preached at Merece, Green, etc. Commission expired. Encouraging prospects. Preached at other places. Now at Atchison. Interesting religious state. Left. Statistics of the church on next page. Labors in other places also. Preaches to several feetle churches of the Eigin Association Its churches also pay him \$850. |
|
John Copeland John Cross Lot Church John Davis J. S. Davis Luke De-Witt Samuel Dilley M. W Diggs C. B. Donaldson S. A. Dwinnell D. L. Eaton Oliver Emerson | lst Cong. Ch., Baraboo, Wis. Preached at places near Topeka, Kansas. Cong. Ch., Lodi, Ill. C. Chs., Big Woods and Junction, Winfield, Ill., Weish Cong. Ch., Zoar, Rosendaie, Wis. Free Chs., Glenville and Betheeds, Cabin Cr., Ky. Center Free Presb. Ch., Button, Lee, Ohlo. Cong. Ch., Pisgab, Ind. Wysox C. Ch., and P. Ch. Elthorn Grove, Ill. Cong. Ch., Howell and Pinckney, Mich. Cong. Ch., Howell and Pinckney, Mich. (Cong. Ch., Dewittons fourth time.) Miastonary at large, Wolf Creek, Iowa. Welsh Cal. Meth. Ch., Chicago, Ill. Welsh Cong. Ch., Chicago, Ill. Welsh Cong. Ch., Chicago, Ill. | Aug. 1, 1856 July 1, 1856 July 1, 1856 June 1, 1857 Oct. 1, 1856 May 1, 1856 Mov. 1, 1856 Jan. 1, 1857 Mar. 1, 1857 Mar. 1, 1857 May 1, 1857 | 8
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4 | 25
82
89
80
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15 | 150
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150 | | 27 00
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80 | Also distributes publications of the A. R. Tract Sec. Nova at Elionington. Also distributes publications of the A. R. Tract Sec. Nova at Elionington. C. Ch. formed at the Junction. Com. expired. No report Revivals. Promising school and field. Commission expired. Field unpromising. Preached also at Eliisville. No Report. Interesting field. Some outsiders opposing violently. Aided in collecting and forming seven Cong. Chs. Commission expired. Now in Wisconsin. |

| J. G. Fee | Chs., Berea, Union, Round-Stone, Cummins, etc., July 15, 1656
Berea, Ky. | 12 | 17 | 10 | 8 | 88 | 450 | all | 1 | | Labors in several counties; and assists other missionaries. |
|-------------------------------------|--|-----|-----|-----|-----|-----|-----|------|----------|-----|---|
| Amos Finch | Wes. Meth. Ch., Upper Osawatomie, Kansas Oct. 9, 1856 | 19 | 1 | 11 | | 28 | 350 | 44 | | 88 | Itinerates on the Neosbo and other places. |
| E. C. Fisk | Evangelist in Mason Co., Havana, IllJan. 1, 1857 | 7 | | ** | | - | 300 | | | - | Difficult field, but hopeful. |
| John Fisher | Free Presb. Chs., Monroe and Cincinnati, Iowa. Oct. 22, 1856 | 9 | | 1 1 | 2 | 28 | 200 | 41 | | 68 | Has another preaching station. |
| | Edwards' (Cong.) Ch., Chicago, Ill July 1, 1857 | 1 | | | 117 | | 200 | 46 | 1 | 7 | Statistics of the church given below. |
| A. B. Frazier | 1st Liberty Ch., Quasqueton, and Free Pres. Chs., July 1, 1856 | 12 | 4 | 4 | 14 | 47 | 100 | 44 | 25 00 | 45 | Building house of worship at Quasqueton. |
| | Marion and Scotch Grove Prairie, Iowa | | - | 1 7 | | | 200 | | 1 | 70 | |
| H. H. Garnet | Shiloh Presb. Ch., New-York City, N. Y. Sept. 1, 1856 | 11 | 89 | 79 | 6 | 450 | 250 | ** | 180 00 1 | 50 | Revival. Field of much usefulness. (Colored people.) |
| J. R. Gibson | Free Pres. Chs., North-Fork and Frankfort, Ohio Jan. 1, 1857 | 12 | 2 | 2 | 2 | 72 | 50 | | | | Encouraging prospects. |
| Darius Gore | Cong. Ch., Sycamore, Ill | 11 | - 9 | - | 2 | 110 | 200 | ** | 70 00 | 70 | |
| C. F. Hawley | Evang, in N. E. Iows & S. bord, of Min. Ter., Iows Jan. 1, 1857 | 7 | 100 | 85 | 14 | 99 | 200 | ** | 1 | 80 | Aided in collecting or forming 4 Wes. M. chs. (4 revivals.) |
| W. H. Halliwell | 1st Cong. Ch., West-Urbana, Ill. Apr. 1, 1856 | 12 | | | 23 | 48 | 200 | ** | 40 00 | 60 | Left. No further aid needed. |
| D. D. Heims | Cong. Chs., Westfield and Lima, lows | 12 | 1 | 4 | 7 | 17 | 200 | 20 | 20 25 | | |
| 1. H. Holmes | Trinity Cong. Ch., Albion, Ill., Nov. 1, 1856 | - 7 | 9 | 7 | 1 | 88 | 200 | ** | | | Revival. |
| Ezra Howiand | 11st Cong. Ch., Oregon, near Toledo, Obio, Aug. 1: 1856 | 12 | 2 | 8 | 2 | 16 | 125 | - 44 | 85 00 1 | | Preaches at several stations. |
| Henry Hutchins | 1st Cong. Ch. Lyndon, Wis Sept. 1, 1856 | 11 | | 1 | 7 | 12 | 200 | - | | | Now at Baraboo. |
| E. P. Ingersoll | Cong. Ch., Bloomington, Ill | 12 | 1 | | | 61 | 200 | 44 | | | Left. Now in Kansas. |
| Jenkin Jenkins | Welsh Cong. Ch., Eureka, Min. Ter | 10 | 2 | 4 | | 13 | 250 | ** | | | Commission expired. |
| Harvey Jones | Cong. Chs. of Waubannsa and Zeandale, Kansas Apr. 16, 1857 | 12 | | 2 | 32 | 48 | 400 | ** | | 87 | Cong. Ch. organized at Wabonsa. |
| John Jones | Cong. Ch. of Earl, Ill May 1, 1856 | 9 | | 1 | 2 | 20 | 150 | ** | 40 00 | | Commission expired. |
| J. H. Jones | Cong. Ch. of Earl, Ill. May 1, 1856
Cong. Chs. New-Corydon, Limberlost, and Mon. Feb. 1, 1857 | 12 | 5 | 6 | | 20 | 200 | ** | 16 00 1 | 20 | Preaches in extended districts in Adams and Jay counties. |
| and the second of the second of the | roe. Decator. Ind. | | 1 | | | 1 | 3.0 | | J. J. | 1 | |
| W. G. Johnstone | Cong. Ch., Gap Grove and Sterling, Ill., May 1, 1856 | 12 | | 100 | 36 | 52 | 200 | 44 | | | Sterling Ch. of 82 members organized. Died Sept. 28, 1857. |
| J. R. Kennedy | 1st Cong. Ch., Geneva, Ill | 4 | 2 | 2 | 8 | 37 | 200 | " | 88 00 1 | | Preaches at three stations. |
| W. G. Kephart | ist Cong. Ch., Geneva, Ill. Apr. 1, 1857
F. P. Ch., Huntington & Raccoon, Pine Grove, O. July 1, 1857 | 12 | 1 | 1 | 1 | 60 | 150 | 44 | 67 50 | | Has three preaching-places. |
| Oliver Ketchum | Cong. Ch., at East-Pharsalia, N. Y | 8 | | 5 | 100 | 44 | 50 | ** | | | Left. Church needs no further aid. |
| Francis Lawson | Cong. Ch. of Paris and Bristol, Wis Apr. 1, 1956 | 12 | 100 | 5 | 5 | 40 | 100 | ** | | 80 | Commission expired. Ch. now self-supporting. |
| T. S. La Due | list Cong. Ch. Waterloo Town | 10 | | | 8 | 18 | 200 | ** | 67 00 | | Promising field. Building house of worship. |
| W. E. Lincoln | Had a school, and preached, Beres, Ky. May 1, 1856
Cong. Ch. of Lyon, Kensington, Mich. Jan. 1, 1856
Free Congregation, Saratoga Springs, N. Y. June 1, 1857 | 5 | 1 | 1 1 | | | 150 | 4.7 | | | Itinerated some. |
| Lyman Lovewell | Cong. Ch. of Lyon, Kensington, Mich Jan. 1, 1856 | 6 | | | | 20 | 150 | ** | 1.3 | 25 | Commission expired. |
| John Lowry | Free Congregation, Saratoga Springs, N. Y June 1, 1857 | 2 | | 2.7 | | | 150 | | | | |
| Israel Mattison | 1st Cong. Ch., Kankakee City, Ill Jan. 1, 1806 | . 0 | 1 | 2 | 4 | 19 | 200 | " | - 1 | 10. | Left. Building house of worship. |
| Norman Miller | 1st Cong. Ch., Princeton, Wis | 12 | 8 | | | 29 | 200 | | | | Preaches at three places. |
| Henry Morell | Free Presb. Ch., Council City, and Cong. Ch., Apr. 1, 1857 | 12 | . 1 | 1 | 19 | 22 | 400 | ** | 1.3 | 57 | Two churches organized. |
| | Burlingame, Kansas. | | | - 1 | | | 200 | | | | |
| Alfred Morse, | 1st Cong. Ch., Henry, Ill June 1, 1857 | 12 | 1 | 2 | 4 | 88 | 200 | 4 | 60 00 | | r a 37 at (11111- |
| W. A. Nichols | Edwards' Ch., (Cong.,) Chicago, Ill May 1, 1857 | .0 | | - 1 | 7 | 82 | 200 | u | 70 00 1 | 20 | Left. Now at Clearville. |
| H. N. Norton | Cong. Chs., Bloomington and Kanwaca, Kansas. June 10, 1856 | 12 | 1 | | 11 | 19 | 500 | 4 | | | Two churches organized. Died Aug. 27, 1857. |
| L. Parker | Cong. Ch., Plum Grove, Ill | 8 | 1.3 | 2 | 1.4 | 18 | 200 | 4 | 88 65 | | Left. |
| Samuel Penfield | Cong. Ch., Wataga, Ill Oct. 25, 1856 | 9 | 1 | 8 | 28 | 42 | 100 | 4 | 70 00 1 | | Commission expland |
| P. S. Pettibone | 1st Cong. Ch., Burlington, Wis Aug. 1, 1856 | 12 | 8 | 8 | 5 | 86 | 100 | 4 | 40 00 | | Commission expired. No report. Commission expired. |
| Nathaniel Pine | Pres. Ch., Garden Plains, Ill Apr. 1, 1856 | 6 | - | - | | 80 | 100 | | | | Died Dec. 18, 1856. |
| James Robertson | Hanoverton, Ohio May 1, 1856 | 4 | | | | 10 | 50 | | 1 19 | | No report. Commission expired. |
| A. Root | Walnut Grove Cong. Ch., Altona, Ill Jan. 1, 1857 | 8 | | | | 12 | 50 | | | 101 | no report. Commission expired. |
| Robert Rudd | Cong. Ch., Knoxville, Ill Jan. 1, 1857 | 7 | | | 6 | 48 | 200 | | | | Commission expired. No report. |
| George Schlosser. | Ottowa Free Ch., Ill | 5 | | | 7 | 104 | 100 | | | 00 | Commission expired. No report. |

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| OTHER PARTICULARS. | Church at Forestrille organizad. Preaches at Pyrnouth and Mason City also. Bovival. Two churches organized. (Colored people.) Left. Further aid not needed. No report. Interacting fleid. Interacting fleid. Preached at Allen's and Delli. | |
|---|---|--------------|
| No. of S. School and
Bible Class Schoolars. | 355 388483 2888 8885 355 | 4 |
| Contributions to
Benevolent Objects. | | |
| Pledged to Total | 1 | 3 |
| Dollars of Aid
Pledged. | 800
100
100
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100 | 200 |
| No. of Members. | | 20 |
| Admissions by Let- | 17 t = 1 ara | 9 |
| Additions on Ex- | H 80 80 4 명 대한 10 10 10 10 10 10 10 10 10 10 10 10 10 | |
| Months of Labor
Reported,
Hopeful Conver-
sions, | 242 6 1 221 | |
| Months of Labor
Reported, | ರಾಜಯವನ್ ವರ್ಷ-ಕಾರಭರಣಪಡಿತ ಅಪಚಿತ | 9 |
| DATE OF
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SION. | Nov. 1, 1856
Oct. 15, 1866
Oct. 23, 1867
Oct. 2, 1867
May 1, 1866
Nov. 1, 1866
Nov. 1, 1866
Nov. 1, 1866
Nov. 1, 1866
Nov. 1, 1867
Nov. | oner 'nr omn |
| SSIONARIES. CHURCHER AND MISSIONARY DISTRICTS. | Smith Cong Ch. Windsor, Ohlo. State of Ch. Chaelenfold, Free Ch. Chaelestown, 31 Oct. Cong. Ch. Forestrills, form. Cong. Ch. Relating Cong. Cong. Ch. Relating Cong. San Math. Che. Feel State of Ch. San Math. Che. Belleforathe, and Sap. Ch. San Mill Cone. Oh. Statemwood, III. May Han. Cong. Ch. Pressor IIII Ohlo. Cong. Ch. Resch. Ch. Statemble, N. Y. Sar Presshed and Laggir Rosel, Ohlo. Cong. Ch. Ch. Melachier, Cheek Ch. Sar Ch. Cong. Ch. Ch. Statemble, Ch. Cong. Ch. Ch. Melachier, Pleasand Apr. Filliance, Cong. Ch. Ch. Trey, Ohlo. Cong. Ch. of Trey, Ohlo. Cong. Ch. of Trey, Ohlo. Cong. Ch. of Trey, Ohlo. Cong. Ch. Ch. Melachem, Pleasand Apr. Filliance, Cong. Ch. of Trey, Ohlo. Cong. Ch. of Ch. Schelaben, Pleasand Apr. Fillians. Welsh Cal. Meth. Ch. Pittsburg, Ft. Sar Cong. Ch. of Percentin Welsh. Sar | |
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SUMMARY OF RESULTS.

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This Association and its Auxiliaries have employed, during the year, 94 missionaries, and 2 colporteurs in the Home field. Most of them in the North-wester States and Territories, and Kentucky. Of this number there were in the "States east of Ohio," 7. In Ohio, Indiana, and Michigan, 22. Illinois, 37. Wisconsin and Minnesota, 11. Iowa, 7. Kansas Territory, 7. In Kentucky, 4. One colporteur has been employed in Kentucky, and one in Illinois.

The missionaries are generally pastors; some of them have several churches; others have extensive districts, and are itinerating, preaching, and promoting revivals of Religion, Temperance, Anti-Slavery, and every good cause. They have organized, and assisted in organizing, many churches and Sabbath-schools in sparse and destitute places.

The results, ascertained from the reports of our missionaries, etc., are as follows:

The additions during the year to the churches, by profession of faith, are 388, and by letter from other churches, 402.

The number of members of the churches under the care of our missionaries is 3921.

The number of hopeful conversions is 371.

16 revivals of religion are reported by our missionaries.

Some churches have erected houses of public worship during the year, and others are in process of building.

The members of the churches are, with very few exceptions, pledged to total abstinence from intoxicating drinks, and are earnest friends of the anti-slavery cause.

The number of Sabbath-school and Bible-class scholars connected with the missionary churches and stations is 5864.**

The contributions to benevolent objects (not local) reported by the missionaries, amount to \$2334.83.†

^{*} In several instances where Sabbath-schools are on the Union plan, composed of those of different denominations, the number connected with our missionaries is not reported to us.

[†] In some instances, where there have been collections, they have not been so reported as to be given

STATES EAST OF OHIO.

In States east of Ohio seven missionaries have been under commis-

Isolated as these brethren have been, and scattered in three States, no considerable impression could be expected to be made by them on so large a field; yet connected as they are with Christian associations and cooperating in various ways with their fellow-Christians and citizens, they have exerted an important influence for good. Our missionary in North-Western Pennsylvania, whose itinerant labors at times extend into adjoining towns in Ohio, and who last year was greatly blessed in promoting the revival of God's work, has not been without witness of His favor in the salvation of souls under his ministrations. In the cause of freedom and temperance he has done much service by his preaching and addresses in various places.

Our Welsh missionary, at Pittsburgh, Pa., has an interesting field among his brethren there, numbering some 700 souls, mostly engaged in the various manufactories in that city. He is much encouraged in his work, especially among the young people, and some souls have recently been hopefully converted.

The wonderful work of grace in the Shiloh Presbyterian church (colored) in the city of New-York, under the care of our missionary, Rev. Henry H. Garnet, was most cheering. It continued for many months, resulting in the hopeful conversion of 89 souls, and in untold blessings upon the church and congregation in every direction.

From the annual report of the missionary we make the following extracts:

"During the present year, the church has enjoyed a very precious revival of religion, which has increased our number four-fold. The Sabbath-school has greatly improved, and a full supply of teachers has been obtained. It affords me much satisfaction to be able to state that there has been great improvement in the congregation and especially among the young people. Three young men have expressed their desire to prepare for the ministry, and one will graduate from Central College (D.V.) at the next commencement. This young man gives evidence of sincere piety, and by his diligence in his studies, and his general deportment, has won the high esteem and confidence of his instructors.

"We have a 'Society of Inquiry' connected with the church, having for its objects mutual moral and intellectual improvement; they also labor to promote the interests of the Sabbath-school, by inducing neglected and poor children to join it, and by furnishing as far as they can, clothes for the needy. They likewise pay particular attention to strangers, and invite and welcome them to the house of God, and give them such other advice as they may seek or require.

"We now hold regularly a monthly concert of prayer for the enslaved, and feel bound to be interested in the cause of human liberty.

"The most prominent error prevailing in the congregation is one which is too general, and that is, too low views of a duty which they owe to God, to make sacrifices to support the Gospel. But in this matter I perceive some improvement, although not as much as could be wished. Notwithstanding my path is strewn with many severs trials, and some of them peculiar, yet there is good reason for thankfulness to God, and much encouragement for the future.

"The last Sabbath of the year was appointed as a day of fasting and prayer for a revival of religion in the church. The morning services were commenced with a prayermeeting at half-past four o'clock, and a goodly number assembled, and the season was truly refreshing and encouraging. From that morning we began to witness the indications of the divine presence amongst us, and our meetings were continued every evening (excepting Saturday) for the space of three months and two weeks. Many whose hearts had become cold, have been revived, and many have been converted from their sins, and are now going on their way rejoicing. There has been a marked work of grace going on among the young, and many strangers are making our church their religious home. Six have been added to the church by letter, and seventy-three on confession of faith. The congregation has increased from 150 to 600 or 700, and the Sabbath-school from 50 to 150. All of this is the Lord's doings, and to his holy and reverend name be the honor and the glory."

Our missionary in Vermont describes his field as presenting a pleasing contrast with what it was when he first entered it. He says:

"The contrast between the state of things now, and what it was when I commenced labor here four years since, is very manifest. Then, rum-selling, rum-drinking, gambling, horse-racing, Sabbath-breaking, and profane swearing, were open and unblushing in defiance of all law and good order; but now, no rum is sold, no man is seen drunk, horse-racing and gambling have fled, (across the line to Queen Victoria's dominions,) and the atmosphere is not polluted with open profanity. I have not heard a profane oath, except from some of the French boys, for more than a year.

"The spirit of emigration, which has very much reduced this church, seems to have

subsided during the present season."

OHIO, MICHIGAN, AND INDIANA.

We have had in our service in these States, the past year, twenty-two missionaries, thirteen of whom were in Ohio.

OHIO.

The reports of our missionaries in this State show a gain in many respects, and encourage earnest effort in the cause of righteousness and salvation. The attendance on divine worship, and on Sabbath-school and Bible-class instruction, is increasing, though large masses of the population neglect the means of grace. Errorists of every form abound, and their teachings on the Sabbath, and at other times, exert an active influence, counteracting the truth, and hindering the conversion of men to Christ. In the churches the cause of temperance is maintained, but can not be said to progress in the State generally. Education and general intelligence are advancing. It is matter of grief that so few cases of the "outpouring of the Spirit" have existed. Notwithstanding the reviving of some churches in their own members, with some few conversions, our missionaries report no revival of religion, in the general sense of the term, except among the colored population at Bellefontaine and vicinity, of which accounts of a cheering character have been given in our paper.

The anti-slavery cause advances somewhat in the ratio of the outrages which have been committed upon citizens by United States Marshals in fugitive slave cases; the action of the Federal Government in regard to Kansas; of the Supreme Court in the Dred Scott case, and the general aggressions of the slave power.

In the churches and ecclesiastical bodies the year has been marked with more inquiry, feeling, and action adverse to slavery than heretofore. In the General Assembly of the Presbyterian Church of the United States. (N. S.,) which met at Cleveland in May last, the discussions which took place, the withdrawal of the Ross slavery party, and the resolutions of the Assembly, were all ominous, and, at least, indicated the providential, moral, and religious purgations at work, and the more perfect analysis to which the Church of God must soon come, separating the precious from the vile, refusing fellowship to all slaveholders, and to those who degrade our glorious Christianity by apologizing for a system of the highest robberv. In that discussion, Ohio members contributed largely to give strength to the movement against the slave power. It is a matter of regret that the Assembly did not adopt the report brought in by the Hon. Mr. Cutler, by which they would have given a great impetus to the Christian antislavery movement, and done much to clear their skirts of "the blood of the poor innocents."

The action of the General Association of Ohio at its session in May last, looking to the adoption next year of a system of home support of missionaries of the Congregational order in the State, is one of much importance, and the general statement of their resolution, that there is ability in the churches of the State to sustain the work without foreign aid, is authority for confidence that the system recommended will be adopted.

Reference has been made to the death of one of our missionaries, the Rev. James Robertson, at Hanoverton, in this State, Dec. 13, 1856. This venerable minister of Christ was a member of the General Assembly of the Presbyterian Church which met at Cincinnati, in 1845; and voted with a small minority against fellowshipping slaveholders. He afterwards connected with the Free Presbyterian Church, in which he remained until death, propagating the principles of Christ, and promoting the cause of humanity.

The Rev. John P. Bardwell, when not absent at the Indian Missions, and in other States, prosecuting the claims of those missions, has been successfully engaged as our agent in this State. Rev. J. G. Brice, our agent in the northern half of this State, has rendered essential service in presenting the principles and wants of the Association, and in collecting funds.

A Home and Foreign Missionary Society, auxiliary to this Association, was formed by the Welsh Calvinistic Methodists of Ohio and Pennsylvania in May last. Its operations are encouraging.

From a missionary in Ashtabula county:

"A Maine Law Temperance Society of nearly one hundred members has been formed,

which I have assisted by lectures and in other ways. Less liquor is used than formerly one liquor-selling merchant has moved out of the place.

"There is a very decided anti-slavery feeling and sentiment in the church and in the community around us. I have taken occasion to preach against slavery, and make it

the frequent subject of public prayer. Kansas and her wrongs are not forgotten among

"We have lost two valuable members by death, one of whom left \$200 to the American Missionary Association."

From a missionary among the colored people in Logan county:

"This people formerly were mostly slaves. When I consider this in connection with the progress they have made, and are making, both morally and intellectually, I can but regard it as one of great interest. And it is to me also another manifestation of the power of the Gospel to elevate man from the lowest depths of degradation, and to make him not only fit for the society of men, but for that of angels and just spirits made per-fect. This people, notwithstanding the many disadvantages to which they have been subjected hitherto, have learned to distinguish between intelligent religious instruction and that under which the colored people have for a long time been suffering. And those who are being converted among them, are calmly and intelligently converted to Christ by the truths of the Gospel, as opposed to that mere animal excitement under the influence of which many unite with the church—whose religion is gone when the excitement is over."

A missionary in Hartford county describes his field as peculiarly a hard one. He says:

"I have labored in three different places, from sixteen to twenty miles apart, supplying Free Presbyterian churches, which are surrounded with most violent forms of error - Universalism, Spiritualism, Conservatism, Infidelity, and Campbellism, the latter perhaps the most deadly of all, as the most specious and insidious, denying the sanctity and moral obligation of the holy Sabbath; the necessity and duty of prayer in schools and families; the personality and agency of the Holy Spirit in regeneration, making this to consist in immersion, without any previous change of heart; in half their sermons declaiming against the reality of 'experimental religion,' and warning the people against 'getting religion.'

"All my churches were mere fragments, without organization, when I came, and, with one exception, are still in that condition, but the members are all devoutly and on principle anti-slavery, opposed to intemperance, secret societies, and war, persons of

great worth and intelligence."

From a missionary in Brown county:

"The greatest difficulty with which we have to contend is the great carelessness of the people about their spiritual welfare, leading the great mass of them wholly to neg-lect the means of grace, which is also increased by the influence of quite a number of Universalists and Unitarians-members of the so-called New Light or Christian Church,

though neither of these have an organization near this point.

"We have but few emigrants from foreign countries. The external observance of the Sabbath is generally good. A majority of the people are both anti-slavery and temperate. Still we have many violent pre-slavery, anti-temperance persons, with no sympathy for the slave, violent prejudice against people of color, and who scruple not to raise grain expressly for the distilleries.

We have no member in our church who will knowingly assist in promoting to any office of trust, by his vote, either the slaveholder, the drunkard, distiller, grog-seller, or any one sustaining by his influence any of these evils. May God hasten the day when all the professed Christians of our land shall occupy the same position.

"There is unity and good-feeling among all the members of the church. The prayer-meeting is tolerably well attended. The slave, people of color, missions, and the temperance reform are all remembered."

From a missionary in Clermont county:

"In February, we held a series of meetings with good results. The Spirit of God manifested himself amongst us chiefly in awakening Christians and reclamation of back-

aliders. Two indulged a hope in Christ, both of them young men.

"The congregations have been much larger the last six months than formerly. The attendance on the Sabbath-school at ____ has increased largely. One half the schoare colored. They receive there all the intellectual and spiritual training they re-

ceive any where. Some of our enemies call it the 'nigger school,' and thus attempt to

injure us because we feed Christ's poor despised lambs.
"Our monthly concert is still observed. Once a month (the 4th Monday) we meet together to pray for the oppressed. Anti-slavery is becoming popular both in Church and State. The mass used to be afraid of being called 'Abolitionists,' now they are much more afraid of being called 'pro-slavery.''

Another (in Ross county) wrote:

"The prevailing sin is Sabbath descration. It is said that our church, now only five years old, has exerted a good influence in many respects, particularly on Sabbath observance. Some of the large Old School Presbyterian Churches around us are agitating the necessity of seceding from their pro-slavery General Assembly. There will be secession. It can not be avoided. In our little churches we have peace and united attachment to anti-slavery Gospel principles. These principles are growing daily in all

INDIANA.

In this State we have had four missionaries, and now have also a colporteur. Few in numbers, they have large districts, and, with one exception, are performing missionary labor in many places. At times they have been met with violent opposition, but ordinarily are heard with attention, and their labors have been blessed; souls have been converted, and two churches have been formed. Their presentations of pure, evangelical, practical religion, in contrast with that which is in league with slavery, caste, and political demoralization, produces that excitement and inquiry which precede reformation. The field is principally in the southern part of the State and on the border of Kentucky. A large proportion of the inhabitants are from slave States, and many are from foreign countries. There is great need of education, and of the influences of pure Christianity and a true civilization.

In addition to the labors of missionaries, this field presents many reasons for colporteur efforts, and the circulation not only of the Scriptures, peligious books, and tracts generally, but of a class published by the American Reform Tract and Book Society at Cincinnati-Christian, reformatory, and anti-slavery in character. As one of the States bordering on slavery, it requires the earnest attention of the friends of freedom, and their aid in the Christian efforts making there by this Association,

A missionary for Adams and Jay counties wrote:

"Since my last quarterly report, I have organized a Congregational Church in Monroe township, in this county, of five members. There are several others hopefully converted, who, I expect, will unite with it soon. When I consider how deeply ingrained in the minds and habits of the masses of the people some popular errors are, I feel it necessary to be cautious in advising young converts to unite with the church. Some have been taught to believe that to be immersed for the remission of sin, is all that is necessary to salvation. Others depend chiefly on excitement and occasional ebullition of feeling at 'big meetings.' There is a third class, having no sympathy with the above classes, who hold it to be necessary that the heart be changed, and the life reformed from gross sins; but to make religious principles govern their political conduct and commercial transactions, appears to them to be righteous over-nuch."

Giving an account of a favorable change in his district on the subject of

slavery, and of his addressing a large meeting of citizens by request, on the 4th of July last, he adds:

"Party politicians like to float on the uppermost wave of public sentiment. When I see these gentlemen changing their position, I ascribe it to a change in others, which they can neither arrest nor control. Whether they oppose and denounce me, or whether they praise me, they do in one case as much as the other, what appears to them most conducive to their self-interest. The path of duty appears to me plain. To preach the Gospel as delivered to us in the Holy Scriptures, without stopping to inquire who will be pleased or who will be offended. When the Supervisor calls on me to go and work on the highway, I go, or employ some one to supply my place. When the sheriff calls me to act as a juror, I obey. When a temperance speech is required, I give it. When certain occurrences and events demand that the subject of slavery be discussed, I attack it at that point where it is most necessary to expose its wickedness, for the benefit of the congregation convened to hear me at that time. When I speak to those who defend slavery on religious or scriptural grounds, I take it up as such. If I address those who defend it on political grounds, I treat it accordingly. Some think such a course tending to lower the dignity of the ministry. To me it appears quite the reverse. To neglect willfully the duties of manhood or of citizenship, can never add dignity to the ministerial office. The tendency is rather to pull it down."

A missionary in Southern Indiana, after a labor of three months, says:

"My work, as you seem to be aware, was of such a nature as to make it almost impossible for me to give any definite report. My field was new. I visited all the churches that were favorable to the cause of free missions, making a circuit of about a hundred miles. The people received me kindly, and listened attentively to the truth. The membership of the churches is small, having lately separated from pro-slavery bodies. The churches in Ohio township and Boonville are made up of emigrants from the East, who carried with them the spirit of the Puritans, and, of course, are antislavery, and temperance, men and women. On account, however, of the anti-reform spirit manifested by the people among whom they settled, they are emigrating to other Western States, where they hope to find sympathy. This leaves the number of members in those churches small. The prospects for freedom are cheering, as the people are becoming willing to agitate the question of slavery, and light is breaking in slowly but surely. Men are now ashamed to be found hunting the slave as he escapes from bondage. In Evansville, the Baptist church takes a high position in regard to slavery. So do the Secession and Covenanter churches of Princeton. Pour in the light, and Southern Indiana will soon be a noble ally of liberty and truth."

From a missionary in South-western Indiana:

"My brother and I have eight small churches dependent upon us for ministerial labors. The number of communicants is about 145. These churches are all anti-slavery, opposed to intemperance, Sabbath-breaking, etc. The whole number of my appointments is twelve. I have labored some with the colored people in Evansville, and with some success. Their whole population came out to hear the Gospel. They are despised by the while people, and are sadly overlooked by ministers and churches. They have a Sabbath-school, which is doing some good.

"There is a Baptist Church in Evansville which is anti-slavery, and has a good min-

"The Episcopal Methodists are quite numerous in this section, and many of them profess to be anti-slavery, but refuse to agitate the question.

"There is a people calling themselves Regular Baptists, who are quite numerous, and exert an extensive influence. They are pro-slavery, some of their ministers defending slavery from the pulpit. They are opposed to temperance and all reforms, and are known through the country by the name of 'Whisky Baptists.' This season many of them harvested on the Sabbath. As to the moral condition of the people in general, I can write nothing flattering. The Sabbath is disregarded in many places, blasphemous language is indulged, drunkenness prevails to an alarming extent, and that without any

"A large share of the emigrant population are foreigners, (Irish and Dutch,) and are opposed to moral reforms. These, with others, present a great barrier to the truth. He who preaches the whole Gospel here will meet with great opposition. One man, who is a member of a church, endeavored to hire a drunken man to egg me as I passed on the highway.

"Yet, thank God, in the midst of all the darkness and opposition light is increasing, truth is doing its work. We cry to God to aid us and to send us more laborers."

MICHIGAN.

We have had five missionaries laboring in this State, generally with encouraging results, although contending in some places with errors and practices fatal to society, and ruinous to the souls of men. In one district, an interesting revival of religion took place.

Since the Supreme Court of the State decided that an important clause in the prohibitory liquor law of the State was unconstitutional, intemperance, it is said, has greatly increased; and there is much need of efforts to instill the principles of temperance into the minds of all, so as to enforce its own law upon the conscience, and secure a public sentiment that will execute laws for the suppression of the liquor traffic. The need of more missionaries in this State is made apparent by an extract given below. Few fields, if any, promise more favorable results.

In no State do the elements of freedom and Christianity give more evidence of a real fraternity. The people, the rulers, the churches, and the ministry very generally sympathize with the slave. In such a field, the objects and principles of our Association should be brought before the churches and people.

A missionary in Eaton county wrote Jan. 2, 1857 :

"I have been concentrating my labors upon South-Kalamo for over three weeks. I commenced alone, with none to help me, even to visit the people, there being but one man there who has 'a name to live.' Then they had a singing-school and a writing-school in progress all the time, (not every evening,) and I could have but three or four meetings in a week, except on the Sabbath. But God has shown us favor. A very deep solemnity pervades the whole region for a number of miles around. There has been deep heart-searching among many who had once hoped, but evidently without good grounds, and the cry has been heard on every hand: 'What must I do to be saved?' A few are hoping. Two family altars have been raised, and new cases of hope are reported to me every day. The most interesting that I have met, is the case of that man to whom I alluded in a former letter, who was brought up a Universalist.

of that man to whom I alluded in a former letter, who was brought up a Universalist. He is now rejoicing in hope.

"Last week, on Wednesday, I had a low chill and fever all day, but went to the house in the evening, and preached, in so much pain, especially in my head, that it seemed that I should fall to the floor. The next morning, burning with fever, I rode home, doctored a little, was something better, returned Sabbath morning, and preached again, and in the night following I was taken most violently with typhoid fever; the next day they wrapped me up and brought me home again, to stay—the Lord knows how long. Brother Bartlett then went up and took the labor into his hands. He has preached several evenings this week. He says to-day, that the house was crowded last night; a very deep solemnity prevailed, and some professed to submit to God."

From a missionary in Kalamazoo county:

"There is a great want of able, faithful men possessed of a pioneer and Christian spirit, to go forth into these new fields, enduring hardness as good soldiers, that they may publish the truth as it is in Jesus. It is a great mistake to suppose that Michigan has passed from being missionary ground. A large portion of the western, northwest and northern portions of this State are comparatively unexplored and destitute of the means of grace. These portions are unsurpassed by any other in natural resources for wealth, and are rapidly filling up with a population that need the moulding and restraining influences of the Gospel. The fields are white already to the harvest, but the laborer

are few.' Oh! that the Church in general could feel it to be their duty and privilege to live to God and for his cause; then would the treasury of the Lord be filled and the laborers increased until the whole land and world would be filled with the knowledge of God. This village, although once notorious for vice and drunkenness, now ranks as one of the most quiet, temperate, and peaceful in our State."

WISCONSIN.

In this State we have had nine missionaries. Their principles, and those of their churches, and their united influence, are helping to mould society and its institutions, especially in reference to practical religion, education, temperance, and freedom. Violent opposition was encountered at some few points last fall, for preaching against the aggressions of slavery under the sanction of the Federal Government. The people of Wisconsin are, however, alive to the cause of liberty; hence our missionaries find favor with the masses of society, and have increased advantages for doing good in all departments. The foreign population in this State is large, and their very common desecration of the Sabbath for secular business or pleasure, their skepticism or bold infidelity, and their extensive use of intoxicating liquors. is destructive to themselves and to the morals and interests of the people. This is not, however, true of all classes of foreigners. The Welsh, especially, are establishing and maintaining the institutions of religion and morality, and our Welsh auxiliary in this State, by its collections, and in other ways, manifests a laudable interest both in Foreign and Home Missions.

The great interest of the citizens of Wisconsin in favor of Kansas, and the common tendency at the West to emigration, has led not a few of the people to emigrate to that territory this year. During the winter, much suffering was endured in some parts of the State from the extremity of the cold, and, early in the spring, from the high prices and scarcity of provisions.

The tendency to speculate in lands, and the love of gain, even among church-members, have impeded the progress of religion, though in some of our missionary fields souls have been converted. At Baraboo, a revival of religion existed for a considerable length of time, with its harvest of mercy, though the number of conversions was not very great. Although much has been done to give the Gospel to the destitute, there are in this State regions of great moral darkness, which should be supplied with the preaching of the word of life, with Sabbath-schools, and all the means of salvation and happiness.

From our missionary at Baraboo:

"The conversions have been, on an average, one in about two weeks, since the first Monday in the year, which we have always observed as a day of fasting and prayer, and generally with great profit. The last convert, a lad of sixteen, a member of my Bible-class, expressed a hope about three weeks ago. Sometimes the truth has immediately stain in the house of God. Several have mentioned the particular text or sermon that was blessed to their conversion. One of the most confirmed and intelligent

infidels in the place, a physician, about forty years of age, was converted, and has since died in the full assurance of faith. When I came here, I was much in his company for more than a year, and argued various infidel points with him at much length. He was more than a year, and argued various infidel points with him at much length. He was candid. Before he died, he told me that my personal labors with him had been of great use to him. He moreover said on his dying-bed, what I believe infidelity must always say sooner or later, that he was not guite honest in it., one of our members, a young man, is in college at Oberlin, preparing for the ministry. Two of the recent converts are contemplating the same thing.

"It is questionable whether the temperance cause has made any real progress among us the past year. Liquor is still sold, though illegally. Nineteen twentieths of the

people are in favor of a prohibitory law.

"Anti-slavery is steadily progressing. Pro-slavery ministers can not live among us at all now. Two pro-slavery papers have been starved out; they died some time ago. We have one good Republican (almost radical abolition) paper, well sustained."

From a missionary in Sauk county :

"Intemperance is evidently on the increase. Too much dependence has been hitherto placed by Christians on man and temporary expedients-too little on God and the sword of the Spirit.

"God is teaching his people a lesson. I trust they will be humbled to an entire reliance on him.

"The spiritual prospects of our church are hopeful; the members are in circumstances of trial, which is being sanctified to some at least. They are increasing in holiness. We are persecuted, for righteousness' sake, we think, for sustaining all moral truth. But the Gospel is producing its effect even upon those who refuse to hear it."

Reporting an extensive and very destitute region near him, the same missionary says:

"It embraces some twelve or fifteen organized towns, containing an average population of some five or six hundred souls. In all these towns, the means of grace is still quite limited, and in some of them it is said a gospel sermon has never yet been preached. Hundreds of families have never attended a religious meeting since their settlement there, from one to four years since. The Sabbath is almost unknown, and the restraining and purifying influences of the Gospel are very little felt. In spiritual things, they are growing worse and worse. The darkness of a moral midnight is setting in upon the people; they are famishing for the bread of life, and most of them know it not. In view of these fearful desolations, is not the Church called upon to pray the Lord of the harvest, that he would send forth more laborers into his harvest?

From a Welsh missionary:

"We failed this year to erect the new church building which we contemplated. The members of this small church and congregation are rather new settlers, all of them, and commenced with very small means; but they are coming on wonderfully through hard labor. We are all desirous to have a better place in which to worship our God. I am sorry to state that there is considerable drinking amongst some in the neighborhood. We intend to commence early, and keep up a course of temperance meetings.

"The morals of the people are not as bad as in many other parts of the State. This,

It believe, is owing to the ministry of the Gospel and the means of grace in its varieties.

There are many places in this State without the preached Gospel, and there are those also so far from God that when they have the opportunity to hear the word, they care not to improve it."

A missionary in Richland county wrote:

"We are now having a strong temperance excitement in the county. It began at the county seat. No licenses were granted, but men sold liquor in deflance of the law. The Board of Health, under a statute law, declared liquor and the grog-shops nuisances, and directed the sheriff to destroy them. The liquor was all turned upon the ground and into the river. The rum-sellers were also fined for selling without license; but appealed to a higher court. They have also prosecuted the Board and the sheriff and posse for maliciously destroying the liquor. Public meetings of temperance and anti-temperance men are frequent. We can but hope that good will come out of this agitation.

A missionary in Racine county, after reporting an addition of some members to the church to which he ministers, gives an interesting account of a portion of the foreign population, and the kind of infidelity into which they have been led. The following is an extract:

"My acquaintance among the foreign population has been considerable, not only with the Germans, but with a few Norwegians and Bohemians, and here and there with the Irish population. I am more thoroughly convinced than before, that God has sent this vast foreign population into this 'great west' to be converted to Christ; but every day's observance here gives incontestable evidence, that the religion manifested by a part of the American population, is so impure and carnal, so divested of God's love and power, that by it many are dragged downward, deeper and still deeper into the slough of moral and physical debasement A class of them in their native country, had a mere nominal connection with the Roman Catholic Church, and were disgusted and sickened with its unmeaning forms. Having witnessed with their own eyes the impure and with its unmeaning forms. Having whateseed with the first content of this country, they have as a practical consequence denied the inspiration of the Bible, and imbibed almost every form of damnable heresy. While many admit the existence of Deity, they boldly deny his personality. They are pantheists. They believe that God and nature are identical, and that universal nature in all its forms of development, is a part of God. The doctrines of Christianity are repudiated. They acknowledge no moral accountability. The soul's immortality is denied, on the ground, as they assert, that the soul is a part of God, and at death will have no existence independent and separate from God. It seems to be a cardinal doctrine in their belief that all existences, whether animate or inanimate, are only so many forms of God, and therefore at death individual consciousness will be lost, by an absorption in the divine essence; therefore a personal immortality is ridiculed.

MINNESOTA.

In this Territory we have had two home missionaries. Some labor has also been performed in the southern border, by a missionary whose labors are mostly employed in Iowa.

The population of some parts of the territory has been rapidly increased during the year, although immigration was temporarily checked by the extreme cold of the last winter, and the alarm arising from Indian troubles.

The leading events of the year in Minnesota, are the formation, and adoption, of a Constitution for a State organization. There has been some increase of the spirit of freedom, and some increase of effort in parts of the territory to check intemperance and prevent the rum traffic. Those of its inhabitants who have in other States enjoyed the means of grace, are earnest in their pleas for aid in sustaining there the ministry of reconcilia-

Our Mission at Traverse de Sioux is regarded as of great interest. In that region peace and good-will prevail between the Indians and the whites. The Close Communion Baptists have recently established there a church of eight members; and the Methodists have reorganized a "Class." Concerning the church under his care, (Free Presbyterian,) our missionary ill and test made or beginning that the best love Hi writes:

"Our Sunday-school and Bible-class are interesting and profitable. We have had no special manifestation of grace to revive the work of the Lord in our midst; yet we have not been altogether without some tokens of the divine favor. Our church here has been

called to pass through a sore trial, touching the erection of a house of worship. This great and good object has been before their minds and resting upon their hearts for some two or three years, in the midst of the most untoward circumstances, such as are incident to feeble churches in the far West. For a while under the influence of a heavy pressure in money matters, the increased cost of building materials, and the consequent failure to proceed with the work as contemplated, it seemed as if all hope had gone and we should be unable to take up the work in any shape whatever. But a week ago to-day, a meeting of the church and congregation convened, and there was but one voice; that was: 'Let us go forward with the huilding.' The proposed building is to be 52 by 40 feet, and 28 feet high, with gallery of 12 feet wide, at the front end. This we hope to get put up, inclosed, and so far finished as to get into the basement this fall, and then fluish off the upper part as we are able. Again, in behalf of this church and congregation, I ask the stewards of the Lord in your city and other highly favored portions of, 'the field,' to lend a helping hand.

"All things considered, we have reason to thank God and take fresh courage. The foundations of society seedal, moral, and religious, are being laid in this new land. We

"All things considered, we have reason to thank God and take fresh courage. The foundations of society, social, moral, and religious, are being laid in this new land. We look to God for his continued presence and blessing in rearing the superstructure. We need ever to bear in mind the fact that Paul may plant and Apollos water, but God giveth the increase. Pray for us, and for me, that I may be faithful and effi-

cient in the great work given me to do."

At Eureka, ministering to the Welsh Congregationalists, we had a Welsh missionary until July last. He also labored to some extent in connection with the Welsh Calvinistic Methodist Church at the Cotton Wood settlement.

ILLINOIS.

In this State thirty-seven missionaries have been under our commission, and one colporteur; the majority of the expense being met by the collections of our auxiliary, the "Illinois Home Missionary Association," which is creating an extended interest in the home work.

The annual meeting of this Association, held at Galesburg, Aug. 11th and 12th, was one of much interest, rendered impressively so by reminiscences of its former Corresponding Secretary, the Rev. George W. Perkins, who died at Chicago on the 13th of November last. He had been most efficient in promoting the objects of this auxiliary, as he had long been of the parent Society, of which, until his removal from Connecticut, he was a Vice-President. Standing at the most important period of his life, with his strong intellectual and moral power arrayed against slavery and every iniquity, in Church or State; an undaunted and undevisting friend of the oppressed and of righteousness; placed in circumstances of varied and extended responsibility and influence; with a devoted people, in the midst of endearments of family, friends, and society, and with coadjutors in every department requiring his cooperation and counsel; his removal by death was an inscrutable providence. But the cause is God's, and the needful instrumentalities are his also. It is for us to imitate our brother as he imitated Christ, that like him, we may serve our generation and inherit the kingdom which He hath promised to them that love Him.

Rev. F. Bascom, whose valuable service as Agent of the Association had contributed largely to its advancement, succeeded Mr. Perkins as Corresponding Secretary. In May last he relinquished his labors as agent, set-

tling again in the ministry, (at Dover.) Rev. L. H. Parker became the Agent, and, at the annual meeting, Rev. W. W. Patton was chosen Corresponding Secretary: he has since performed the duties of the office.

The work on the whole has advanced the past year. Some churches have been organized, and many that were feeble strengthened. A few houses of worship have been erected, and many destitute districts have been favored with the means of grace.

But few manifestations of the outpouring of the Spirit have been enjoyed, and only two revivals of religion reported by our missionaries. The rage for wealth, which has swept over the land, and other causes, have operated to hinder the work of the Lord, and to restrain the churches and the community from appropriate expenditures for the support of religion and the ministry. Our missionaries have, nevertheless, pursued their labors patiently, making sacrifices which should command for them hereafter just consideration and adequate support.

Two missionaries have been employed in laboring over extended districts; one among feeble churches in the limits of the Elgin Association, and in part maintained by that body; the other itinerating in Mason county. Such labors are greatly needed in many counties.

The necessity of the extension of our work in the southern part of Illinois is great, and, taken in connection with the fact that on two sides the State borders on slave States, the interests of freedom, as well as of the salvation of the people, and their general improvement require it.

The interest in the affairs of Kansas, and the general tendency of things in regard to freedom, is upward and onward. In some places efforts are making for the revival of the Temperance cause, but it is doubtful whether, on the whole, there has been any advance of that reform.

The action of the General Association of Illinois, at its meeting in May last, in the appointment of a committee (to report next year) in reference to the formation of a Congregational Home Missionary Society for the entire State, independent of the aid of any National Society, was discussed at the annual meeting of the Illinois Home Missionary Association, and a resolution passed in favor of the movement, provided the new Society shall be based upon the principles of this Association.

As this plan is popular, it is quite probable that it will be adopted, in which case we shall have more means for newer fields, and for the slave States and their borders generally. In this work we shall have the sympathy of our brethren who now cooperate directly with us in Illinois.

A missionary in Southern Illinois wrote in February that God appeared to be with his people, and their hearts were deeply wrought upon. In June he wrote that seven had recently united with the Church on profession of their faith, and that their prayer-meetings were attended not only by church members, but by the impenitent also. In his annual report he states that the monthly concert for prayer was well attended, and that the

cause of temperance was prosperous for miles around him. "Therefore," he says, "we seldom hear profane language, or witness Sabbath desecration."

"Our church and community supply the county almost entirely with district scheolteachers. The church are emphatically Anti-Slavery, Anti-Liquor, and Anti-Tobacco. In three months seven have abandoned the use of tobacco. Two of these had used it for thirty years."

"As a church," he says, "we are impressed with the magnitude of the field before us. We need at least four missionaries to operate in as many counties, which are contiguous to our own. In these four counties there are three O. S. Presbyterian churches, and as many Cumberland Churches, a few Methodist, and, if I am correct, one Free Will Baptist church. These are all the evangelical denominations now attempting to

Will Baptist church. These are all the evangencia denominations now attempting to make inroads on the great host of the common enemy.

"Wabash county, with a population of more than 6000, is an inviting field, with scarce any religious influence. Mount Carmel, its county town, is delightfully located on the Wabash river. White county, with a population of 10,000, holds out great inducement to the zealous missionary. Wayne county, destitute, save a Baptist church, and a few Methodist, is fast filling up by immigration. Richland county on our north, with a population of 8000, is one of the most important fields of which I am speaking; made increasingly so by the railroad, which brings within its limits those who come west for the purpose of securing homes, many of whom left good society and religious advantages.

advantages.

"This is, truly and emphatically, a missionary field. Its broad prairies, checked with cultivated farms, and interspersed with groves, belted by woodlands, enjoying a climate of balmy sweetness, are yet in the hand of the enemy, and under the apparent control of the foul destroyer.

"We therefore put up the Macedonian cry: Come over and help us."

Our colporteur, who is laboring in the southern part of the State, finds a very hard field, but he thinks it is changing for the better. He says of it:

"This portion of Illinois has never, until recently, attracted the intelligent portion of emigration. The immigrants were, for the most part, of the more common class, just from under the curse of slavery, many of whom started for regions further West, but finding their means to fail, were compelled to stop; and many of them pitched their tent on 'Uncle Sam's farp,' where some still remain. Hence the degree of ignorance, intemperance, and superstition that prevails here. One aged professor of Christianity told me that he locked up his profession in his chest, when he started from Tennessee, and had never taken it out since. Recently, a more intelligent and better class of citizens are making their appearance amongst us; and equally fast are those of the beforenamed class leaving our borders."

The influence of tract distribution and other labors has been encouraging. Unexpected assistance has been derived from the statements of returned emigrants to Kansas, relative to the outrages committed by the slave power there.

"Many," he says, "have been brought to see the evil of fellowshiping the sins of slavery and intemperance in the church; and some from a high sense of right, are advocating the principles of humanity in a very satisfactory manner. The spirit of caste is so deeply rooted in the minds of the less intelligent class of the Southern emigrants, that the only hope seems to be in a proper education of the rising generation, to work a thorough reformation."

A missionary who labored a short time in Du Page county, in speaking of the condition of the work when he first went there, says:

"I found the church low and quite discouraged. I commenced a meeting and tarried with them three weeks, preaching the Gospel. The Church, by the strength of grace, arose in the name of the Lord. Backsliders returned to Christ, and sinners soon began to inquire what they should do to be saved. At the close of the meeting it was found that fifteen or more had found hope in Christ. By request of the Church, I supplied them for a few Sabbaths, and administered the ordinances, when ten united with the Church by profession of their faith."

We give an extract from the Annual Report of Rev. W. H. Johnstone, our lamented brother who died at Gap Grove on the 23d of Sept., at the age of 56 years, leaving a widow and a family to whom in affliction effective sympathy should be tendered. He was a man of vigorous mind and benevolent heart, devoted to his work, and called with his family to endure peculiar trials. His disease was a cancer on his face, which, for a few months preceding his death, had prevented his labors. His annual report was written while experiencing great pain, a few weeks before his decease. About that time he wrote:

"I am now unable to do any thing, and my recovery is doubtful. I am looking to Him who holds the keys of death and the grave, and who is the great Physician—who kills and makes alive. Pray for me, dear brother, and let us look forward to the time when we shall be free from sin, sorrow, and death—when the Lamb shall feed us, and lead us to fountains of living waters, and God himself shall wipe away all tears from our eyes."

"The moral condition of the people here is improving. The church is better attended; the Sabbath more respected among the rising generation, owing, no doubt, in great measure, to the influence of ordinances, the circulation of the Bible, and the result of our Sabbath-schools and Bible-classes. The anti-slavery cause is progressing greatly among us. Young men have been furnished with means and sent to Kansas, and good collections are raised for the general fund. Only a few years back, the people in this vicinity broke up, with great violence, the first anti-slavery meeting held here by the Congregationalists; and many of these now manfully plead the cause of freedom.

The prejudice against people of color seems fast dying away.

"The cause of Missions is treated favorably, yet there is a great want of liberality to sustain it. The Monthly Concert of prayer is generally attended on the Sabbath, owing to the great distance the people have in some places to come, and the cause of the oppressed plead with great fervor—that the Lord would break every yoke, and let the oppressed go free. Illinois is an excellent missionary field, and I trust through the blessing of God, the preaching of the Gospel, the agency of missionary societies, and the effusion of the Holy Spirit, that the beautiful prairies will become vocal with the praises of God. Then shall be fulfilled the ancient prophecy, Isalah 51: For the Lord will comfort Zion, he will comfort all her waste places, and he will make her wilderness as Eden, and her desert as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of melody."

The following extract from a letter written by the deacon of a church that was last year aided by the Association, but has now become self-sustaining, may furnish a valuable hint for other churches:

"The assistance of the Association has done much good the last year: it has enabled us to find out that we could pay \$770 to a minister in one year, * * * and having now settled a worthy minister, God helping us, we will not ask aid from abroad for his support."

A missionary in Peoria county says, two young men in his church are preparing for the ministry. He adds:

"Our church is anti-slavery without a single exception, and there is no exception in its opposition to the Rum traffic. Only one member uses tobacco in any of its forms, "We can not report that progress in the divine life, or in true reforms, that we could hope; still we think we can say with all truthfulness, that the standard of practice piety has been elevated somewhat; to pray for the enaleved is not so belnous an offense as it formerly was, though we are by no means an anti-slavery town. The Methodist minister in charge of the church here is what might be called a thorough-going abolition ist. He is a Virginian by birth, and was trained to regard anti-slavery men as disunionists, and every thing that was bad and detestable; but when he became converted, the Spirit made thorough work of it, and taught him to regard all men as brethren, and to treat them as such, whatever might be their condition or the color of their skin. He has spoken out very freely whilst here, denouncing the 'sum of all villainies.' From June until September of last year we were alone in this cause, and now the Presbyterian church has a minister who is suspected of being an anti-slavery man."

IOWA.

In this State we have eight missionaries. At various points, the enterprising spirit that exists relative to education, and the securing of Gospel privileges, furnishes encouragement to effort, while the indifference of multitudes, who care only for worldly advantages, shows that our work is demanded. Now is the time to sow the seed, to lay foundations, to guard against all downward moral tendencies, and to infuse the leaven of righteousness into the masses of the large and increasing population of the State.

Notwithstanding the existence of many unpropitious circumstances, some of which were peculiar and providential, and some common to all the North-west, progress has been made, and churches have been gathered and organized, over some of which our missionaries have been settled with much prospect of usefulness.

Rev. O. Emerson, missionary at large, has extended his labors over a wide district, and taken an active and responsible part in the formation of seven congregational churches, and is laboriously and successfully engaged in the performance of missionary labors. Rev. C. F. Hawley, a Wesleyan, has labored as an Evangelist on the northern border of the State, and somewhat across the line, in Minnesota Territory. His labors have been blessed in leading large numbers to Christ. Four revivals of religion have been connected with his labors, and he has been active in the formation of four churches. The labors of other missionaries have been blessed in the conversion of souls, the quickening of Christians, the establishing of Sabbath-schools, and promoting temperance.

The advances making in education generally, and efforts to establish literary institutions, are indications of the character of the governing mind among the people. In no State is there found evidence of a greater victory over former pro-slavery political influence. Iowa has elements of power, and will not only stretch out her hand to Kansas and Missouri, but from her peculiar location, will exert an important influence for freedom in the entire South-west. Her responsibility is great, and she must execute the work which Providence has committed to her hands.

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The newly organized churches, in the formation of which Mr. Emerson was active, are located, he says:

"At Adams, in Delaware Co.; at Cedar Rapids, in Linn Co.; at Waterloo, in Black Hawk Co.; at McGregor, in Clayton Co.; at Lima, in Fayette Co.; at Forestville, in Delaware Co.; and at Lancaster, in Keokuk Co. At only two of these places was there a resident minister. At all the others, your missionary took the preparatory steps without ministerial assistance. The organization, however, was not completed without the action of a regular ecclesiastical council. In regard to all of them, I believe it was thought by the brethren assembled, very important that the work should be done at the time, and that it could not have been done except by some one free from the encumbrance of a pastoral charge. Besides the organization of these churches, measures have been taken toward the formation of several others, which I trust will be effected at no distant day. Ministers throughout the sphere of my travel have heartily cooperated, and have appeared gratified that I was able to be thus employed.

"I have preached to quite a number of destitute churches, and administered the ordinances to them. These labors have been gratefully received, and in many cases evidently blessed. The value of an occasional visit to a church in such circumstances can scarcely be appreciated by those that have been accustomed to a full supply of the means of grace. I have found three or four congregations in circumstances of difficulty, and have aided them in calling councils, whose results have been greatly beneficial. During the past winter, I labored in four protracted meetings. The weather was exceedingly unpropitious, and the results not such as we hoped. Still, Christians were in many instances quickened, and some souls, we trust, converted. There have been abundant opportunities to preach in behalf of the oppressed, and these I have in several places improved, I trust with valuable effect."

Our missionary in Cerro Gordo county has extended his labors into Floyd county. He grieves over the amount of Sabbath-breaking in much of the western country. The habit of having preaching but a part of the time, he thinks leads to the Sabbath being but imperfectly regarded by even the more moral and respectable portion of the population. They fall into the habit of visiting on that day, and of paying extra attention to their stock and their improvements. The people in some of the towns where he labors, are just now expending large sums of money for the improvement of their schools.

For a time the prospects in a part of his field were very dark, and his congregations were greatly reduced. At a later date, he wrote:

"My last quarterly report in regard to that place, was rather discouraging. Some men of property and influence were determined that no reproach should be heaped upon rum-selling, gambling, rowdyism, and political dishonesty. A minister of another denomination was introduced, and a great effort made by this class to turn away the minds of the people from my preaching. For a time it had some influence. Some who had thought of organizing a church, got discouraged, and thought they should leave the place. But within the last few weeks, the interest has revived, congregations have increased, and there seems to be more encouragement."

Our missionary in Black Hawk county wrote !

"This church is building a house of worship. It is designed to accommodate a congregation of four hundred. Its estimated cost is \$4000. It seems indispensable to our well-being as a church. Our principal appointment is now crowded between the morning and evening appointments of other denominations. Our members are generally men in active business. They manifest a truly Christian zeal in religion, are punctual in attending prayer-meetings, and taking an active part in them. Our spiritual prospects are comparatively bright. Education and missions are receiving favorable notice. The slave is ever remembered in our public meetings and prayer-meetings."

A missionary laboring in the southern part of the State, reports the formation of a church in Appanoose county, only two and a half miles from the Missouri border. All its members are thoroughly anti-slavery in sentiment, and it is thought will exert a salutary influence in this respect on their neighbors in Missouri. This church is ninety miles distant from the residence of our missionary. He says it took him three days to walk the distance, but he performed the journey with pleasure, believing that God directed his steps, and blessed his ministrations to the people.

ELEVENTH ANNUAL REPORT.

From Buchanan county, a missionary wrote:

"We feel that our church is progressing steadily, and exerting its influence for truth and righteousness, though, owing chiefly to the prevailing disposition to oppose all reformatory measures as innovation, the progress is slow. The temperance cause does not advance as it should, nor does it receive impetus and moral influence from the personal example of many professing Christians. As a church, we make total abstinence a term of membership and communion.

"Sabbath-breaking is another prevailing sin of this town and vicinity; nor is it confined to the world, but has the influence and example of a sham Christianity to sustain it. The Church must combine its entire moral influence against this flagrant sin, and in favor of temperance, before either the fourth commandment will be duly and generally obeyed, or intemperance be effectually checked."

About the first of June, a missionary in Delaware county, reported the organizing of a Congregational church, consisting of thirteen members, two of whom united on profession of faith. In his annual report, he says:

"I came to this place early in January, and found the people entirely destitute of Gospel privileges, there being neither church organization, minister, nor preaching within six or seven miles. It was deservedly termed a 'hard place,' intemperance and Sabbath desecration being every where witnessed. I concluded to remain, and commenced bath descoration being every where witnessed. I concluded to remain, and commenced holding regular meetings, which have been continued to the present time. During the visit of the General Agent, brother O. Emerson, in February, we held a series of temperance meetings, which were attended with happy results. The tide of intemperance which was rolling over the place, threatening to engulf both father and son in one common ruin, has been rolled back. There is now no place in the village or vicinity where intoxicating drink is sold. Thus there has been wrought a happy change in the moral aspect of our community. At one point where I preach regularly, there has been a deep religious interest this summer, especially among professing Christians. The attendance on public worship has been large, and a most earnest attention given to the truth. Prayer-meetings have been sustained with much interest."

Our missionary in the northern counties gives statements of his labors in interesting revivals of religion, and says :

"I have travelled through a range of country one hundred miles in extent, and have little to do with the domestic affairs of the churches. My labors among them have been

little to do with the domestic affairs of the churches. My labors among them have been mostly in filling appointments, at intervals of two weeks in each place.

"The spiritual prospects of the churches seem to be goods, though there is a powerful tendency here at the West to relapse into worldliness, especially during the busy season. I have labored to prevent this as far as possible.

"All classes of emigrants are coming in. In some localities the Norwegians are numerous. In others, Germans abound; and in others, the Irish. But few of these classes attend our religious service. The Sabbath is very generally descerated, especially is this true in Minnesots. Where our denominational influence prevails, there is strong action both in Church and State against slavery. There are as yet but few anti-slavery churches. The Methodist Episcopal denomination is more extensively established than any other; but as a general thing, their influence is against the organization of anti-slavery churches. tion of anti-slavery churches.

"In some places, strenuous effort is made for the suppression of intemperance; in other places, its desolating tide rolls like a flood. Education is beginning to receive some attention. Missions are scarcely thought of. The people, many of them, seem but faintly to apprehend their duty to sustain the Gospel in their own midst, and it seems not to have entered into their minds that there is any thing beyond that required of them. I hope they will better realize their responsibilities by and by. Our prayermeetings are frequently interesting, and I trust those in bonds are remembered with sympathy. As we are a mixture of all people, we have the errors of all people, and I am constrained by experience to say, that if we need a better qualified and more devoted ministry in one portion of our country more than in another, that portion is the West."

KENTUCKY AND NORTH-CAROLINA.

In Kentucky we have had four missionaries, and have nine anti-slavery churches; in North-Carolina, eight churches; all of them refuse to fellowship slaveholders. The work in North-Carolina was for a time suspended. but is now to be renewed by one or more missionaries. The Rev. James S. Davis, one of our missionaries in Kentucky, recently visited the antislavery churches in North-Carolina. The facts reported by him show the desirableness of our doing much there.

In Kentucky, this year has been one of unusual interest and success. Our missionaries and colporteurs have enlightened the public mind on the subject of slavery, by their preaching, and by the publications circulated by them. Efforts for the conversion of souls have been blessed, and in four places revivals of religion have been enjoyed. A school was established, and the Gospel preached at Cummins, in Rockcastle county. A house for public worship, and for the school, was erected, but was burned by incendiaries early last summer. At the same place, Sabbath, July 21, while Mr. Fee was preaching in a dwelling-house, a mob entered, threatened him with death, and by force dragged him from the house, and led him a mile on foot; afterwards he was forced to go with the mob some eight miles. The house from which Mr. Fee was dragged, was not long afterwards burned, and for a length of time Mr. Fee's life was in danger from the mob, consisting of some forty men. The labors, anxiety, and distress of Mr. Fee and his anti-slavery brethren, and of Mr. Fee's family during his perils, were great. Deep sympathy was felt for them, and the prayers of thousands were offered to God in their behalf.

The Executive Committee have recently appointed three more missionaries and two colporteurs for Kentucky.

Mr. Fee reports the addition of 17 persons on profession of faith, and 3 by letter, to two of the seven churches under his care.

"The year's labor," he says, "has been subject to many interruptions, and has been "The year's labot," he says, "has been subject to many interruptions, and has been scattered over parts of eight counties. I have gone to some of those various points at the earnest importunity of friends, who have but little preaching, and are very desirous to keep allive and together what has been gained and gathered. To other places I have gone, hoping to open new doors for others to come and preach. At these places I have preached a course of sermons, laying down the great truths of the Gospel, the nature and design of a church, and the sin of fellowshipping gross inquities. I have left with the people religious and anti-slavery tracts, and afterwards sent them such aid as I could."

Some account of the mob violence and persecutions from which Mr. Fee and others have suffered, will be noticed under distinct heads.

ELEVENTH ANNUAL REPORT.

The following extract from a letter written by Mrs. Fee, will be read with interest:

"Thank them for that Hible."

"Last Sabbath evening, a very sable slave called at our door, and with that humble politeness which the African seems instinctively to possess, asked me if I could give him a book. I asked him if he was a slave, and if he could read. To each question he replied: 'Yes, ma'am.'

"I told him that for such we have Bibles, and are glad to have an opportunity to give them. When I handed him one, I asked him to read a verse for me, which he did intelligibly, though his sight was slightly dimmed by age. He turned to Exodus 21:16, and read: 'He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.' He referred to other similar passages, some of which he quoted readily. As he repeated his thanks for the Bible, I told him it was not my present, but a gift from friends in other States, who gave money for purchasing Bibles for slaves, and that the money is called the 'Slaves' Bible Fund.' He said, 'Thank them

for this Bible.

"As he stood in a kind of wistful reverie, gazing around at our humble home, then at me and my children, he asked: 'Do you do your work yourself?' I replied, Yes. He then asked: 'Do you not need help?' I answered Sometimes very much. He then spoke of his wife being a good 'house-woman,' and that she was hired out every year. I told him we believed 'the laborer worthy his hire,' and could not consent to the injustice of paying one person for the services of another. He exclaimed: 'O justice! justice! what a noble sight is a just man!' And as he raised his toil-hardened hands, looking at them, he said: 'I could work almost without tiring, if I could receive regular wages as other men do.""

Mr. Davis reports the addition of 18 persons to the two churches under his care, on profession of faith, and 3 by letter, from other churches. In his annual report, he says:

"The anti-slavery cause is going forward. The Kentucky News, of Newport, daily and weekly, is giving expression to the strong hatred of slavery felt by many in our State, and their love of freedom.

"In our immediate vicinity, (Cabin Creek,) an abolitionist is respected as much as any one else, though he may be subjected to occasional abuse or misrepresentation.

"Our churches, however, are not marked by that deep-toned piety which should distinguish Christians livings in the midst of so much wickedness. And at present there are but few and feeble signs of spiritual life. The pastor has been necessarily absent for a number of weeks, and the churches have not enjoyed meanwhile that attention which they might otherwise have had.

"The latter part of the winter, we were favored at Bethesda with a precious revival season. A number of immortal souls then experienced, as they trust, the sweets of sin forgiven. Professors of religion were quickened; and earnest desire for the conversion and salvation of sinners took possession of some, and they wrestled with God and pre-

Resource Conjugtes have swearly appointed there mo Mr. Waters labored in Kentucky but four months and a half, teaching and preaching, at Cummins and Roundstone. Among the families to which he had direct access, he found twelve adults unable to read or write. The following brief extract is taken from his report:

"By a great effort, we succeeded in sreeting a house of worship at Cummins, the subsequent fate of which is well known. We received help towards this, in work and various other ways, from sixteen different families. It was no doubt the desire for the school which had been promised, that stimulated many of them. When at last the schools which had been printed, that sainted many of them. When at less that house was ready and put into operation, the people seemed very highly gratified. One man who had been a bitter opposer—a man of a large family and some influence—declared his purpose to send all his children. There was much anxiety among the people that the school should go on, although it was known not only as an anti-slavery school, but as proposing to receive, and actually receiving, colored children.

"It is not so difficult to make non-slaveholders see and admit the evil and sin of slaveholding, as to awaken in them enough of high moral principle and courage to face a public sentiment created meetly by the frowns of the slaveholders. Independence of spirit is completely crushed out of the great mass of the people at the South. Nothing but a moral regeneration, which shall really induce them with the spirit of Jesus and his apostles, can wholly free them from the yoke of this bondage. There is much religion such as it is-and much preaching in some parts of the South, but it don't meet the case; it comes far short of saving the people, even those who make the most of it. Theoretical infidelity is but little known; but practical infidelity is almost universal, even among church members.

"The Christian anti-slavery movement in the slave States calls for the hearty cooperation and earnest prayers of every Christian and every lover of his country, that the Lord would open the way for his Gospel to go in there unshorn of its regenerating

Emigration to Kentucky.

Several of the missionaries have written on the subject of emigration from the free States to Kentucky. We select briefly from their articles, published in the American Missionary. They think that the same principle of action which leads many to go to Kansas to prevent slavery there, should lead others to Kentucky to help to abolish slavery. After enumerating some of the advantages of Bracken county as a location for such immigration, they add:

"There are now, in that immediate neighborhood, several farms for sale. If Free State men would locate there, the church and school would be greatly strengthened. If they do not, slaveholders may buy, and crush out the free school and church. If this light shall be extinguished, whose fault will it be? Not that of the faithful and active pastor there—not that of a few praying spirits there, but of those who move away, and of those who might, but will not, come and buy out the indifferent and the slaveholders."

From an article by Mr. Fee, published in our paper Jan. 7, 1857, headed, "A College needed in Kentucky," we take the following:

"We want Christian teachers who shall labor to redeem their pupils from all sin, and who, anti-slavery wise, shall not only enlist the intellect from pecuniary and literary considerations, but who shall enlist the conscience, and under God impress the soul with a sense of its obligations to God and man—all men. These teachers should, as far as possible, be preachers—true ministers of the Gospel. In all the places where we now have anti-slavery teachers, the church influence has preceded them. We could now plant schools where we have not church organizations, but, as far as I know, not where there has not been the previous work of the colporteur or minister. Pious teachers would do great good, though they were not preachers.

"We need a college here-an anti-slavery, anti-caste, anti-rum, anti-tobacco, antisectarian, pious school, under Christian influence, one that will furnish the best possible facilities for those with small means, who have energy of character that will lead them to work their way through this world. We need working-men. I know places where improved lands, and comparatively new, can now be bought for ten or twelve dollars per acre, well watered—gushing streams of the purest water—high, beautiful, healthful, central, easy of access. Three or four hundred acres would secure a village—a home for a colony. Then let some of God's stewards say, We will band together, go out as a colony. They can thus have the advantages of good society, a school, and a church, and do good. There are places in Kentucky where they could not do this thing. But there are many other places in counties where there are few slaves, where such persons would be uninterrupted and well received.

"The place for the college is here, in the interior of Kentucky. Offer facilities for a good education here, and very many young men and young women will attend for the sake of the education, though at first not anti-slavery. A few men, under God, can

make this enterprise succeed."

FROM A COLPORTEUR.

"Kentucky is now, with slight exceptions, accessible to truth, and should be occupied immediately. She has an ample fund, if rightly applied, to educate every child in her borders. The cause of education is fast gaining favor, and there is a necessity for books and tracts that will put to silence the doctrine that Christ and his Apostles fellowshipped slavery and slaveholders: books condemning caste, pride, and all unrighteousness. The friends of a pure Gospel have now, after a long struggle, an open field in Kentucky. In a great portion of the State, especially the mountain portion of it, most of the people are not only willing to hear and read on the subject of slavery, and of other sins, but are anxious to receive instruction. . . . We want in Kentucky some fifteen preachers and as many colporteurs, if we could get them—men who are not afraid to die for Christ, if need be. Will not some come to help us in our labor of love?"

Encouragements.

About the 1st of January, Mr. Davis wrote that the church at Cabin Creek was enjoying a season of much interest. He said:

"The week brother Fee spent with us was sweetly refreshing. The Spirit descended as the small rain upon the tender herb. One young man, heretofore of correct deportment, but unwilling to take part in prayer-meetings, broke through his diffidence, and now speaks for Christ. Two persons, young men, have, I trust, been converted. An aged professor, one of the earliest members of the church here, experienced a new baptism of the Holy Ghost. His prayers and conversation were, after that, full of humility, love, and joy.'

In February, he wrote that a protracted meeting had been held at Bethesda Church, Bracken county, which was blessed of God to the conversion of sinners and the quickening of the Church. Mr. Fee, who organized the church, had been called to spend some weeks in the neighborhood. While there, (Mr. D. says :)

"He became deeply impressed with the condition and promise, 'If ye abide in me, and my words abide in you, ye shall ask what you will and it shall be done unto you. This promise was plead in faith, and labor at once commenced, the man of God speaking as the Spirit gave him utterance. I reached the neighborhood on the evening of Wednesday, 18th of February, and was rejoiced to learn that so blessed a work was in progress. The weather was inclement, and the congregation small, but the exercises were solemn, and earnest heed was given to the words of the preacher.

"Twelve persons have been baptized. Four from other denominations united with

the church on profession of their faith.

"The subject of slavery threw no damper upon the revival, and I trust all who read this will note the fact. The congregation had become accustomed to hear this abomination treated as a heinous sin, and they were neither shocked nor driven away by its mention when the subject required."

From Berea, Madison Co., Mr. Fee wrote in June, that he had been holding some meetings in connection with Mr. Emerick, of Ohio, which had been of more than usual interest.

"At Berea, (he says,) there were four conversions and additions; others were inquiring. The audience was uniformly good during the week, and the house crowded to overflowing on the Sabbath.

"The second week we spent at one of my regular appointments, in Rockcastle county. Ten were added to the church on profession of their faith in Christ, and sevencounty. Ten were added to the charten on procession of their natural months, and so there teen more came forward as inquirers, and for prayers. We think the indications there very good for building up a good church. All of the converts at both places commenced the work of social prayer. That duty is seldom enjoined by the surrounding denominations. Indeed there are but few, young or old, that will engage in social or public

"Brother Emerick, though from a free State, seemed to meet with no hindrances on that account. With those who will hear us, such laborers are rather regarded with favor than

In many of the letters of our missionaries in Kentucky, they speak of the need of more missionaries of the right spirit to occupy the places where an anti-slavery Gospel will be welcomed by the people. Mr. Fee

"There is, with the non-slaveholders, an increased desire to read and hear on the subject of slavery. This is not mere assertion; it is confirmed by the observation of others. There are reasons for it. The passage of the Fugitive Slave Act, the Kansas others. There are reasons for it. The passage of the Fugitive Slave Act, the Kansas difficulties, the late Presidential canvass, and the decision of the Supreme Court, all these have aided in rousing the people. The mass of non-slaveholders are anxious to hear or read on the subject of slavery. This is now the theme all over the nation. 'The time' has come. . . . Non-slaveholders are beginning to say, 'Down with sectional ism!' They are sincere. They are daily seeing that slavery is cursing them, intellectually, socially, morally. What they want is faithful men, to hold up truth and speak for them, and they will, in return, protect those men. Whilst in some districts proscription is were and still preservice with them is an increasing supresservice. tion is more and still more vile, yet in others there is an increasing purpose to maintain free speech."

Mob Violence.

Our missionaries in Kentucky are called to pass through some scenes of severe trial. The following extracts from Mr. Fee's letters will show the kinds of argument with which the spirit of slavery resists the spread of the Gospel.

Under the date July 21, after speaking of the erection of a house of worship, in Rockcastle county, he wrote:

"A few weeks since, we had a protracted meeting, which resulted in the conversion of some ten persons, who united with the church. Since then, three more have been added. The prospects for a good church there were daily increasing.

"At our next regular meeting, June 21st, quite a number of reckless men were around the outskirts of the congregation. There was no special violence, but we learned the next day that violence had been intended. Yesterday, (Sabbath,) many of these young men, with others alike irresponsible, whilst I was preaching in an unoccupied dwelling-house, entered with threats of death, and with hands on their weapons. The leading man drew a repeater, presented it at me, and ordered others to take hold of me. By superior force they dragged me from the house, tearing my clothes, and injuring my superior force they dragged me from the house, tearing my clothes, and injuring my person slightly. I resisted, as I usually do, because I wish them to know I do not surrender a single right willingly, and because I wish the cases might be as clearly obnoxious to law as possible. I did not attempt to injure any one. I do not at any time carry weapons. They led me off about one mile on foot. Most of the mob were on horseback. Some had pistols drawn a part of the time. Here they rested until my horse was brought. One excellent sister, whom I shall ever remember for her true-kindness, walked close by my side this distance.

"My horse having been brought, they resolved to take me out of the county, with demands that I would not again enter it. This, I told them plainly and repeatedly, I would not promise; that I was now in their hands, controlled by superior force, but the

would not promise; that I was now in their hands, controlled by superior force, but the surrender of a right or duty I should not for a moment promise. They then marched me some seven or eight miles, amid jeers, taunts, and low vulgarity, to the town of Crab Orchard, in an adjoining county.

"Brothers McLain and Richardson, who came from their labors in Pulaski county the evening previous, and were at the meeting, resolved to go with me and witness my fate. Some of the mob threatened them with cowhiding, imprisonment, and death. Part of the time they walked, and part of the time rode behind the mob, sharing their taunts

"As we marched along, slaves looked on with amazement and sorrow, masters with laughs and jeers. One impenitent man showed me an act of kindness which much affected my heart. Another man, who has been, and I believe is now a professing

Christian, offered me a cup of water. This I told him I should take in Christ's name. He answered, 'Yes,' and said to the crowd, 'I believe he is a good man, but deluded.' Afterwards he advised that I be taken out of the county on the underground railroad, to Crab Orchard.

"Our protracted march gave me opportunity for conversation with several of the mob about their treatment of me and of the slave, and concerning their soul's salvation; and also to ask myself, Can you not only feel sympathy for the poor slave, who is often much more brutally dragged, cuffed, and abused than I am; but can you now 'love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you?" I felt that I did this, and told the leading man so.

"When we arrived at Crab Orchard, the people gave the mob no cheering reception the whole thing fell flat. We bade them good afternoon, and came to the house of a friend, where we obtained some refreshment and spent the night.

"On Monday, when we returned to my house, we found a large company of friends had gone in search of us. The excitement is great in this and in Rockcastle county. The better part of the community, even slaveholders, condemn the conduct of the mob."

He wrote July 29th:

"The mob feeling still rages. I went to Somerset, the capital of Pulaski county, where brother McIain has been. I there found the same spirit raging, but no outbreak. I came back to Rockcastle after meeting, and found threats in abundance, scouts out, and friends much intimidated. The friends in Madison county, who went in search of my person, were much incensed, and had they met the mob, lives would have been lost. My wife and a neighbor woman were along with them. They knew not for twelve hours where I was, but supposed the mob had me. The excitement is yet very great. The mob were of a most reckless class; their acts were so open and brutal, that very many person not before comparited to our same are most cutsories.

many persons not before committed to our cause, are most outspoken.

"The friends at the place of meeting, after I was carried away, voted to have me come back and preach. I have been with them twice since, and told them that, Providence not preventing, I would come and fill my regular appointment. In answer to the interrogation of the captain of the mob, I had told him that I would.

"My condition is at present perilous, and my wife is almost overcome with anxiety about it. I am worn down with continued riding, am not vigorous in health, and am pressed with care, but have the rest of faith. I hope that God is my friend and will overrule all for good, and grant me wisdom and grace. Pray for me."

August 14th, he wrote:

"The mob still rages. The court came on. The Judge of that county (Rockenstle) threw his influence on the side of the mob, gave up his court-house to them, and the slave power to pass resolutions against us. The mob party, as we suppose, have burned down the house rented to brother Parker, [where meetings have been held since the meeting-house was burned, and where Mr. Fee was lately mobbed,] during his absence from home, at night, and the family, wife and four small children, narrowly escaped, saving but little. Quite a number of men, last week at court, swore publicly that they would take my life. The friends at Green's and at Cummins', alarmed for their persons and property, have refused to open their houses for the present, much as they desire to hear me. I had started last Monday to go and see the people around Green's and get them quietly to go to meeting. I found that the Grand Jury had risen without any presentment, the mob was not restrained, the people are not willing to open the house. The posts of danger are now closed to me. I trust that there will be a reaction soon. The flame is fed in Rockcastle by a clan of Southern (South-Carolina) boarders, gamblers, and ruffians, who come up every season. These encourage, and treat to whisky, a reckless class, who are cat's-paws for others."

He wrote September 4:

"At the request of a brother minister, I went last week to Laurel county to assist in a protracted meeting. On Saturday, we repaired to the meeting-house. There we found a mob with guns in their hands. Part of these were from Rockcastle, and belong to a standing mob of that county—the mob that tore me from Cummins.' Objections by those who had control of the house were raised against brother Powell or myself preaching in the house. He refused to preach, and adjourned the meeting. A friend offered his private house to me, as a place of preaching. I preached that evening to a

very attentive audience. Good was done. Another friend offered his house to brother Powell, as a preaching-place. He made an appointment for Sabbath. We went to the meeting; on the way we met part of the mob. Soon after we arrived, we were apprised that forty men, armed with guns, pistols, and bowie-knives, were on their way to the meeting, swearing they would 'take him dead or alive.'

"Brother Richardson was with me. The appointment was not ours; and it was deemed best that we should get away as soon as possible. The mob soom came; finding we were gone, part of them started in pursuit, and continued their search until late at night. We escaped, and returned the second day after to my house, unhurt.

"I have been beset with mobs for twelve years, yet the Lord has delivered me, and I have not been seriously injured.

"Some friends have been frightened away from the State. This is what the mobseek to secure. By this action they hope to deter persons from coming to our meetings. One of the late mob was exhorted 'not to go to Mr. Fee's meetings if he did not like his doctrine.' He said, 'Yes, but so many others believe him.' They hate the light. They neither enter in nor willingly suffer others.

"Brother Powell says he will no longer fellowship slaveholders, and will try to build up anti-slavery churches.

"Brother Jones is doing well. He is delighted with his work, (colporteur.) Four men recently surrounded him and took away some of his tracts. He took it patiently.

"The colporteur work is becoming more and more necessary; very many of the people are now anxious to read.

"The last four weeks have been weeks of great anxiety of mind and continuous bodily toil. The young in experience needed instruction, the timid encouragement, the elder to be encouraged and led forward. I feel now that all is safe. The storm is over, and the troubled surface is again becoming smooth. To God be all the glory."

KANSAS TERRITORY.

The Association has had seven missionaries in this territory during the year. One of them has died, but another has since been appointed, thus keeping the number good. At the date of our last Report, a reign of terror prevailed in the territory. Osawatomie had been burned, and several murders committed there. Our missionaries were compelled to flee for their lives, and their families were exposed to destruction, but by wonderful providences were preserved. Rev. John H. Byrd, of Leavenworth City, had just been taken from his family at night, and was for two weeks a prisoner, in danger of death from merciless ruffians. For a time diabolical acts, murders, and burning of houses prevailed, the Border Ruffian laws and authority being sustained by the Executive; but soon after the battle near Lawrence, quiet was restored, and the missionary work, which had been greatly interrupted, was vigorously renewed. The fearful state of things so long existing there not only caused a good deal of suffering among the people, but tended to demoralize them. Some of our missionaries, by request of contributors, aided in the distribution of clothing and other donations, to relieve temporal distress. The moral condition of the country seems to be improving.

During the year six churches have been organized connected with the labors of our missionaries; Sabbath-schools, Bible-classes, and other instrumentalities are being established and prosecuted with zeal.

The want of houses of worship, and the severity of last winter, greatly hindered the assembling of the people, and the operations of the mission-

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aries. Preparations are being made at different places for the erection of churches, and some aid is being secured from the Congregational Church Building Fund, and from others.

The population during the past summer has increased by immigration in an unprecedented manner. No one of our Territories has been settled by a people of more intelligence than the people of Kansas, and it is hoped that soon in the recovery from alarm and outrages, the institutions of religion and learning will every where be established, and good morals abound.

The intelligence of the late elections in Kansas is cheering, and unless the most high-handed fraud succeeds, the territory must be free.

We would gladly increase the number of our missionaries in this important field, and hope the means will be given us for this purpose.

One of our missionaries, located at Osawatomie, says, in his report, Aug. 19, 1857:

"Without being here to see and hear for yourself, I do not suppose it possible for you to get an idea of the state of things, as it has been and is. I can but allude to some things which have, from time to time, been referred to in my letters—the sacking of the town; the terrible excitement that followed the Pottawatomic murders; the mobs and the dragoons scouring the country, arresting Free-State men, stealing horses, robbing and burning houses; the depredations committed by bands of Carolinians and Alabamians who were camped near; the stoppage of the mails; the rumors of invasion from Missouri, and of murders and outrage; the invasion; the battle and the burning of the town, with all the fears, excitement, and sickness that followed. The effects of these things are seen in many respects, but in none more distinctly than in their influence on the religious habits, aims, and character of the people. The tendency of every thing is to become loose. Our professing Christians are so scattered, and have such poor conveniences for travel, that it is very difficult to get many of them together in any one place. Yet I despair not; I hope to see a flourishing church built up here, if God spares

my life a little longer.

"Three miles south of Osawatomie there is an interesting neighborhood. I preach there once in two weeks on the Sabbath afternoon. There is also a Sabbath-achool there, conducted by a good brother. Pottawatomie is an interesting and promising field of labor. It is becoming densely populated, for a new country. A house for schools and religious meetings has recently been commenced. I think we shall organize a Congregational Church there at an early day. My other preaching-places are destitute neighborhoods, where there are no regular meetings, except when I visit them. I think the population of our town can not be less than eight hundred: two hundred and twenty-four votes were cast here on the 3d inst. Intemperance, profanity, Sabbath-breaking, and stander abound; yet I am astonished that there is not more crime where there is no law, or none enforced. Probably not more than one twentieth of the settlers are foreigners. Anti-slavery is much talked of, but much of it is without moral principle. Perseyerance, with faith and prayer to secure God's blessing, is what is needed here."

Another missionary, located at (Upper) Osawatomie, and who has devoted much of his attention to the people on the Neosha and its tributaries, gives similar views with those above, and adds:

"Like other new countries, there is but little regard for the Sabbath, and a great amount of profanity. Professors of religion here generally become careless and indifferent. The desire for gain leads many away from Christ. There is greater attention paid generally to seeking earthly situations than to making their 'calling and election sure.' (He describes briefly his itinerating field.) It has been from Hampton up the

Neosha, about forty miles, having six appointments, three on the main river, one on Wolf Creek, and two on the Cottonwood. This field should be extended fifteen miles up the Neosha, where there are settlers destitute of a faithful ministry. There are also tributaries with settlers twenty-five miles lower down the Neosha, where my labors extend, where they are destitute of a preached Gospel."

Mr. Byrd's imprisonment by violent men, already referred to, seems to have been the means of preserving his life. After his release, he wrote:

"I am clear in the belief that my capture by a party of the enemy was a providential preservation of my life. If I had been allowed to remain at home till their wrath arose to the pitch which it attained the next week, I should doubtless have been killed, as were some of my friends. For a time, some supposed I had been killed. As the ruffians were bringing in Dr. Avery a prisoner, he heard them say they had a preacher in the camp whose neck they would stretch. For a few days, in the early part of my imprisonment, I though I was in peril. But it was not long before I came to the assured conviction that the Lord would preserve me, and notwithstanding their frequent threats, I could lie down among these armed and bloody men and sleep quietly. Several times the officers doubled the guard upon us, to save us from parties of their own men who desired to slaughter us."

In his annual report, he says:

"My places of regular preaching were Leavenworth City, Eaton, ten miles distant, and an intermediate settlement. I also preached at Lawrence during the protracted absence of Rev. Mr. Lum, and also in some other places; but owing to the difficulties of last year, my labors were interrupted and inconstant.

"Atchison" (to which place he has recently removed, he says) "was formerly the strongest pro-slavery region in the Territory. Until this spring scarcely a sermon had been preached here. More zeal was manifested for the establishment of slavery than for the institutions of religion. But within a few months, eastern men have made extensive purchases of town property, and have come to reside here; so that the complexion of this community is decidedly changed.

"We have an interesting Union Sabbath-school and Bible-class. Children from families of all parties attend. I preach on alternate Sabbaths to attentive congregations. As superintendent of the Sabbath-school, and teacher of the Bible-class, I am engaged each Sabbath forenoon in town. There is an abundant field for labor in the country around. A few Sabbaths ago I preached in a thickly settled neighborhood, where they had never heard a sermor before.

"I do not know that anti-slavery principles have much advanced among us. The great body of the people within my acquaintance are strongly prejudiced against the colored man. May God speed the time when men shall recognize the brotherhood of the whole race!"

Aug. 26th he wrote that civil affairs in Kansas had just experienced a new complication, promising any thing but good to the cause of freedom. He refers to the acts of the "Bogus Legislature," dividing the Territory into election districts, in a way, as they thought, to secure a majority of members of the Council and House of Representatives.

"But," he says, "you may be assured that all these cunningly devised plans to establish oppression will fail. The great body of the people are aroused to a distinct apprehension of their rights. God reigneth, and he declares the triumphing of the wicked is short."

Our missionary at Bloomington and Kanwaca, Rev. H. N. Norton, after giving (Oct. 10th, 1856) an account of the terrors through which he, with the people, had passed, said:

"Yesterday we met and organized a Congregational Church, numbering six me mbers; two persons presented letters from other churches, and four came in on examination and by profession; one, a young lady, had been brought to Christ during the past summer. Several others are expected to unite soon."

ELEVENTH ANNUAL REPORT.

He gives the distinctive principles of the church as Evangelical, nonfellowshipping, slave holding, etc., and adds:

"My congregations in the north, on the California road, have been broken up in consequence of the Missouri invasion, and the burning down of some five or six houses there; but the people have mostly returned, and are re-building. I expect to resume preaching there a week from next Sabbath, and to form a church there soon. It is the desire of both these places to avail themselves of aid from the Congregational Church Building-Fund for Kansas, to build, as early as possible, suitable churches for their

On the 10th of Nov. he assisted in forming the Church at Kanwaca, composed of eight members, and directly left for the States. He returned with his family early in May. On the 10th of June he wrote:

"Our meetings are now regularly attended in both congregations, and in each place we/have Sabbath-schools and adult Bible-classes. During my absence from the Territory, my time was mostly spent in giving public information on the subject of the Geo-graphical, Political, and Religious condition of Kansas—travelling as far east as Connecticut; and I have reason to believe that my labors were instrumental in bringing out many good emigrants, and of advancing the cause of freedom and religion in the Terri-

Soon after, this an operation for a cancer on his face was performed, but without lasting benefit: he declined, and died on the 27th of August, greatly lamented by his churches and the people.

As a lover of Christ, of souls, and of human freedom, his labors have been most important. His sufferings were endured with patience, and his last hours were peaceful-death had lost its sting. A devoted wife and four daughters needing aid, as well as sympathy, mourn their loss. The statistical report and views given by a brother the day after his decease are of much interest. It concludes :

"The Sabbath is more carefully observed than in almost any part of the West. Our churches are most of them anti-slavery, but a great many of the people are in favor of the black law.

"The people generally are quite intelligent and enterprising, but as in all new countries, more or less infidelity prevails. Our prospects for freedom are brightening, but there is a great want of the fear of God among our political leaders. We can not say that righteousness prevails to any great extent; but we know that all we need is faithful workers for God, who shall gather the ripening harvest."

From the Annual Report of our missionary at Wabaunsa, Sept. 1, we extract the following:

"The past year has been one of at least outward prosperity. The church at Zean-dale has been strengthened by the addition of several members. A site for a church-building has been selected, and we only wait the promised appropriation from the Church Building Fund to proceed with its erection. It is greatly needed.

"The organization of the church at Wabaunsa in June, was a time of peculiar interest. Few churches in the west, and perhaps none in Kansas, have commenced under

more encouraging circumstances. Located in an intelligent, moral, and rapidly growing community, it has a temporary church building, nearly completed, and the funds mostly

secured for a larger edifice to be erected next season.

"The Sabbath-school at Wabaunsa has been well sustained during the summer. Through the kindness of Eastern friends, it has a library of some three hundred volumes. The Bible-class, sustained the entire year, embraces a large share of those who attend divine worship. At Zeandale, also, we have a Bible-class and Sabbath-school, with a good library. The Bible-class is attended by nearly all who attend public

"My congregations at Haynes', on Fremont Flat, have not been large. Nearly one half of the families in the vicinity are from Missouri and Virginia, and though they are personally friendly, and sometimes in attendance at meeting, yet to others they express dislike to 'Abolitionists,' and what they term 'preaching politics.' I regard it important, however, to occupy the ground. There is a small Sabbath-school at this point.

"My field of labor embraces a territory of about ten or twelve miles along the Kansas river, and five or six miles back from it, and there being no minister within it. I have much to do in visiting the sick, and enlisting the interest of new comers.

"About one half of the people are from New-England, and the other half, with the exception of a half dozen families, are from the Middle and Western States." There is here, as elsewhere in the West, a great tendency to the neglect of the Sabbath. Yet I think I can see a manifest improvement in this respect, on part of my field at least."

Rev. Henry Morell, of Council City, reports the formation of a Congregational Church at Burlingame, Dec. 21, 1857, consisting of nine members, at that time under his charge; also of a Free Presbyterian Church, at Council City, April 24, 1857, of thirteen members. The constitutions of these churches provide against receiving or fellowshipping slaveholders, or those who are connected with ecclesiastical bodies which do fellowship them; or those who engage in the traffic in intoxicating drinks, or are in the habit of using them. The Articles of Faith embrace all the great doctrines held by Presbyterian and Congregational churches generally.

Mr. Morell has been called to mourn the death of his wife, who died April 8th, to enter, as he feels assured, "the Redeemer's glorious presence, and enjoy the happiness, the foretaste of which had been given her here below, and had sustained her in many trials and sorrows, aud in missionary labors in Canada and the United States, among the Roman Catholics, and in Kansas." She left behind a family of six young children.

The following extracts are taken from his report of his field of labor :

"Council City is located at the south part of the aforesaid settlement, on the new

[&]quot;Burlingame is located at the north part of the New-York Kansas League settlement, called Council City, on the Santa Fé road, and is about two miles and a half distant from the site of Council City.

[&]quot;At Council City there is but one man who uses intoxicating drinks. A temperance society is in contemplation. The anti-slavery cause stands good, and the moral condition of the people is encouraging; the Church, composed of pra yerful Christians, is

GENERAL VIEW.

We can not review the statistics of the last year without mingled emotions of joy and sorrow; with joy and gratitude, that so much, under God, has been done, and with sorrow that much more has not been effected. Had the churches, and we all, sought more earnestly, and enjoyed more constantly, the presence of the Holy Spirit, directing and enspiriting all in labor, and in furnishing more ample means to carry forward our work in this land, far greater results might have been secured.

We have this year passed the culminating point of a series of magnificent enterprises for worldly advantage, which have, for several years, been multiplying and growing with the extent of our country, the increase of gold from California, the expansion of the currency, and the, apparently, ever-opening avenues to wealth. The vast operations in stocks in cities, and the greed for gain manifest in the speculators in lands at the West, seizing all classes of society, and sweeping like fire on the prairies, together with the extravagant and reckless expenditure of money borrowed at enormous interest, in hope of early and splendid profits, or of ultimate independence, have presented the most formidable obstacle in the free States to the success of Home Missions. Now, that Mammon, the god of this nation is smitten by the hand of the Almighty, the finances of the country deranged, and the hopes of multitudes prostrated; and among them not a few of those who have aided in missionary and other benevolent enterprises, it will be a matter of anxious inquiry by many, how the cause of Missions is to be carried forward. But faith should rise above misgivings. The cause is God's. He is chastizing his people to prepare them for a greater work, to teach them the ends of life, and how, hereafter, to appropriate their means continuously and freely in right directions. If there shall be repentance and humiliation on the part of God's people, and earnest prayer for a blessing, we shall confidently look for the gracious outpouring of his Spirit, and the bringing in of salvation. With the willing self-denial of the children of the kingdom, liberal offerings will be poured into the treasury of the Lord, prosperity be given, such as has not before been known, to the cause of Christ and humanity, and the word of the Lord will run and be glorified.

Ministerial Support and Home Missionary Appropriations.

The question of adequate ministerial support by the churches, whether we regard the comfort and usefulness of the ministry, or the thrift and success of the churches themselves, is one of vital importance, so vital that Home Missionary Societies, while they sympathize with the churches and

their missionaries, and would do all that legitimately can be done for their support, are bound, in making appropriations, not only to regard the wishes of the churches, and the present necessities of the missionaries, but to exercise, in view of all the facts at command, a discriminating and enlightened judgment, so as not to lower the sense of obligation on the part of churches to support the ministry. It should be borne in mind that, with the exception of missionaries at large distance, Missionary Societies do not determine the amount of the missionaries' salaries. This is substantially determined by the scale adopted by country churches of moderate ability, but who are self-supporting. Accurately, then, the amount of the salary is fixed by the church and the minister, or with his concurrence. The Church ordinarily assumes the major part of it, and applies to the missionary body for the balance. This is as it should be, preserving the mutual obligations of the church and the ministry, and keeping before the Church all the motives possible, to induce it to assume, at the earliest moment practicable, the entire support of the minister. If this order of things should be reversed, and the primary responsibility of the churches be broken up, their stamina would be destroyed, a pauper character would be engendered, and the ministry would early be in a state of uncertainty as to support, or of help-

Evangelists.

In our former reports, we have not over-estimated the importance of an increase in the number of evangelists, and missionaries at large, to itinerate and reach the scattered ones in new fields, to visit their brethren in older settlements, and to aid them with earnest and soul-stirring labors for the salvation of the people.

From the efforts of the small number of this class in our employ, we have a very considerable part of the good results of our work as given in our statistics, particularly in the promoting of revivals of religion, the conversion of souls, and the organization of new churches; and, in not a few instances, in the settlement of other ministers of the Gospel. They are doing a great pioneer work, preparing the way of the Lord, and are highly esteemed by their brethren in the ministry.

Some of them are men of mature minds, who have been settled in the ministry many years, whose wisdom and counsel are highly valued in all religious bodies with which they are associated. Some who are substantially of this class, and travel scores of miles in their work, have churches directly under their pastoral care.

Temperance.

Although in several districts our missionaries give interesting accounts of efforts in the cause of temperance, and of a gain in some instances, it is true that in the whole land, the need of urging the temperance reform never was greater. This necessity is beginning to be so generally felt,

that it is hoped the efforts of all missionaries, and other ministers of the Gospel, and private Christians, will be so increased for the suppression of intemperance and the rum traffic, that propitious results will early be witnessed.

Evangelism and Reform.

As we review the work, and the past dispensations of divine providence and grace, we are eminently assured, that however much evangelism is abused and made a reproach by some of its advocates, who seek to prostitute it to slavery, it lays the only sure foundation of reform as it does of salvation. Its doctrines, precepts, and destinies alone can draw upon the human soul with sufficient power. As it is presented throughout the Bible, and gloriously exhibited in the sermon of Christ on the mount, we see the ground of hope for the world, both for this life and that which is to come. While, with this view, we necessarily eschew dependence upon mere humanizing philanthropy, we can never admit any religion which crushes the God-given instincts and rights of humanity. We have a Saviour who is not only God but Man, who lived, and suffered, and died for man-" for all men"-who rose again, and ever liveth-our BROTHER. That religion which enslaves a man, would chattelize the man Christ Jesus, as it does now thousands of the members of his spiritual body in this land. Such a religion must be supplanted by the religion of Christ.

The American Tract Society, and our Missions in Slave States.

It is not our design to review the position of the Executive Committee and officers of the American Tract Society in their subjection to the slave power, but to call attention to the bearing of their policy upon true missionary and colporteur work in the slave States. Had the Society been manly and Christian, from the beginning, in carrying out its object as stated in the constitution, its Christianity and "sound morality" would ere this, like leaven, have so largely impregnated the religion and temper of the people at the South, that no trouble would have arisen from the circulation of works of a decided Christian, anti-slavery character. But by a prolonged course of favoritism to slavery, in refusing to rebuke it as it has other sins, it has given comfort to the slave power and strength to its supporters, so that now religious denominations at the South, as well as slaveholders generally, give notice of their purpose to exclude any works which may be published by the Society, even remotely affecting slavery; and the officers and Executive Committee refuse to carry out even the moderate instructions of the Society at its last annual meeting. If this policy succeeds, it will greatly embolden the slaveholders to make direct aggressions upon all missionaries and colporteurs who, like ours, sympathize with the slave and are giving a true Christianity to the people, and may lead to their persecution if not their expulsion. In view of the

position not only of faithful missionaries and other ministers of the pure Gospel of Christ, but of the non-slaveholders, among whom are multitudes groaning to be delivered from the curse which slavery inflicts on them, we are called on to condemn and oppose, as most mischievous and evil to all parties, and to Christianity, the policy and attitude of the Secretaries and Committee of that Society.

We are, therefore, called upon to watch the policy and action of all religious publishing missionary and other benevolent societies of various denominations, particularly those who, geographically and by ecclesiastical arrangements, regard themselves as national, and all movements like that of the United Synod of the Presbyterian Church in process of formation at the South.

It is hoped, that its fanatical and impious course in support of slavery, while it may work some evil in hindering direct Christian anti-slavery missionary efforts, will, by its separation from others, not only relieve them, but awaken what elements of freedom and spiritual life there is in them to oppose the apostasy and inhumanity, and to unite with us in Christian missions, alike to regenerate the people and to save from persecution those who propagate the faith once delivered to the saints.

Missions in Slave States.

We have before presented in our Reports, and in an appeal in the American Missionary, the importance of prosecuting our missions in the slave States and their borders, on a more extended scale. Much to inspire confidence has, under God, resulted from past efforts. Recently, several more missionaries have been commissioned to slave States, who seem drawn of the Spirit to aid their brethren in subverting slavery and other sins, and in laying foundations for the present and coming generations. Whether we regard the present and eternal well-being of the slaves, their oppressors and their families; or of the non-slaveholders and the free people of color; or the general interests of humanity, of the country and our common Christianity—we are bound to give to the South the pure and free Gospel of Christ.

It seems german to us and our principles, that we should press vigorously a work which enlightens the South, and promotes the conversion of slaveholders and others to the doctrines and practice of true Christianity, and which will thus secure the abolition of slavery. The practicability of establishing churches, non-fellowshipping slaveholders, is fully established. There is an increasing interest created in this field, and we trust that adequate means will be forthcoming with which to carry forward the enterprise.

The trials our missionaries will encounter, may be severe, but in answer to the prayers of God's people, the result of their labors will be glorious. Let us then, as we are called in the providence of God to this

field, do for its millions, that which is worthy of Christians and philantropists, while we cease not to labor to enlist the Christian community to coöperate with us in the cause.

The Conflict.

The work to be done for God and humanity, in this country, is vast, and its necessities are pressing upon us with accumulative power. The present is a time of trial; a time of the wanton exercise of evil, having its highest type in the slave power, and its greatest efficiency in a Government subject to its behests. So extravagant are its doctrines, and so startling its demands, that all the elements of virtue and freedom among the people must now struggle for the mastery. Neither our Christianity nor our patriotism can stand, by defenses. Restraints and checks alone are futile. A conviction is coming, and is even now felt, that between cardinal moral, religious, and political principles, and their opposites, an issue is here making up for a struggle so intense and violent, as to necessitate the extermination of the one or the other. We pray that this conflict may not be with "garments rolled in blood," though "with burning and fuel of fire," under the lead, on the side of the just and good, of Him who is "called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "HE will send forth judgment unto victory." Here it is that eternal motives must predominate. As with the individual soul, so with the nation-it is by the cross alone that we can conquer; without its faith and power, we perish. Let us then rise higher, and still higher, in our conception of the divine perfections, as exemplified in the mission of infinite love in Christ for the salvation of the world, of the principles of his kingdom, and of our responsibility to carry them out in the great work to which we are called , and with unshaken confidence in his promises, and joyful obedience to his command, renew our consecration to him, and to the glorious cause in which we are permitted to be co-workers with him.

AUXILIARIES.

The "Penobscot County (Maine) Missionary Association" held its 10th anniversary in Bangor, Feb. 4, 1857. The annual sermon was preached by Rev. Stephen Thurston, of Searsport, from Luke 2:14: "Glory to God in the highest, and on earth peace, good will toward men."

The Treasurer reported receipts \$310.42, and expenditures \$309.91. The following list of officers was elected: George A. Thatcher, President; A. Merrill, and O. H. Ingalls, Vice-Presidents; John S. Kimball, Recording Secretary; James Allen, Corresponding Secretary and Treasurer; William Sandford, Auditor; John Conant, Daniel W. Bartlett, George P. Claffin, Executive Committee.

Professor Samuel Harris was invited to preach the next annual sermon; Professor George Shepherd, substitute.

The Illinois Home Missionary Association.

This auxiliary held its last annual meeting at Galesburg, Aug. 11, 1857. The annual sermon was preached by Rev. S. D. Cochran, of Princeton, Ill., from Isaiah 35:1, 2:

- "1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- "2. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

It appeared from the annual report, that the Association is in a prosperous condition, finding increased favor with the churches, and having occasion to rejoice in the recent adoption of its reformatory principles and measures by those who have heretofore opposed. A merited tribute was paid to the memory of Rev. G. W. Perkins, the late Corresponding Secretary, who deceased during the year. The Treasurer's report showed that the receipts of the year amounted to \$3405.69, which, however, does not cover the expense of the aid granted to the churches, the deficiency being supplied by the Parent Society.

The action of this auxiliary in relation to an independent support of the Congregational churches in Illinois, has already been referred to.

The officers for the ensuing year are as follows:

President—Rev. Edward Beecher, D.D. Vice-Presidents—Rev. J. Blanchard, D.D., Rev. S. D. Cochran, Rev. M. N. Miles. Recording Secretary—Rev. J. E. Roy. Corresponding Secretary—Rev. Wm. W. Patton. Treasurer—Galen Eastman. Executive Committee—Rev. E. Goodman, Philo Carpenter, Esq., J. Johnston, Esq., Rev. W. W. Patton, Řev. W. A. Nichols, Rev. J. E. Roy, Rev. L. Benedict, Rev. L. H. Parker, Rev. W. E. Holyoke, Rev. F. Bascom, Rev. W. T. Bartle, Rev. E. F. Dickinson.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

This Society held its first annual meeting at Racine, Wis., June 11, and reflected the officers of the preceding year, namely, Rev. Robert Williams, Milwaukie, President; Rev. Rees Evans, Chicago, Secretary; Hugh Elias, Esq., Genesee, Wis., Treasurer.

The members of this Society, and the churches with which they are connected, feel a deep interest in the American Missionary Association. Their collections have been paid into the treasury of the Association, and acknowledged with our monthly receipts.

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"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

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THE Gospel of Christ and of his kingdom, signifies the Christian dispensation, in distinction from that of Moses; or the covenant of God with men under Christ, with its eternal and unchangeable law of righteousness, its provisions for the exercise of mercy in the forgiveness of sins, its great expiatory sacrifice in the death of Christ, with the institutions of baptism. the Lord's Supper, the Christian Sabbath, and the Christian Church with its public worship and instructions; and the accompanying mission of the Holy Spirit, to convince the world of sin, of righteousness, and of judgment, and to abide with God's people as their guide and assistant in welldoing a clumber of runn, man man be obtained with where well (1 on

This Gospel, this announcement of Christ and his kingdom, and the covenant of God with men under Christ, was proclaimed to the world as good news. Angels rejoiced in the proclamation of it, and it was celebrated by the heavenly choirs. The kingdom of heaven and of God was announced as the hope of the world, and as a vast empire of truth and righteousness which was destined to fill the world with joy and peace, by filling it with holiness. Christ preached his own Gospel during his public ministry, and commissioned his disciples to preach it with him; after his crucifizion, he left the preaching of it to his disciples, and charged them to pursue it till every human being should hear the joyful sound. This work is still unaccomplished. The Gospel is not yet preached to every creature, and the injunction is still resting upon us to pursue the preaching of it. The divine requirement is explicit and peremptory, "Preach the Gospel to every creature;" and we may not desist from our labors, nor turn aside from our work, till it is accomplished, and the world saved. It is our work to preach the Gospel of Christ; it is God's work to give it success in converting and saving men. Christ did not send out his servants alone; he sent the Spirit to direct and assist their endeavors, and to make their word mighty and powerful; and he has promised to continue this aid, till time shall end. Wherever in the process of ages the Gospel has been preached in its purity, it has proved the wisdom and power of God to salvation to every one who has received it.

It is not a cunningly devised fable, nor a conjectural system of faith in respect to the invisible and the unknown. It is a system of religious truth attested by evidence which is conclusive, and in regard to which we need not be deceived. Christ is the Son of God and the Saviour of men, and his requirements of love and righteousness are a reality. Our own existence and that of our neighbors is not certified by clearer evidence, than the existence and work of Christ; neither is it more certain that we exist at this moment, than it is that Christ lived, died, and rose again, and that he ascended on high to prepare eternal joys for his disciples and followers.

It is mentioned as an inducement to preach the Gospel, that whoever believes and is baptized shall be saved, while the unbelieving will be condemned. In agreement with this, Paul says to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." (Acts 16: 31.) and Philip baptizes the Ethiopian Eunuch on a profession of his faith in Christ as the Son of God. (Acts 8: 37-38.) Paul also tells us, that the righteousness which God approves is from faith to faith, (Rom. 1: 17,) that it is without the law, (of circumcision and other Jewish rites,) but is by a faith of Jesus Christ, unto all and upon all them that believe, (Rom. 3: 21, 22,) and that being justified by faith, we have peace with God through our Lord Jesus Christ, (Rom. 5: 1,) that as by the disobedience of one man many were made sinners, so also by the obedience of one, shall many be made righteous, (Rom. 5:19,) and that there is no condemnation to them which are in Christ Jesus, because the law of the spirit of life has made them free from the law of sin and death; (Rom. 8: 1, 2,) that is, has made them holy. Great prominence is every where given in the Scriptures, to a right faith, both as being itself a part of Christian obedience, and as tending to general holiness. But holding even the truth in unrighteousness is every where condemned. It not only fails of saving men, but aggravates their condemnation. The way of salvation by faith is not opposed in the Scriptures to the way of salvation by repentance and by holiness. Christ taught that men must keep the commandments of God in order to be saved, (Matt. 19: 16-22,) and that unless a man is born again of water and of the Spirit, he can not see the kingdom of heaven. (John 3 : 3, 5.) Peter tells us, that men must repent and turn to God that their sins may be blotted out, (Acts

2:38; 3:19,) and that in every nation he that fears God, and works righteousness, is acceptable to him. (Acts 10:34.)

There is no opposition between these statements and the scriptural doctrine of salvation by faith. Faith and holiness both agree. They belong together, and are inseparable. He that believes correctly, speaks and acts correctly; and Believer is a scriptural title for a saint, because right believing leads to holy living. The precise nature of saving holiness - producing faith, has been a subject of much debate, and many crude and false notions are held respecting it, but fortunately we have the question settled by divine authority. Paul, in a discourse on the subject of this faith, (Hebrews 11:1,) describes it as a confident expectation of things hoped for, and a full belief in things not seen. This makes the objects of saving faith to be the unseen, both in the present time, and the future. God and Christ, heaven and hell, and the spiritual world with all its objects, are to us unseen as yet, but if we believe in them, and receive them as realities, they will powerfully affect our dispositions and actions. All true holiness is from faith in these objects. God is the great object of faith, but other subordinate objects of the unseen world and other truths possess no inconsiderable importance, and are revealed for the express purpose of leading us to abandon our sins and practice that holiness without which no man shall see the Lord. We worship an invisible God and expect the rewards of a holy obedience, to some extent in this world, but more fully in the world to come; and hence are required to live as seeing Him that is invisible, and to perform all our actions in the full view of invisible objects, and of great moral truths.

Faith is not necessarily uncertain. An uncertain faith is like uncertain knowledge, of little use. All our actions ought to be predicated on the certain. Uncertain knowledge is not true knowledge, and uncertain faith is not true faith. That belief in the Gospel, which makes men holy and saves them, is a belief in it as certain; it is based on evidence which is decisive and irresistible, and which makes the contrary impossible. Such a faith is a valid basis in the human soul for a holy religion. It is not only as effectual as sight, and the other senses, in giving us objects of love and hatred, of hope and fear, but is far more so, inasmuch as its objects are of far greater dignity and importance than the noblest and most attractive object of the senses. God far transcends the most exalted of his creatures, and all creatures together. Heaven and hell are the consummation of good and evil in their final results, in which both will exist to infinity. Heaven is the world of infinite good and hell of infinite evil. When these objects are apprehended as realities, it is the same as if we saw them, and as if we saw them at hand. Faith puts us in the presence of God, and brings heaven and hell to our doors, and thus becomes a principle of action which transcends in power all others. It attracts, with infinite good, to the right and holy, and repels, with infinite evil, from the wrong and unholy. These objects may be powerless to the unbelieving, but they operate on the believing with irresistible force. The world of sense can bring nothing to outweigh them, nor to counteract their influence. All its objects are finite and comparatively frivolous and powerless, while the objects of a correct and adequate religious faith and of Christian morality, are infinite in dignity and endless in duration. They draw their subjects to the right with the force of blessings infinite, commencing in time and extending through eternity, and repel them from the wrong with the force of corresponding miseries. By such considerations, and others of a like character, the Spirit of God turns men from evil to good, from vice to virtue; leads them from sin to holiness; saves from hell and guides to heaven.

The good news of Christ relates to him as our Lord and King, claiming our instant subjection as his subjects, and our prompt and constant obedience to all his commandments. It relates to his death as our ransom, and a satisfaction for sin; but the condition of salvation is, that men repent, believe in Christ, and practise holiness. It embraces also the promise of the Holy Spirit to all that ask for that blessing; and declares his permanent continuance in the world, his constant presence with the Church, and with all the good, as their guide and coädjutor in leading them to righteousness and glory.

Faith in Christ is not simply a belief that the man Jesus once lived and labored in Judea, as is related in the Scriptures; nor that he was the Son of God, and not a man merely. All this and much more is consistent with the continued dominion of sin in the heart and life of the subject. It is a belief in Jesus Christ as the Son of God and the Saviour of men, as our sovereign Lord commanding us to do whatever is right and forbidding whatever is wrong, blessing us in well-doing with infinite good, and overwhelming us in evil-doing with infinite evil. This we can not receive and continue in sin.

There is a dead and ineperative faith in Christ which does not make its subjects holy, and does not save them; but its inefficacy arises from incompleteness, or else from incorrectness. An efficacious gospel must be a true gospel, and it must also be a complete gospel. It must have the doctrine of Christ as our priest and also as our king; and of the Holy Spirit of God as our sanctifier. Least of all can we allow it to be deprived of its law of righteousness, commanding us to love God with all our heart, and our neighbors as ourselves; to be perfect, as our Father in heaven is perfect, and holy as God is holy. A so-called gospel of Christ without its law commanding holiness and forbidding sin, would be a system of sin and death, and not an instrument of life. Christ was called Jesus, because he should save his people from their sins; to save them in their sins is impossible.

Such a gospel as I have now described, the same in its essential principles as that of Abraham and Moses, with its law of righteousness and covenant of grace, and promises of life eternal to all who receive it, after being for a time preached by our Lord himself, was committed to his disciples to be published throughout the whole world, and to be made the basis of a universal Messianic kingdom, that was to supersede and revolutionize all other kingdoms, and reduce the whole world to subjection to the Son of God. This Gospel is an instrument of the divine power and love, for the conversion and salvation of the whole world, and as such we ought to proclaim it abroad and make it understood, in its truth and in its fullness, till its beneficent ends shall be accomplished.

Its efficiency has been fully tested. Paul carried it to the heathen in his day, and found it the wisdom of God and the power of God to salvation to every one, that believed it from his lips; and the other preachers of that day proclaimed it with similar success. Wherever Christianity has been corrupted by a departure from the Christian law of righteousness, the system has lost its power. This has occurred in all the ancient churches; and it occurs in many Protestant churches of modern times. A gospel without Christ's law of holiness is a false gospel, and can not save the world. It can not command the faith of the world; and it can not save those whose faith it secures, because it does not call them to holiness.

No scheme of salvation is practicable which does not command whatever is right, and forbid whatever is wrong; which does not insist on perfect holiness and prohibit all sin. God is a Spirit, and they that worship him must worship him in spirit and in truth; he is holy, and they that worship him must worship him in holiness. The gospel of Christ calls men to holiness, and requires them to die to sin, and become alive to holiness; it commands whatever is right and prohibits whatever is wrong, and has the effect of making men holy as far as they believe it. Unbelievers it can not save, because it does not reach them with its laws of justice and covenant of grace; but believers it can not fail to save, because it turns them from sin to holiness, and brings them into a covenant of grace with God, in which they serve him, and he promises to save them; a covenant sealed and ratified with the blood of Christ, and made irrevocable and unchangeable.

If we have such news, such words of love and power, a scheme of faith that can be fully proved, and that being proved and believed is able, by the grace of God, to renovate every believer, and make him a pious and good man, and thus secure his eternal salvation, besides conferring the temporal benefits which attend on a life of holiness; if we have news that can work these wonders, and accomplish these transformations, we ought to publish it abroad, and make it known as widely as possible.

The demand for such a gospel is loud and pressing; and millions of sin-

ners wait to be initiated into its mysteries, and to be raised by it from their death in sin to the life of holiness. The world lies in wickedness to this hour; it is full of deceit and treschery, of fraud and violence, of murder and revenge, of selfishness and vice. The various systems of heathenism have been tried without effect; they do not save their votaries. Faith in Brama, Vishnu, and Siva does not save men, does not make them holy and happy. China has no saving, regenerating faith for its two hundred and fifty millions of inhabitants, except as it receives the faith of Christ. The Christian religion stands alone in embracing a law of holiness, and in making its subjects holy; and any scheme of Christianity which has not this law, and does not enforce it is fundamentally corrupt and unfit for the purposes of its adoption. Such a system can not save the world.

After ages of experiment and of human devices, the heathen world at this moment is numbered by many hundred millions, poor, vicious, unjust, treacherous, cruel, revengeful, hateful, and hating one another, elevated but little above the brutes, and in many respects degraded far below them. They have few liberal and ornamental arts, little science, and their whole existence is of little more use to themselves or others, than that of so many beasts of prey. They generally have nothing noble, nothing generous, nothing magnanimous; but have the imbecility of children without their innocence, and the forms and stature of men with the characters, in many cases, of brutes and of demons. Their idol gods can not save them, their traditionary prejudices only serve to rivet the chains of their bondage, and their systems of government are vast engines of oppression and destruction, guarding them at every point against the access of light and life.

Commerce is abroad spreading her canvass to the breeze, and is every where seeking for gain. She studies the habits of the heathen, and consults the gratification of their tastes, in order that she may fill her coffers at their expense. She circumnavigates the globe to carry them rum and tobacco, and opium, and other means of wickedness and death, and entices them to purchase these articles at the expense of the little they have that contributes to make their lives tolerable. Under their baneful influence, their vices and miseries increase, till a process of self-extermination commences, which threatens their complete destruction at no distant day. Commerce is a blessing to the good who regulate it by the principles of justice and mercy, but to the wicked, and without due regulation, it is one of the mightiest instruments of sin and misery. The traffic in alcoholic liquors, in opium and tobacco, is a withering, blighting curse to the entire world, every where sowing the seeds of sin and death; but among the heathen, the injurious effects of these poisons are the most extensive and disastrous, because they there meet with the least resistance. An unregulated and unrighteous traffic is destroying the heathen by many ten thousands a year, and contributes nothing to bless and

save them. It covets their money and such property as can be obtained from them with their consent, and if it can rob them of the pittance they have, cares not for the vices and miseries to which it contributes. To leave the heathen world to the tender mercies of an unrighteous commerce, is to leave it to speedy temporal destruction, no less than to eternal woe. The heathen must be made righteous, or they can not be saved, even temporally, nor their miseries be alleviated. They want the Gospel of Christ for this purpose. That can save them; nothing else can.

The descendants of the ancient churches, Greek, Latin, Nestorian, Armenian, Coptic, and Abyssinian, all want the Gospel. The systemwhich they have is not the Gospel of Christ; but a corruption of it, in which its law of righteousness is virtually abrogated, and so far changed as to be incapable of raising its subjects to holiness and happiness. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached. * * * let him be accursed." (Gal. 1:8, 9.) He said this in respect to those who proposed to preach the gospel of Christ, but corrupted its law of righteousness, substituting legal ceremonies for true holiness. A similar anathema is in place with respect to all similar corruptions, till time shall end; and the teacher of a false gospel deserves the curse of God, and the reprobation of all good men. Corrupting the Gospel is infecting with poison the wells of salvation, and converting the very instrument of life into a cause of death. The demand for the Gospel is very great, and extensive; and it will require a long time and great exertion to furnish it to all.

We have looked abroad; let us look at home. We are a proud and prosperous country with a population of 25,000,000 of people. We are renowned in arts and arms. Our flag is respected on all the seas, and all nations pay homage to our wealth, intelligence, enterprise, and power, We profess to be a Christian nation. The blessing of God is invoked in many of our legislative bodies, and in many cases in our higher courts. The President of the United States swears on the Bible to administer the government of the nation in a just and equitable manner, and acknowledges the divine sovereignty in his inaugural address and annual messages to Congress. Governors do the same. The entire people claim, with few exceptions, to be a Christian people, to believe in the sovereignty of God, and to admit his supremacy as King of kings, and Lord of lords, and Sovereign over all sovereigns whatever. We have an inheritance of liberty, bought by the blood of our fathers and inexpressibly dear to us, which is our continual boast and joy. With a republican government securing the supremacy of the people in the State, and making our rulers their agents and servants, and not their masters, we might have the respect of the world. But instead of this, we are incurring its shame and abhorrence.

The blood of the innocent is on our hands, the clanking of the chains of

the oppressed has gone abroad with their cries of distress, into the ears of all nations. The hearts of the human race are appealed to against us, as an unrighteous nation; and the appeal is not in vain. It has obtained a deliberate hearing, and secured an unqualified condemnation of our hypocrisy and oppression, and loud denunciations of our wickedness. The world declares us in the wrong. Christian and Mohammedan nations concur in denouncing our guilt. The cry of the oppressed bondmen has entered into the ears of God, and enlists His sympathy and favor. He has heard the oppressed before; he hears and may save them now, notwithstanding the apparent power of their oppressors. With the sword of the Almighty in the scale, it is easy to see how it will incline. We are not strong enough to cope with God, and He has ample means to humble and crush us in the dust. He can make our wickedness the means of our punishment, and raise up executors of his yengeance from ourselves.

Fearful portents are already abroad. The sun of our prosperity is darkened; the moon withholds her light, and the stars of our political glory are setting fast in death. An alarming corruption of the Gospel has taken place, depriving it of its power to soften the heart of the oppressor, or to shield the oppressed, and making it a dishonored and loathsome instrument of vice and woe. The lights of the pulpit have in many cases become dim in the service of the oppressor, and the man who proclaims the law of God gets himself a blot.

Wickedness has come in like a flood, and scenes of tragic cruelty are enacted in our land with the connivance of men in power. Within the last two years a senator has been nearly murdered in his seat in the Capitol, in the presence of his peers, because he asserted the laws of eternal justice, and assailed a vast system of national oppression, which not only consigns four millions of human beings to bondage, but is plotting for an indefinite and general extension of its evils throughout the whole land; and the murderous assailant was punished with a fine, such as would be suitable for an act of violence committed against a neighbor's ox; and then glorified by the South as their champion and benefactor.

Kansas has been invaded by hired ruffians in the interest of slavery, and subjugated and governed as a conquered province under a system of oppression which would have disgraced American savages; and its ruffian invaders have been supported and aided in this outrage by the President of the United States, with the consent of the Senate and a large party of the entire nation. Ever since 1850 the President of the United States has been the public prosecutor of fugitive slaves from the entire South, and has professed himself willing and determined to pursue this vocation with the whole strength of the United States army and navy, if so ample a force should be necessary for the accomplishment of its objects. He has had but little success in capturing fugitives, but his disposition to

do it, has been clearly evinced; and the American people have tolerated this foul dishonor. The Supreme Court of the nation has laid aside the spotless robes of justice, and trampled in the dust constitutional law and equity, and the supreme law of God, to lend their high sanction to oppression, bolster up with their authority its tottering cause, and provide for extending it indefinitely through the land. All this would be of little avail, and of little consequence, if it was not for the consent of the people.

In our large cities, and scattered over the length and breadth of the whole land, are multitudes of evil men, of low and vicious tastes, steeped in liquor and tobacco, thieves, pickpockets, liars, fraudulent dealers of every possible kind, profane swearers, Sabbath-breakers, neglecters of the house of God, licentious persons living in wickedness, men who fear not God nor regard man, whose sympathies are against the right and in favor of the wrong, who are ready to support every bad cause for a reward, and in most cases gratuitously, and as ready to oppose every good cause, many of whom close their career of sin and shame in prisons as felons, and some of them on the gallows. They are detestable and loathsome, living in dens of filth, breeding pestilence and death, and in many cases holding the balance of power in the nation, and deciding by their votes, the most vital questions which pertain to our national policy and government, questions involving peace and war, and all the high interests of property, personal liberty and security, morality and religion. We read in the Scriptures that righteousness exalteth a nation, but that sin is a reproach to any people. In our nation, the vilest of men hold the balance of power, in many cases determine our policy, and give direction to the measures of the government.

If any nation needs the gospel of Christ for its renovation, do we not need it? What other power can make our people a holy people, and recall us from our errors to a just observance of the laws of God? The gospel of Christ can do this, and nothing else can. It proposes mercy for the chief of sinners, and makes provision for their repentance and pardon. We must be saved as a nation by the Gospel, or we shall as certainly be wrecked and ruined by our wickedness, as Rome was under her emperors, or as Judea was under her priests. Wickedness must be checked, and piety and virtue must be promoted among us, with more vigor and more effect than heretofore, or we shall bring down ruin upon ourselves as certainly as we exist, and that at no distant period. The gospel of Christ is our sovereign remedy, and can avail to correct our evils. It can not only preserve our institutions of liberty and justice from further decline, but improve and perfect them. There is a balm in Gilead and a Physician there, that can save the lost, and restore not the sick only, but the dead. This balm is the gospel of Christ.

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IMPROVEMENT

1. The law of Christ is the supreme law of the Church. All church rules and regulations inconsistent with this, are null and void from the beginning, and ought to be instantly discarded. Churches must enjoin faith in Christ, and submission to him; they must command whatever is right, and prohibit whatever is wrong; but they must not command the wrong nor prohibit the right. As far as they do this, their commands and prohibitions are without any valid authority; and deserve only contempt. It is not enough for churches to advise in favor of the right and against the wrong; they must command. Remonstrances are no substitute for commandments.

As an enormous system of wrong, African slavery ought to be prohibited to its membership by every church in the world. If it had been met with universal church prohibition, at its origin, it would soon have been abandoned, and have passed away. The Quakers led the way in condemning and prohibiting it, some years since; several other churches have followed their example in this respect, and all must follow it. The Church of God can not tolerate slavery without abandoning the righteousness of the Gospel, and involving itself in infinite wickedness. A charity that justifies slavery, or tolerates it without justification, is a doctrine of devils, and not of God; and is incompatible with the gospel of Christ or the good of men.

2. The law of Christ is the supreme law of the state. The separation of the Church and State is one of the peculiarities of the Gospel scheme, considered in distinction from that of Abraham and Moses. It is a great improvement on the method of earlier times, and ought to be every where preserved. But in separating the Church from the State, and organizing it, as an independent body, God does not relinquish his authority over the State; he is as much the supreme Head of the State as he is of the Church; and his law of righteousness binds the State as much as it does the Church. States are under a divine obligation, to command and observe whatever is right, and to prohibit and avoid whatever is wrong, God is not King of kings, and Lord of lords, over the State through the Church, nor over the Church through the State; he is the supreme Sovereign of both directly; and gives to both laws suited to their respective objects. Many of the laws of righteousness are common to the Church and State; others are peculiar to each.

I do not say that the law of righteousness ought to be the law of the State; it is the law of the State; and that, whether acknowledged or not, and whether obeyed or not. God's requirements do not wait for the consent of men to become laws. They derive their authority from their divine Author, and are equally valid whether acknowledged or not.

The gospel of Christ, being the supreme law of the State, any enactment

inconsistent with it is null and void, and is to be disregarded. If made by the legislature it is not to be respected by the courts, on the principle that the higher law supersedes the lower; if such a law is passed by the legislature and sustained by the courts, the executive department of the government ought to refuse to execute and enforce it, as still being contrary to the supreme law of the State; and if such a law is sanctioned by all the departments of the government, it ought to be resisted and rejected by the people, on the principle of the Scriptures, that it is necessary to obey God rather than man. The lower law heresy of our times and country, that laws commanding what is wrong must be respected by the courts, executed by the President, and obeyed, till they are regularly repealed by the action of the people, is a gross departure from the Gospel and from common-sense, and involves a virtual denial of the supremacy of God. God is to be obeyed, always and in all cases, oppose it who will, and command the contrary who will. His laws are not matters of opinion and of uncertainty; nothing is more certain. It is the duty of every man to know and observe them, and to encourage the observance of them by others, fearless of consequences and careless of opposition; and the man who, knowing the law of God, will not observe it because the State commands or legalizes the contrary, is an enemy of God and righteousness, and a child of hell.

3. The law of Christ is the supreme law of the family. Families, like churches and states, ought to be regulated according to the law of God. Parents ought to direct their children conformably to it, and to propose it as the only rule of their government. Any thing beyond it is wrong, and any thing short of it is also wrong. The poor success of many families, in training up their children to piety and virtue, is undoubtedly owing to a deficiency in this respect. They do not govern their children by the law of God, but by lower laws, and such as are inconsistent with it; and as a natural result of such training, their children grow up in wickedness. The proper regulation of families is one of the principal means of perpetuating and extending religion in the world; and without it, the salvation of the world is impossible. The world will not be saved till the Gospel is made the supreme law of Christian families practically, as it is really.

4. The law of Christ is the supreme law of the world. It demands the subjection of all nations and ages, and ought therefore to be universally preached and observed. Let no church promulgate any other Gospel, let no Christian missionary preach any other; but let us every where preach the gospel of Christ, and call men to him as their common Lord and Saviour. This is our appropriate work as individuals, and as an Association. The American Missionary Association is essentially Puritan, but is only so in order that it may be thoroughly Christian. Our maxim is, "First pure, then peaceable." Our aim is, like that of our Master, to disseminate righteousness, and to wage an uncompromising war against

wickedness of all kinds, of all degrees, and in all countries. Especially does it become us to labor vigorously for the more thorough evangelization of our own land. Sin must be resisted in the Church and State. Its odiousness and deformity must be clearly exhibited to public view, and the friends of righteousness induced to unite their earnest and determined efforts to breast the rising tide of wickedness, and check its progress, whatever expense, and whatever effort may be necessary for that purpose. If we are faithful to our calling we shall achieve a glorious victory. Our aim is holy, and can not fail to secure the favor of God. Our work is timely, and meets a mighty exigency in the Church and State. It is the conflict of the ages, it is the battle of God; and if it is properly pursued it must be crowned with victory — speedy and glorious. "The Spirit and the bride say, Come And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

We have arrived at a momentous crisis in human affairs; and are called upon to inaugurate a new era of righteousness in Church and State. A false gospel, a gospel of unrighteousness; a carnal church, which is split into a thousand contending factions, one saying, I am of Paul and another, I am of Apollos; one claiming to be of Calvin and another of Arminius and Wesley and others, are trying hard to save the world, and to stem the tide of its wickedness. But they have not saved it, and they never will save it. We must have a revival of the old Church of Christ, which is one and indivisible. Christ must be acknowledged as our only Master, and God as our only Father; and righteousness as our only law. Then will our long deferred triumph begin, and the world be brought to the feet of Christ.

God will honor his own Church and support his own cause. He has mercies for repenting sinners, and stripes for the back of fools. The nations that serve him he will bless, but his enemies he will crush and destroy forever. Be wise therefore, O ye sovereign people! be instructed ye magistrates, legislators, and judges of the nation; serve the Lord with fear, and make your instant submission to his law; kiss the Son of God, and pay your devotions at his feet, lest he be angry with you, and you perish under his avenging rod.

Blessed is the man that sees this day and appreciates it. Saints and martyrs have wished for it long, and died without the sight. It is the great day of God, and a thousand witnesses conspire to testify that the triumphant and universal establishment of God's kingdom is at hand. It is being cried by a thousand heralds, Prepare the way of the Lord, and make straight highways for his coming. But far above the voice of herald or minister, is heard the voice of God himself, proclaiming in trumpet tones: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Amen. Come, Lord Jesus, come quickly, and bring the world to thy feet!



TWELFTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

WORCESTER, MASSACHUSETTS, OUTOBER 29 and 30, 1858.

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List of Life Members.

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16 and 16 Jacob Street, N. Y.

NEW-YORK:

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Office, 48 Beekman Street.

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Secretary of the Foreign Department, who was on a voyage to England for the benefit of his health, and also for the purpose of conforming with the officers of the Missionary Societies in London with, a view to obtain the officers to the Missionary Societies in London with, a view to obtain the officer to aid the Ex. Con. in carrying out the benevolent intentions of the late Hev. Charles Avery, in making his runnificent bequest to the Association, he had Keen matructed to act on Mr. Whipple's behalf, and would propose Zha Atte Tust. I vis lot Mesenting, the Annual Export Preversed, and that the Secretary for the Home Department now present that part of the Report parewed by him. This being assented to Hay. S. S. Joselym communicated an Abstract of the Report for the Home

TWELFTH ANNUAL MEETING.

The action Secretars of the Foreign Department then presented an Ab

"From Greenland's key mountains."

The Twelfth Annual Meeting of the Association was held in the Salem Street Congregational Church, Worcester, Massachusetts, on Wednesday, September 29th, at 2 o'clock P.M.

The Chair was temporarily filled by Rev. Charles W. Torrey, of Worcester.

John C. Newton, of Worcester, was appointed Assistant Recording Secretary.

Prayer was offered by Professor Cowles, of Ohio.

The minutes of the last Annual Meeting were read by the Recording Secretary, Rev. Henry Belden.

Letters were read from Rev. David Thurston, of Maine, and Rev. Samuel Hunt, of Franklin, Mass., stating the reasons of their absence, and expressing their unabated interest in the Association.

The chair being now taken by the President, Hon. Lawrence Brainerd, a short season was spent in devotional exercises, in which the following gentlemen took part: Rev. John G. Fee, of Kentucky, Rev. Daniel Worth, of North-Carolina, and Rev. A. Underwood, of New-Jersey.

After uniting in singing the 72d Psalm—

"Jesus, the Saviour's name,
Forever shall endure;
Long as the sun his matchless fame,

ong as the sun his matchless fame,
Shall ever stand secure "—

Rev. D. M. Graham, of New-York, made a short address.

The Treasurer, Lewis Tappan, then made his report of the receipts and expenditures during the last fiscal year, with a certificate of the auditors, which was approved, and referred to the Ex. Com. to publish with the Minutes.

The Treasurer stated that in the absence of Rev. George Whipple,

Secretary of the Foreign Department, who was on a voyage to England for the benefit of his health, and also for the purpose of conferring with the officers of the Missionary Societies in London with a view to obtain information to aid the Ex. Com. in carrying out the benevolent intentions of the late Rev. Charles Avery, in making his munificent bequest to the Association, he had been instructed to act on Mr. Whipple's behalf, and would propose that the usual mode of presenting the Annual Report be reversed, and that the Secretary for the Home Department now present that part of the Report prepared by him. This being assented to, Rev. S. S. Jocelyn communicated an Abstract of the Report for the Home Department.

At the conclusion, the first verse of the Missionary Hymn was sung: "From Greenland's icy mountains,"

The acting Secretary of the Foreign Department then presented an Ab stract of the Report relating to the Foreign Missions, the principles of the Association, the obstructions thrown in the way of missions generally, and the encouraging condition and prospects of the Association. Before concluding, the consideration of the remaining part of the Report was deferred until the next day.

The following Committees were then appointed:

Business Committee.—Rev. M. M. Lougley, of Peru, Mass.; Lewis Tappan, of New-York; Rev. D. M. Graham, of New-York; Rev. John G. Fee, of Kentucky; and Rev. S. Thurston, of Maine.

Committee on Nominations.—Rev. F. Bascom, of Illinois; Rev. Henry Cowles, of Ohio; Thomas Ritter, M.D., of New-York; Rev. Charles W. Torrey, of Worcester; Charles Tappan, Esq., of New-Hampshire; and Rev. S. S. Jocelyn, of New-York.

Committee of Arrangements.—Richard Ball, Samuel Souther, George W. Russell, Thomas Tucker, and C. W. Angier, Esqrs., of Worcester.

On invitation of the brethren connected with the Daily Morning Prayer Meeting in the city, it was

Resolved, That the Association will attend the morning Prayer-Meeting in the Union Congregational Church at 8 o'clock, on Thursday, and spend an hour in devotional and other appropriate exercises.

Rev. John G. Fee then addressed the Association with reference to his field of labor in Kentucky.

After singing another verse of the Missionary Hymn, the Association adjourned to seven o'clock, to hear the Annual Sermon.

At seven o'clock the Association, and a large audience, assembled to attend public worship, and listen to the Annual Sermon, by Rev. Stephen Thurston, of Searsport, Maine. The text was in Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men." Subject, "The grand mission of the Gospel, as understood and sung by angels, is to promote piety and humanity in the earth."

It was a plain and very forcible exhibition of the truth, that a pure practical Christianity consists in a proper union of piety and humanity. It was this that it was the great object of the Gospel to exhibit; because

1. The Gospel is fitted to promote piety toward God, in that it works great changes in human character, finding man in a state of degradation and revolt, and elevating and rendering him obedient to God; and secondly, in that it makes such exhibitions of the Divine character, as are wonderfully adapted to draw forth the most devout emotions. And this is giving "glory to God."

2. The Gospel promotes humanity. The history of the world without the Gospel, is one of cruelty between man and man. In the first family, a brother's blood cried to God from the ground. And every where the world presents a scene of deceit, fraud, and oppression. Humane institutions were not found in Rome, with all its literature, art, and science. They are not found in China, nor any other heathen nation. They are found alone in Christian countries. Men will go into inhospitable climes to get gold. But it is only when they are imbued with the spirit of the Gospel, that they will go into such climes to carry the Bible, and do good to the bodies and souls of men. This is "good will" not only "to," but "among men."

REMARKS.

1. That religion, in which either piety or humanity is wanting, must be radically defective. Some are very pious in appearance, are very orthodox, regular at meeting, and even liberal in certain directions. But they manifest little sympathy for the poor. The cries of the down-trodden and oppressed do not reach their hearts. Others, again, are very kind, humane, and even zealous in their efforts to benefit mankind. But they have no regard for the Bible. They never pray. They do not recognize God, nor any obligation to him. They have no piety. These call the former "hypocrites," and the former call these "infidels"—a natural result of their distorted views and feelings. Both are radically defective. Piety and humanity, united in proper proportions, constitute the well-balanced Christian character.

2. We have here one reason why modern missions have been no more successful. They have not compared with those of the apostles, nor even with those of Eliot and Mayhew to the Indians. Why so? Other reasons, such as decline of faith and zeal no doubt obtain. But it is modestly suggested whether one great reason is not a disproportion between the piety and humanity of Christian nations and the Christian Church of the present day. For illustration: a shrewd Hindoo is supposed to meet a missionary, and asks him "if man is held as property is his country, and children and parents are torn from each other and sold upon the auction-block?"

The missionary reluctantly answers, "Yes," The Hindoo asks again:

West-Africa.

"Do your sacred books teach such a system?" "Yes; the patriarchs held slaves, and the Israelites were expressly enjoined to purchase them of the surrounding tribes." "Well, then," replies the indignant heathen, "Go elsewhere with your Gospel; we want it not here." But it is the object of this Association to carry to the heathen a whole and not a one sided Gospel-one inculcating both piety and humanity without compromise.

3. Therefore see what the character is of the religion which the Church should propagate. That which recognizes God as a common Father, and mankind every where as a common brotherhood-Christ as a common Redeemer, and universal man in need of the same redemption. And when this religion shall be faithfully applied, the regeneration of the world will make rapid progress, and the song of the angels soon fill the whole earth: "Glory to God in the highest; on earth, beace and good will toward men." tre ordered all the illied appeal at hands on the wanted

Thursday morning, September 30th, a prayer-meeting was held in the Union church, Rev. D. M. Graham, of N. Y., presiding.

At 9 o'clock the business meeting was resumed in the Union Church. Prayer by Rev. E. H. Nevins, of Chelsea, Mass.

On motion of Lewis Tappan, it was

Resolved, That the thanks of the Association be presented to Rev. S. Thurston for his sermon, and that a copy be requested for publication.

The Secretary read a communication from A. Firth, of the Boston and Worcester Railroad, stating that return checks would be furnished the members of the Association, without charge, to any point on their road or its branches.

The acting Secretary for the Foreign Department then read the introductory part of the Annual Report, with the General View, and Concluand some analogs on the eaftering beautioned. But they have noise

On motion of Rev. George Trask, of Mass., and after brief remarks by the mover, and Rev. Messrs. Bascom, Worth, and Underwood, it was

Resolved. That the Annual Report be accepted and approved, and that the same be referred to the Executive Committee to be published.

Rev. M. M. Longley, Chairman of the Business Committee, made a report in part of a set of Resolutions, which were read, and afterwards taken up separately for discussion. The first six of these resolutions underwent ample discussion, and were unanimously adopted. An adjournthose of Chot and Mayhew to the Indiana. Why sould be send them

At 2 o'clock the Association met, and with Christians of different denominations, who attended the meetings, united in commemorating the death of our Lord and Saviour Jesus Christ, Rev. F. Bascom officiated in the distribution of the bread and accompanying devotional exercises; and Rev. John G. Fee in the distribution of the wine, with accompanying devotional exercises, more blos but redid does proft good and states but

At the close of the communion service the business of the Association

was resumed. The remaining nine resolutions were severally read and discussed. The following gentlemen took part in the discussion of the resolutions during the day: Rev. Josiah Brewer, Rev. D. M. Graham. Lewis Tappan, Rev. M. M. Longley, Rev. H. Cowles, Rev. J. C. Webster, Rev. John G. Fee, Hon, Amasa Walker, Rev. F. Bascom, Rev. D. Worth, and Rev. Charles W. Torrey. The resolutions were unanimously adopted.

During the afternoon session Hon, Eli Thaver, of Worcester, being present, was invited to communicate his views of Colonization, founded on Christian principles. He was followed by Rev. John G. Fee on the same subject.

The Committee on Nominations made a Report, which was adopted, and in conformity thereto the following officers were elected for the ensuing and prospects of the Association, and its missions at home and abrevagery

d. Addresses by Roy John Mobissand Mr. Roburd Miles, who are

noder appoint Hon. LAWRENCE BRAINERD, Vermont Honder appoint

5. Address by Rev. F. Ba. stable Presidents at the following Reachtlion

Rey. David Thurston, Maine, J. P. Williston, Esq., Mass., Rev. S. E. Cornish, New-York, Prof. C. D. CLEVELAND, Penn., F. D. Parish, Esq., Ohio, Rev. Jonathan Blanchard, Ill., ARTHUR TAPPAN, Conn.

6. Address by Ray, D. Worth in relation to his inficionary labors in Corresponding Secretary for the Foreign Department.

Rev. GEORGE WHIPPLE, New-York, Vol. 2016 A. T.

Kentucky on behalf of the Association. Corresponding Secretary for the Home Department.

Rev. S. S. Jocelyn, New-York.

The following resolutions were offered by Lowis Tappur;

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Rev. Henry Belden, New-York, the purpose of wolking them to be considered by the control of the Carlo of the Car

Lewis Tappan, Esq., New-York.

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hen goin! J. sels of wife and WILLIAM E. WHITING, New-York, SAMUEL WILDE, New-York, THOMAS RITTER, New-York, GEORGE H. WHITE, New-York, HENRY H. GARNET, New-York, HENRY BELDEN, New-York, JOSIAH BREWER, Mass., J. O. BENNETT, New-York, WILLIAM B. BROWN, New-Jersey, D. M. GRAHAM, New-York, ALONZO S. BALL, New-York, A. N. FREEMAN, New-York,

TWELFTH ANNUAL MEETING.

Ex-Officio Members of the Executive Committee.

George Whipple, S. S. Jocelyn,

LEWIS TAPPAN, 1 M. M. M. Jones T. Stewn

Adjourned to 7 o'clock P.M.

EVENING SESSION.

Worth, and Roy Charles W. Torroy. 'I

At the hour of adjournment the Association met in Salem Street Church, Rev. F. Bascom presiding. The exercises were as follows:

1. Hymn.

2. Prayer by Rev. Merrill Richardson, of Worcester.

3. Statements by the Secretaries respecting the principles, condition, and prospects of the Association, and its missions at home and abroad.

4. Addresses by Rev. John White and Mr. Richard Miles, who are under appointment, and expect soon to embark for the Mendi Mission, West-Africa.

5. Address by Rev. F. Bascom, in support of the following Resolution: Resolved, That the success with which God has crowned our Home Missionary work is highly encouraging; and that our growing field embracing as it does the Slave States, in addition to the vast States and Territories of the North-west, urgently demands a great increase of the number of missionaries, and of contributions for their support.

6. Address by Rev. D. Worth in relation to his missionary labors in North-Carolina on behalf of the Association.

7. Address by Rev. John G. Fee, in relation to his missionary labors in Kentucky on behalf of the Association.

8. Prayer by Rev. J. C. Webster.

The resolution offered by Mr. Bascom was adopted.

The following resolutions were offered by Lewis Tappan:

Resolved, That as a means of educating the children and youth of our country in the principles and objects of this Association, and especially for the purpose of enlisting them in our missions in the Slave States, we welcome the plan of the Executive Committee for the organization of Children's Anti-Slavery Missionary Societies, and recommend their formation throughout the country.

Resolved, That the thanks of the Association be presented to the Committee of Arrangements, to the inhabitants of this city, to the Union and Salem Street Societies, and to the choirs, for their kind attention to the comfort of the members of the Association, and for their contributions to the interests of the meeting.

These Resolutions were unanimously adopted.

The Annual Meeting was then adjourned without day; and the assembly dismissed with the benediction by the Chairman.

RESOLUTIONS.

Resolved, That we acknowledge with devout gratitude the goodness of God in preserving the lives of the officers of the Association and its missionaries the past year, and permitting the Society to meet again in this city under such favorable circumstances.

Resolved, That we hold in grateful remembrance the active and liberal friends of the cause, whose labors on earth have ceased during the past year, and would particularly bear testimony to the efficient aid rendered the Association by the lamented HUDSON, and the munificent bequest of the venerable AVERY, imploring the great Proprietor of all, that their example may be imitated by many who will consecrate their talents and property to the cause of truth, righteousness, freedom, and holiness.

Resolved, That we appreciate the labors and sacrifices of the missionaries, teachers, and colporteurs, connected with the Association; that we sympathize with them in their trials, and in their joys and sorrows; that we will bear these servants of Christ and their families on our hearts before the Throne of Grace, and contribute to their support and usefulness, according as the Lord shall prosper us.

Resolved, That we would be devoutly thankful to the great Head of the Church that the Association was founded, and has been maintained upon such evangelical and scriptural principles, and for the good that has been done through its missionaries, and other instrumentalities; for the contributions that have been made to its treasury; for the prayers that have been offered on its behalf; and for the prospect of its increased

Resolved, That we recognize with joy and gratitude to Almighty God the increased facilities of international communication, the openings of distant countries to the introduction of the Gospel, and the fulfillment of prophecy with regard to the enlightenment and conversion of the world.

Resolved. That we rejoice in the wide-spread awakening of the people to the concerns of their souls, in the numerous conversions that have taken place, in the general prevalence of prayer among the various denominations of Christians, in the accessions to the churches; and devoutly hope, that those who have recently professed the religion of Christ, will show the reality of their conversion by coming out decidedly on the Lord's side with regard to all true moral reforms, and against all sin, especially the sin of slavery, that threatens to involve the Church and nation in irretrievable ruin.

Resolved, That as American slavery is one of the greatest obstructions to the conversion of the world, it behooves the Church of Christ to bear an unequivocal testimony against it, and that the silence of the pulpit, ecclesiastical bodies, Missionary Boards, Bible and Tract Societies, and individual professors of religion, wherever it exists, with reference to this stupendous wrong, is a reproach to the country, dishonorary to Christianity, and evidence of defection in religion in those who thus cruelly ignore the rights and sufferings of their fellow-men in bondage.

Resolved, That we mourn over the obstacles that are thrown in the way of human salvation, not alone by the open enemies of Christ, but by many of his professed followers, and would especially mention, as subjects of humiliation and grief, the policy of the American Tract Society, in New-York, and the American Board of Commissioners for Foreign Missions, namely, the refusal of the Tract Society to publish tracts on the sinfulness of slavery, and the acquiescence of the Board, for so many years, while their missionaries among the Chootaws and Cherokees have been avowing pro-slavery sentiments, and preaching a pro-slavery gospel, until it is seriously proposed to abandon the mission on account of the "difficulties" that have occurred under such missionary labor; a policy on the part of the Tract Society and the American Board that must, wherever it is understood, astonish the friends of freedom and righteousness throughout the

Resolved. That we lament that the monthly concerts of prayer for Missions and the enslaved have, in many places, fallen into disuse, or are thinly attended, owing, as is be-lieved, chiefly to pastors and leading persons in the church taking less interest in them than heretofore; and that it be recommended to all the friends of this Association to exert their influence to have the monthly concerts well attended, and to cooperate in having the children and youth of their congregations thoroughly instructed with regard to the importance of Foreign and Home Missions, as one of the great instrumentalities for the prevalence of vital plety in the churches, as well as for the conversion of the world.

Resolved. That we solicit the cooperation of all Christian missionaries of this country. in praying for their native land, for the enslaved and the slaveholder, and the whole people; in remonstrating with their pro-slavery countrymen, in their private and pub-

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lic communications, while abroad, and in their personal efforts when at home; and in securing the prayers of the converted heathen for the downfall of slavery in this and every land, while we invoke the prayers of Christians every where that the yoke of bondage may be broken, and the oppressed go free.

Resolved, That, without assuming to judge any man's spiritual state in the sight of God, we consider it the duty of all Christian churches to disfellowship elayeholders of every grade, and under all circumstances, until they cease to hold their fellow-men as chattels personal, and no longer bring reproach upon the name and cause of the Lord Jesus Christ.

Resolved, That the church needs thorough instruction with respect to Christian stewardship and the obligation of Christians to give more liberally for the support of Misand thus becoming their own executors, instead of yielding their property to benevolent objects at death; and in regard to the fact that the money intrusted to them is not theirs, but the Lord's, who invites to liberal offerings, and loveth the cheerful giver, and will require every one, be he rich or poor, to give an account of his stewardship.

Resolved, That the success that has attended the faithful preaching of an uncompromising Gospel, and the circulation of anti-slavery publications, by the missionaries and colporteurs of this Association, and the establishment of anti-slavery churches in slave States, while it rebukes the unfaithfulness of the Tract Society and Missionary Boards, should inspire us with a holy determination and boldness to persevere in diffusing the light of Christianity in the midst of slaveholding communities, until, by the blessing of God, they feel the power of truth, and anti-slavery churches are planted in every slave State of the Union.

Resolved. That the events of the past year in relation to the explorations of Dr. Livingstone, and other missionaries in Africa, and the encouragements held out to promote lawful commerce, develop the resources of that Continent, especially with reference to the cultivation of cotton, and carry on with augmented means and zeal its evangelization; the opening of the great Chinese empire to commercial and religious enterprise; and the free course it is anticipated the Gospel is about to have in India, China, and the Turkish dominions; the demonstrated beneficial effects of emancipation in the West-Indies, and the freedom given to the seris in Russia; the interruptions given to the foreign slave-trade, and the increased odium attached to the domestic slave-trade and to slavery in our own country; the progress of anti-slavery sentiment in the slave States of this Union; the success in forming an international communication, by the submarine telegraph, between the American and European continents; the establishment of freedom in Kansas; the descent of the Holy Spirit upon the masses in our land; the rapid fulfillment of prophecy; the anticipations that the great benevolent and religious institutions will at length come out on the side of freedom—should excite the most grateful acknowledgments to that great and good Being who watches over the affairs of men with the design of giving universal sway to righteousness, peace, freedom, and holiness, and who has said to his Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy

Resolved, That relying upon the promises of God, and the prophecies delivered in his name, and believing in the ultimate success of righteous principles, in connection with consistent practice, we are called upon to continue our efforts to bring about, under the Divine blessing, a higher standard of principles than generally prevails as it regards the theory and practice of Missions, and to appeal more strongly than ever to those of our countrymen who set a just value upon a free Gospel, to sustain such efforts by increased liberality, and by more fervent prayer, while we commend our officers, missionaries, teachers, colporteurs, agents, patrons, and the true friends of missions every where, to the keeping and guidance of Him who came "to comfort all that mourn, to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, the acceptable year of the Lord, and the day of vengeance of our God."

Resolved, That as a means of educating the children and youth of our country in the principles and objects of this Association, and especially for the purpose of enlisting them in our missions in the Slave States, we welcome the plan of the Executive Committee for the organization of Children's Anti-Slavery Missionary Societies, and recommittee mend their formation.

Resolved. That the thanks of the Association be presented to the Committee of Ar rangements, to the inabitants of this city, to the Union and Salem Street Societies, and to the choirs, for their kind attention to the comfort of the members of the Association, and for their contributions to the interests of the meeting.

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TWELFTH ANNUAL REPORT.*

CHRISTIANITY is a missionary enterprise. The adorable Redeemer was a missionary. His apostles trod in his footsteps. The early Christians, dispersed abroad by the providence of God, carried with them the good news of salvation. They believed that the injunctions of their ascended Lord were as obligatory upon them as they were upon "the eleven." They inscribed upon their banner the memorable instructions: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world. . . Go ye into all the world, and preach the Gospel to every creature."

This command is imperative upon every one that has named the name of Christ. They are to "teach" and "preach" the Gospel, as Pastors, Evangelists, Home and Foreign Missionaries, Colporteurs, Conductors of the religious press, as parents, Bible-class and Sabbath-school teachers, as Bible and Tract distributors, in all ways, as God gives them the ability and opportunity. The Gosper is to be taught and preached; the whole Gospel-not an emasculated Gospel; not such portions only of the true Gospel as men are willing to receive. The Gospel is to be inculcated upon "all nations"—the accessible part of every nation; not a selected nation, or selected portions of a nation merely, where it is easy, convenient, and safe. Not alone in China, in Hindostan, in the islands of the sea, in the Free States of the American Union, but in all countries; in the Slave States as well as in the Free States; among the Indian tribes, not omitting the Choctaw and Cherokee nations. They also are to have a full, unadulterated, free Gospel preached to them.

Among the slaves and the slaveholders, the Gospel, as it came from its divine founder, is to be preached without concealment or compromise. Wherever God opens the way, it is to be preached, and preached faith-

fully, whether human enactments authorize or forbid it. As Christians we are to disregard all geographical lines and distinctions. "The field is the world." It belongs to Christ, and his word is not bound. His followers are to remember that his commands constitute the "higher law;" that they are to be obeyed at all hazards, and if human enactments come in conflict with the divine statutes, human enactments are to be trampled under feet. They are not to be resisted by force of arms, but simply disobeyed. The Christian, obedient to his Lord and Master, but disobedient to those who usurp his prerogative, is to refuse all obedience to enactments that are in conflict with the divine code, and accept whatever punishment may be inflicted; saying with the apostles when they were forbidden to teach as Christ had instructed them; "Whether it be right in the sight of God to hearken unto you more than unto God, judge ve; for we can not but speak the things which we have seen and heard.

. . We ought to obey God rather than men."

Nothing is to be taught as the Gospel which is not a part of it. The "good tidings," as they came from the lips of the Divine Founder of Christianity and the writings of his inspired apostles, without addition or subtraction, is to be uttered and circulated by the tongue and the press, without hesitation, fear, connivance, or mutilation. It is to pervade the whole land and the whole world like the atmosphere and the sun. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The Christian teacher, be he a minister, Sabbath-school teacher, missionary, colporteur, editor, or private Christian, is to go forth in the name of the Great Captain of his salvation, among his fellow-men, among gainsayers, opposers, enemies of the truth, and "lower law" men, wherever he has opportunity, as a soldier of the cross, faithful to his marchingorders: "Thou shalt say unto them, Thus saith the Lord God: Be not afraid of them, neither be afraid of their words, though briers and thorns be with thee and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." . . "Speaking the truth in love."

It was in view of these truths, and under full persuasion that they had been grievously overlooked, that the American Missionary Association was organized. Its founders deeply felt the necessity of a new missionary organization; one that would aim to bring about the development of the mind and heart of Christ in the Church, in missionary societies, in the religious institutions of the country, and would send forth

^{*} Prepared by the Treasurer, Acting-Secretary for the Foreign Department in the absence of the Secretary, Rev. George Whipple, except the chapter on Home Missions, by Rev. S. S. Jocelyn, Secretary for the Home Department.

missionaries, at home and abroad, to preach a free, an evangelical, an anti-slavery Gospel; a Gospel that made no compromise with sin; that had no complicity with caste, polygamy, or slaveholding; that would fearlessly and perseveringly, in the name and in the spirit of Jesus Christ, proclaim freedom, peace, temperance, holiness, the equality of man before the law, and the impartial love of God.

Believing that they were led by the Great Head of the Church, and recognizing the unmistakable hand of Providence in their earliest movements, they formed the Association, promulgated their principles, solicited funds, appointed missionaries, and embarked in the great undertaking of publishing in this and other lands what they understood to be the true Gospel, and carrying out its holy and evangelical principles, as God should give them ability, the means, and the opportunity. They felt, with the Apostle to the Gentiles, that a "necessity" was laid upon them, and could say in his emphatic language: "Yea, we is unto us if we preach not the Gospel"—the whole Gospel—in person, by a substitute, by pecuniary offerings, by active cooperation, by prayer, by all the means in our power.

The Association had to contend with prejudice, misrepresentation, and opposition, not from the ungodly so much as from the friends of other Missionary Societies. It was said that there was no necessity for a new missionary organization, and that the new Association was belligerent in its character toward older Boards. Defenses of its principles, candid and truthful statements of the delinquencies of other Societies, that had made it necessary to form a new Society, were construed into wanton attacks upon old Boards, and evidences of a wrong spirit. The Association has been obliged to contend with these obstacles.

If the Association had enjoyed the same facilities that more popular missionary bodies have enjoyed, its principles and history would have been more widely known, and consequently its income would have more rapidly increased. The Missionary Societies alluded to were not called upon to oppose a gigantic sin in which the Church as well the nation is involved, either by actual participation or persistent connivance; an opposition that has aroused the hatred of those directly engaged in it, and the strenuous though not always the open hostility of the political parties, as well as that of the "conservative" portion of the Church. These popular Societies had access to most of the pulpits, and with the aid of the ministry and the religious press, could spread before the churches, ecclesiastical assemblies, theological seminaries, and Sabbath-schools, their principles, their objects, the results of their missionary operations; and take up collections, without hindrance, at the Monthly Concerts, and in the churches.

Our Association, on the contrary, has been shut out from most of the pulpits, and Monthly Concerts, and Sabbath-schools in the courty. We have been denied the privilege of circulating our publications, and taking

up collections with the freedom enjoyed by other Missionary Societies; and the channels of Christian benevolence, that might have conveyed to our treasury the offerings of many, have been choked up in numerous instances. While lamenting these unjust and injurious attempts to interfere with and thwart our efforts, we have once and again referred to the principles of the Association, as originally announced and frequently reiterated; to the manner in which its affairs have been conducted; and to the manifest favor it has received from the great Head of the Church.

We have not concealed our sentiments or conduct, or used ambiguities in answering inquiries; neither has it appeared incumbent upon us to refrain from giving prompt and explicit statements with reference to the necessity of our organization, the objectionable policy of other Boards that called for a new Missionary Society, and the obstructions to the general cause of Missions that older Societies have suffered to remain. On all fit occasions, without considering the Association an anti-slavery Society, we have not hesitated to proclaim, as became a missionary institution, the anti-slavery character of the Association, and its agreement with an anti-slavery Gospel.

We are anti-slavery because we deem slaveholding a great obstruction to the conversion of the world, a dishonor to Christianity, a disgrace to our country, a corrupter of both Church and State, a grievous wrong to our fellow-men in bonds, and a high offense against the majesty of Heaven. But we are not the enemies of other Boards. So far from it, we rejoice in all the good accomplished by them, and desire to aid them when kindly pointing out their deficiencies and errors, with a view to leading them to take higher ground; that thus they might meet with more favor from God, and ultimately from the Church.

A necessity existed for the formation of the Association, and the same necessity exists for its continuance. It took and has maintained ground on the subject of slavery, caste, and polygamy, that the older Boards alluded to did not take; and which, with reference to slavery, they still refuse to take; it has established churches and Sabbath-schools in slave States, and successfully sustained a ministry in them, on anti-slavery principles, having no fellowship with slaveholders, which those Boards never attempted; it has proclaimed an anti-slavery Gospel to African chiefs, and led them to abandon wars undertaken for the enslavement of their countrymen; and it has proclaimed the same Gospel to the Indians of this continent, showing them the incompatibility of slaveholding with the religion of the Lord Jesus Christ, which these Boards have failed to do; it has, in fine, aimed to elevate the character of Christian Missions and Missionary Boards to the Gospel standard, relying upon the truth, upon divine rather than on human aid, believing in the promise: "He that goeth forth and weepeth, leaving precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." While taking this high ground against a corrupt popular sentiment, the conservative policy of many ministers and churches, and in favor of a free Gospel, the equality of man, and the rights of the poor, the Association has aimed, by the purity of its doctrine and by its practice, to recommend the missionary cause to Christians throughout the world, showing that all its professed friends in this country were not implicated in the guilt of slavery. It has endeavored, by the presentation of its principles, and by its measures, to call out the resources of the churches in aid of the missionary cause, at home and abroad; to increase the spirit of prayer for the speedy evangelization of our own country and the world; and to invoke the blessing of God upon such instrumentalities, for the conversion and sanctification of our fellow-men of every nation, kindred, and clime.

Under these circumstances it would seem that lovers of a free Gospel, and all true-hearted Christian abolitionists, (and by this designation is meant all who believe that slavery is a sin before God and a crime against men.) would rally around and cordially unite with an Association that employs no officer or missionary who is not anti-slavery in sentiment, and consistent in practice; unless in their own denominations they are acting with Societies that carry out the same principles, and refrain from patronising Missionary Boards that persist in having complicity with slavery. But such has not been the case. Facts demonstrate that it is as hard for many anti-slavery men to relinquish their old religious as it is their political associations, when these associations become time-serving or recreant to principle. They tenaciously cling to both from habit, social influences, and want of moral courage. While professing high and noble principles, too many persons thus act inconsistently, bestowing their contributions where their principles are not adopted, and throwing the weight of their influence on the side of avowed error. Such religious men, while adopting unpopular sentiments, and professing to ally themselves with unpopular reformers who contend for unpopular yet, as they believe, Christian truths, ignore in practice what they adopt in theory, as it regards a liberal support of a Missionary Association, founded on principles they can not but approve. By such inconsistency they weaken their friends and strengthen their opponents; withhold substantial aid in bringing to pass the objects they profess to be desirous of securing; prolong the controversy between truth and error; contribute to postpone the day when anti-slavery principles shall triumph, and all our benevolent institutions voluntarily use the moral power God has given them for sustaining and perpetuating righteousness and freedom.

But all are not such. There are, we rejoice to know, many consistent and devout friends of a free Gospél, who, from the beginning, or as soon as they became acquainted with the distinctive principles of the American Missionary Association, have been its firm supporters. While expressing friendly feelings toward all Missionary Societies, of every name and

denomination, and praying for the success of all missionary enterprises that tend to the glory of God and the salvation of men, they have uniformly and consistently bestowed their means in aid of a Society that was anti-slavery in principle and practice, and have abstained from all participation in upholding a stupendous wrong. Their contributions and prayers have greatly strengthened the Association, while they themselves have experienced the satisfaction that results from good principles carried out into consistent practice,

The God of missions has greatly blessed our efforts. He has inclined the people to read our publications, pray for our success, and make liberal contributions. He has given us self-denying, devoted, and godly missionaries, who have been enabled to establish churches that have been refreshed by the outpourings of the Holy Spirit and the conversion of souls to God.

The Association has been increasing in influence and usefulness, and in favor with God and man. The prospect of its enlarged benefits to our own country and the world, were never so great as at the present annual meeting. In contemplation of these gratifying and encouraging results and anticipations, we thank God and take courage, while with the Psalmist we exclaim: "Not unto us, not unto us, but unto thy name give glory."

The Executive Committee have now the satisfaction of presenting a statement of the present condition of each Mission, and the general prospects of the Association.

MENDI MISSION, WEST-AFRICA.

HAS 3 STATIONS, AND 7 OUT-STATIONS.

Missionaries.—Rev. J. S. Brooks, D. W. Burton, Mrs. Burton, Mrs. Mair, Miss McIstosii, and Miss Dowie, and native Assistanta.

During the year, Mr. Burton was severely ill, but had fully recovered. Both he and the other missionaries had been weighed down by excessive but unavoidable labors and cares, owing to the weakened state of the mission. The arrival of assistants was very gratifying, and they felt new encouragement in the prosecution of the important work before them.

Good-Hope Station.

In addition to attending to the business concerns of the mission, Mr. Burton has had the superintendence of this station in its temporal and spiritual concerns.

At the last dates, Mr. Burton gives an encouraging account of the station. He says:

"Twenty-five children live under my roof, and receive daily school-instruction. All but two can read in the Bible, and learn a verse each day to repeat at evening worship. Our curve choice is taught in the chapel by a man from Sierra Leone, and numbers over twenty scholars. I am making preparations to build a neat school-house for it, and have got one hundred and twenty-five dollars subscribed among the merchants and people, to pay the cost. Our Sabbath-school was for a long time attended only by the children in the mission family, but now we have about fifty scholars, and three quarters of them can read in the Bible, and they understand English quite well. Our meetings on the Lord's day were comenced when we first began here, and it was with difficulty that we could get as many as ten or twelve persons to attend; and they were mostly Sierra Leone people. Very few of the country people could, at that time, understand English. Now, our congregation numbers about one hundred and fifty. They are generally well dressed, and appear to be interested. If our congregation continues to increase during the six months to come as it has during the past six months, our chapel will not hold them. Our school-teachef for the out-school is our preacher also.

"If we had an earnest and faithful minister here, to devote his time to the work, there might be great good accomplished. I suppose that there are more than three thousand people within five miles of this place, and I think a devoted minister would be kindly received by all of them. We have numerous and urgent calls to take children into our mission family, and if we had schools like our family school, or farms, or work-shops, or any industrious operations, to give employment to their children deach them civilized habits, we might have all we could accommodate, and have them under our entire control, with the influence and assistance of all the leading men of the country to assist in carrying out our regulations. Our prayer-meetings are pretty well attended, and we have a few people with us, who are, we think, true Christians. I have also a singing-school once a week, that is well attended, and is quite interesting.

"I have just completed fencing some twenty acres of land, which, with our former inclosure, makes about thirty acres. We have eight acres planted in crops of different kinds. I shall have about twenty acres ready for the plough another year, and if I get it started, it will be a new era in this country. We are now beginning to eat the fruit of our labor here. I have bought a pair of steers. Our little boys have planted and cultivated about two acres of broom-corn. They will learn to make brooms, and we shall find a market for them in Sierra Leone. There may be some persons who think that missionaries should not devote much time to such labors, but I am satisfied that I can reach the people, and gain their confidence far better in the way I am laboring than I could in any other way. They will see the benefits of religion and civilization, and will acknowledge that it is just what they need. I have strong hopes that the people will improve rapidly in time to come. I expect to succeed in securing a very desirable place on the Bargro river soon. There is nothing in the way, but the want of men to occupy it. Our little girls are nearly all the help we have in the house, and they do very well. I feel encouraged in the work, and that we are in the place that God would have us labor in. Though we do not see the people flocking to Christ, and are not able to report a great ingathering of converts, still the truth is doing its work, and is like leaven, affecting the whole community. The promise, 'Ye shall roap if ye faint not,' is sweet to me, and I try, in my humble way, to do all that I can for the people while it shall please the Master to continue me in the field of labor.

"It is but a few years sides, that the slave-trade was in fall operation all through

"It is but a few years since, that the slave-trade was in fall operation all through this part of the country. When we first arrived here, there was no safety for persons or property back in the country in any direction. Now it is just the opposite. We can go in any direction with perfect safety, find the people glad to see us, and willing to listen to us. In many places they manifest a strong desire to have us settle near them. It is not five years since this place was all bush—no Sabbath, no schools, no God but false gods, and no desire among the people to be any different. Four years ago, our day-school and our Sabbath-school were commenced by Miss Aldrich, with three scholars. It seemed then almost impossible to get the people to let us have their children. They looked at our operations with distrust, and appeared to care for nothing but our money. Those were dark days, but a change has come, and I trust that it is but a prelude to a great outpouring of the Spirit of God. Now is the most favorable time that I have ever known to open new stations in this country. The people every where seem to regard the mission with favor."

Mr. Brooks bears testimony to the faithfulness of Mr. Burton, as follows:

"I believe that Mr. Burton, in the position he holds as business-agent of the Association, and as a teacher, is doing a great and good work. He has had fewer things to attend to than myself, and consequently has been able to perform them with more thoroughness and success. You, and every one else interceted in the missionary work, would be highly delighted to see how much he has done at his station. To witness his success is to me a source of much gratification, and it inspires me with confidence in the ultimate triumphant success of the cause of Christ among this people. The Lord is with him."

Miss McIntosh was detained in this country until June 2d, when she embarked for Africa, accompanied by Miss Elizabeth Dowie; both of them going as teachers at the Good-Hope Station—Miss McIntosh to resume her former position, and Miss Dowie as an associate-teacher. In a letter written at Freetown, Sierra Leone, July 20th, she says:

"Miss Dowie suffered considerably from sea-sickness on the voyage, and very much from debility, the result of over-exertion before leaving home. At one time we almost feared that she would hardly reach her destination, but by the extreme kindness of our friends, the captain, and God's blessing, our fears were not a little relieved by her improvement. I trust that she will not suffer much from the climate, as she is quite confined. I think that persons coming here ought to be very careful not to overtask their strength before sailing. It gives me the greatest pleasure to tell you that our voyage was all that could be desired in every respect. We were only thirty-two days from New-York. There was excellent order and good feeling on board all the time. Captain Yates gave us full religious liberty, and joined us in all our devotions. On the Sabbath we had services, when all the crew, not on duty, were present. The company of our Gaboon friends was very agreeable, and will, I trust, be the means of establishing a pleasant intercourse between the different missions. You will find the Ocean Eagle an excellent vessel for missionaries, and more especially so since no rum (that bane of the African trade) is allowed on her, as freight or in any way. You will do me a favor if, when you notice our arrival, you will speak of Capt. Yates' unwearied kindness and attention to us in our pleasant trip. Mr. Bushnell says that he has crossed nine times, but never before with such favorable circumstances. Mr. Burton is making many improvements on his place, and his boys are doing well. I think the health of the country will greatly increase as improvements are made, and that Americans need not be so much afraid as they have been heretofore. The field is wide, and ready for many laborers. I know you will send them as soon as you can."

Mrs. Mair, who, since the lamented death of her husband, with the exception of teaching at the Boom Falls station during the absence of Mr. Brooks, has been a teacher at this station, writes as follows:

"If we who have given up all, that we might have the privilege of laboring for muchabased Africa, have peculiar trials, we have also peculiar consolations. Have we not the prayers and Christian sympathies of thousands of saints who can not engage personally in this department of the great work? And is not our joy increased in proportion to the severity of the tests applied to our faith to prove its gennineness? The trial of our faith being precious, having been tried, as it were by fire. I can not tell you how wonderfully I was supported under the unexpected blow. God in his great mercy suited himself to my weakness both of body and mind. When once I had given all up, and said from the heart, 'It is the Lord, let him do as seemeth him good,' he gave me the comfort of his everlasting love. I have been able to teach the family school here at Good Hope constantly since the beginning of June, 1857. I like my work well, Mrs. Burton does every thing she can for my comfort; all the missionaries have been exceedingly kind to me. The Lord bless them for their kind Christian attentions to the dear departed: we wanted for nothing they could do for us."

Rev. John White, of North Stamford, Conn., has recently offered himself as a missionary to Africa, and expects to sail for his destined field of labor at Good Hope, this fall. Heretofore he resided several months in Africa, where he had the acclimating fever. After the lapse of a year, he proposes to return and take Mrs. White to Africa.

Kaw-Mendi Station.

TWELFTH ANNUAL REPORT.

Last October, Mr. Burton wrote that he had made a visit to this station, which he found in a prosperous condition. The school had increased in numbers. He said the people there think that Kaw-Mendi will prosper though there are no white missionaries residing there. He proposed to them to build a chapel and a teacher's house, in the mission-yard, promising that the mission would furnish the lime, and pay the mason and the carpenter, if the people would do all the rest.

In a letter dated June 30th, Mr. Burton writes less encouragingly about Kaw-Mendi. He says:

"I removed Mr. Jowett, our native teacher at Kaw-Mendi, to this place, (Good Hope,) some six months since, because I had no teacher for the out-school here. He met with very little encouragement there. For a long time after I returned from America, he had but ten scholars. Afterwards it increased to thirteen. Seven of these were supported by the mission. The people there manifest a great deal of indifference about the school. Mr. Jowett does not seem to be calculated to have the management of children out of school, and we think that keeping the boys there would not be answering the expectations of those who support them. Mr. Jowett is a good man, and I do not know how we should have got along at Good Hope, keeping up our Sabbath meetings, without him. He is a very acceptable preacher. Father Johnson is as suitable a person to have charge of the meetings at Kaw-Mendi, and watch over the few church members, as any one we could find. There are not more than five or six persons there whom father Johnson and Mr. Jowett think give evidence of conversion. It is out of my power to give that station much attention. My health is so precarious, that at almost any time a journey through the mangrove swamps to Kaw-Mendi would cost me a turn of fever; and I have work enough at Good Hope for two men."

Under the circumstances, we can not blame Mr. Burton for withdrawing Mr. Jowett from Kaw-Mendi. The Good Hope station is of more importance, and needed his aid. Still, it is a source of deep regret that a station, connected with so many interesting reminiscences, should be suffered to decline. If suitable persons had offered their services, as missionaries and teachers, in response to the urgent appeals that have been made, this station as well as the others, would have been more flourishing. We earnestly hope that it will not be long before our African mission will have a sufficient force to supply all the stations with adequate missionaries and teachers, and to supply new stations as they may be opened, under the favorable circumstances that are now presented. Those now on the field have had more to do than it was possible for them to accomplish. They have borne the burden with Christian heroism and perseverance. May the Lord of missions abundantly reward them, and send more laborers into the field already white to the harvest.

Men and women are wanted for this field of "a sound and vigorous body, without any disposition to chronic disease; an active temperament, a buoyancy of constitution, which enables them to recover readily from sickness; and lean and tough of fibre, because fleshiness and softness of muscles are not adapted to a hot climate." They should also be persons who are not afraid to die, and who are ready to die for Africa. Such was Raymond, our pioneer missionary to this station, and such was Cox of the Methodist denomination. About twenty-five years ago, some one said to Rev. Melville B. Cox, of New-England, who had been recently appointed a missionary to Africa: "Do you not know that you can not live long there ?" Mr. Cox replied, while his eye beamed with unearthly fire: "I do not expect to live long in Africa, but I hope to live to get there; and it is the height of my ambition, and the brightest vision of my faith, to lay my bones in the soil of Africa. If I can only accomplish this, I shall establish a connection between Africa and the Church at home. that shall never be severed until Africa is redeemed." Such are the persons wanted for the missions in Africa. Blessed be God, there are such men and women who, having found the "pearl of great price," delight in teaching the benighted heathen to find the treasure also, and who will not be outdone by mere men of the world, thousands of whom are ready, at short notice, to go to any part of the coast, in quest of earthly riches, where

> " Afric's sunny fountains Pour down their golden sands."

Rev. Dr. Wilson, who has resided in Africa, says: "Those employed in commerce, trade, etc., on the coast, are twenty times as numerous as the whole missionary force." Verily "the children of this world are in their generation wiser than the children of light," and if the Lord does not convince and persuade his people to obey his last command, in answer to prayer, vain will be the exhortations of men. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

During the past year, the missionary cause in Africa has met with a severe loss in the lamented death of Mrs. Maria Bennet, formerly Ta-mi, one of the Amistad captives. She caught cold on her way from Good Hope to Salem Hill, owing to exposure to the heavy rains in the canoe, and after a short illness, died, leaving her husband, two little sons, and her Christian friends to feel her loss. She was converted at Kaw-Mendi, united with the church, has lived a consistent Christian, and died in peace. She was the youngest of the three African girls belonging to the Amistad band. When brought before the court at New-Haven, Mr. Ralph Ingersoll, counsel for the Spanish claimants, bore testimony to the intelligence of Ta-mi, and the two other heathen girls. He said, while arguing that they did not need the guardianship of their anti-slavery friends, with more exaggeration than these friends would have employed: "These African girls have made as intelligent answers, and have behaved with as much propriety, as any girls of their age in New-Haven could, be they who they may." She was married to Mr. Bennet, a native African, and who was connected with the mission, about the year 1850. Her husband, after her death, wrote as follows: and defit and bouch motted and

"In the midst of her illness she was near to God. I asked her if her faith and hope

"In the midst of her liness she was hear to too. I saked her it her hath and however in God were steadfast. She answered at once, 'My dear, I am going to Christ,' and in a lew minutes expired.

"I rejoice to say, that though I am afflicted, I rejoice that she has gone to live with Christ. I rejoice in the Lord for the manifestation of his power toward me. He has the done all things for good. I will rejoice and praise him more and more, for he safely takes his own to rest. From her last words, I believe she is now joining the heavenly hosts; she is now on the right hand of God her heavenly Father."

Mr. George Thompson, who, at the time of her conversion, was our missionary at Kaw-Mendi, writes:

"Had no more been accomplished by the Mendi mission than the conversion of this woman and her husband, we need not be discouraged. But numbers have already gone to glory who have there been led to Jesus. Give God the praise; the work is his. May the trophies of his grace be greatly multiplied."

Boom Falls Station.

Last March Mr. Brooks wrote:

"We have seven or eight inquirers among the children of our family. This is hopeful, cheering, and very interesting. Pray for them."

In May he wrote again, thus:

"You will long before this have learned that I am at my post entirely alone. Tucker and Anderson are both away. Bennet is in town, (Freetown,) and I have neither cook, house-keeper, seamstress, tailor, nor washer-woman. My school-house, washing, wardrobe, farm, provisions and disbursements all fall upon me. Were I not aided by my boys and four little girls, with as much manhood and womanhood as they can command, I should be compelled to abandon the post. These children deserve my warmest praise.

"So far as the future can be seen, I shall hail from Mo Tappan at Boom River, so long as I am permitted to live. I am more interested in my work than I have been for a long time, and though there are some things that seem disheartening, there are others that fill my heart with joy unspeakable. Some of the boys are, to all appearances, loving the Lord! What can I ask for more than that they may all be pious? Eight of them are now anxious about their souls. Pray for them and for me.

"It fills my heart with gratitude to God to learn of the work of revival going on in America. Oh! how good God is to remember his people! Is the spirit a missionary spirit? My heart is set on the heathen, and I am solicitous to know the effect the revival of religion in America will have on the heathen-on Africa. I look for good. I believe God will yet work mightily for the outcast. His time is at hand. The work we are now doing is but a mere grain to the sands of the sea-shore. We now work in the shadow of a cleudy morning, which I believe will soon break in a flood of glory on this dark people. Am I too sanguine? Since the Lord is our Jehovah, now with us to fulfill his promises, have we not every reason to hope for great things, even glorious

things, to be wrought by him! I feel like praying and expecting much.

"We have had a melting time. The burden of sin lay heavily on some. Others longed to know more of God, while several wished to know more of their own hearts. Though our number is small, we are refreshed and revived of the Lord."

Mr. Brooks' health failing, he was induced to make an excursion coastwise, as far as Goree. This short voyage proved highly beneficial, and he returned to his post greatly invigorated in mind and body. We trust he will never again be subjected to the multifarious cares that have pressed upon him on account of the difficulty in procuring assistance from this

after her death, wrote as follow

In a letter dated June 21st, he says:

"I write with very different feelings from those that possessed my mind last year. Weighed down by sickness, with many harassing cares, my situation was trying and perplexing. Now, my health is much better, and I take a more cheerful view of things

"The family at Mo Tappan house has been increased during the year. We have now fourteen boys and four girls. I hope to add two more girls to the family soon. Our family is a very pleasant one, and for it I entertain high hopes. Some of its members are hopefully pious. I have made a contract for a strip of land adjoining the mission premises, and during the coming year propose having it fenced, planted with fruit trees, and if the Committee will appropriate \$200 for the purpose, to build a house on it to accommodate a small family. If I can get the lumber, glass, nails, door-trimmings, ter and resin for the roof, and paint, I can furnish the work without further extra outlay.

"At Mr. Burton's suggestion, we propose to start some mechanical works here, in which the boys can, in connection with their studies, find appropriate employment. I have also encouraged a native African to engage in business for the purchase of produce to exchange for foreign goods, munitions of war and rum excepted.

"I am devoting as much time as I can command to the study of the native language. I am in correspondence with a linguist in this country of no ordinary talent and zeal. I intend to have a member of the great Mendi tribe to aid me. I want an educated man, and that tribe has such men. I expect to spend my days here, and would like to have a home I can call my own. This desire you can understand and appreciate, and I hope you will sustain and favor me in my efforts to secure so laudable an end.

"I am well satisfied that we should maintain our schools, and that God will raise up men and women to be teachers in them. Trade is also necessary, and should be promoted, by competent persons, as a handmaid to civilization. In the missionary field, as in the work of reformation at home, we must bring into requisition a variety of talent. Either as preachers of the Word, or school-teachers, or keepers of boarding schools, or laborers in mechanical or agricultural employments, we would be insufficient to effect the great end we have in view. What I complain of, is the necessity we have been under of dividing our attention among so many objects. Our numbers have been too few to enable us to accomplish the multifarious concerns of the mission."

Mr. Richard Miles, of Ohio, has recently been commissioned as a missionary-teacher, with a view to join Mr. Brooks at the Boom Falls Station, and expects to proceed to his field of labor the present fall. Mr. Miles leaves Mrs. Miles in this country, in expectation that she will join him hereafter.

During the past year a munificent bequest, not yet available, has been left to the Association, by Rev. Charles Avery, deceased, of Pittsburgh, Pa., "for disseminating the light of the Gospel of Jesus Christ, and the -blessings of Christian civilization, amongst the benighted black and colored races of people inhabiting the continent of Africa." Mr. Avery was a man of extensive business relations, as well as a local preacher of the Wesleyan Methodist Church. For many years he had been a liberal supporter of institutions for the education of the people of color, and had long taken a deep interest in the Mendi Mission.

In addition to this bequest, and a liberal provision for relatives, Mr. Avery bequeathed a large sum to his executors, "for promoting the education and elevation of the colored people of the United States of America and the British Provinces of Canada," relying, as is stated in the will, "on the sound judgment, discrimination, and integrity of my said executors, and their intimate acquaintance with my wishes and views in regard to the proper disposal of this world's goods by a professing Christian." The great Head of the Church, we doubt not, put it into the heart of his servant to make such appropriations of his wealth. May this illustrious exemple find many imitators, age and projdus shill no elabra nA

With a view to carry out the wishes of Mr. Avery, and at the same time to promote the health of the Corresponding Secretary for the Foreign Department, the Committee, in July last, deputed Mr. Whipple to visit England. He has there had interviews with the officers of the London Missionary Societies, and other friends of missions, and gained valuable information with regard to the doings and plans of the Societies that are prosecuting missions in Africa, and the intrepid and persevering men who are on that continent in the service of their divine Lord, so that the Executive Committee can take advantage of their labors and experience in carrying out the views of Mr. Avery in making his liberal bequest to the Association.

The renowned Dr. Livingstone, and other explorers, have given their testimony in corroboration of the facts presented to the churches of this country, by our missionaries at Kaw-Mendi and Boom Falls Stations, through our publications, in respect to the superior race of inhabitants of the interior of Africa, the beauty and healthfulness of these regions, the growth of cotton, the encouragement to prosecute lawful trade, and the openings for the education of children and the preaching of the Gospel. Our missionaries have penetrated that vast continent only from one to two hundred miles from the sea-coast, but have seen enough to beekon them forward. Our limited means, hitherto, and the difficulty in obtaining suitable missionaries, have prevented the establishment of stations farther and farther in the interior. We intend, by the blessing of God. to extend our African mission, and hope, with the additional light shed upon the subject, and increased means, we shall find men and women ready and anxious to embark in an enterprise so encouraging and Christlike. In fulfillment of prophecy, Africa is now stretching out her hands unto God, and uttering the Macedonian cry : "Come over and help us." May there be many who will say, in suswer to the supplications of the heathen, and the voice of the Lord : "Here am I ; send me."

Africa is to be regenerated by the power of the Gospel. Nothing else will suffice. Attempts at civilization, prosecuted by ungodly men, will only extend the evils, not the blessings, of civilized countries. It is the testimony of missionaries at the Sandwich Islands, that the greatest obstacle to the success of missions is the influence of irreligious men from Christian lands, chiefly from our own country, who, by their profanity, licentiousness, lying, selfishness, cupidity, etc., lead the natives into sin, and prevent Christian civilization and conversions. This, we believe, is the universal testimony of missionaries. We see not, then, how American Christians can encourage the colonization of their countrymen, black or white, to regions where the religious advantages will be less than in their own country. What would have been the present state of New-England if a large portion of the Pilgrim Fathers had been men destitute of religious principle?

An article on this subject has appeared in the Southern Presbyterian Re-

view, written by Rev. Dr. Adger, formerly a missionary, and now a professor in the Theological Seminary, Columbia, S. C., that corroborates the view here taken. He thinks the colonization scheme will prove a failure. He says:

"It proposes to rid the United States of a corrupt and worthless population, and at the same time, by this very process, and out of these very materials, to construct a virtuous, intelligent, and prosperous community in Africa."

To construct such a community out of such materials he regards as impracticable. Liberty, he says, is of "slow growth"—" the foundations of free institutions have to be laid deep in the whole history of a people"—" they must inherit liberty from sires who struggled for it, and won it by many struggles." To the argument for colonization, on the ground that its tendency is to put an end to the slave-trade on the African coast, Dr. Adger replies, first, that the slave-trade has not, in fact, been put down; and secondly, that what has been done toward its suppression could not have been accomplished without the protection of foreign governments.

With respect to the position, that colonization is in fact a Christian Missionary enterprise, Dr. Adger says: "This is its weakest and most unreal aspect." He has "tried, in vain, to recall a single instance in ecclesiastical history, ancient or modern, in which colonization has established the Gospel among a heathen people." On the contrary, heathen people have universally melted away before civilized colonies.

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| The state of the s | |
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| BRAINERD Missionaries, Rev. H. B. Hall, Mrs. Hall. Teachers, M. Mrs. Hoppis. | r. Thaddeus Hoppis, |
| ELIOT | Teacher, Miss Lucy |
| CHESTERFIELD. Missionaries, Rev. C. B. Venning, Mrs. Venning, PROVIDENCE Missionary, Rev. C. C. Starbuge. | |
| OBERLIN Under the pastoral care of Mr. STARBUCK. | # 127 B |
| BRANDON HILL. Under the pastoral care of Mr. VERNING. RICHMOND Missionaries. Rev. S. T. WOLCOTT, Mrs. WOLCOTT. | an amaidtaile |
| SEA VIEW (Out-Station of Eliot.) Teachers, Miss WOODOOCK and Miss | C. E. FERRIMAN, |
| ROCK RIVER(Out-Station of Eliot.) Teacher, ROBERT JACKSON. | Table Library |
| GOOD HOPE(Out-Station of Brainerd.) Teacher, W. J. Davis, | 10 to 8 10 300 % |

Condition of the churches and schools in statistical form:

| Trans. The part of the state of | Number in the Congregation. | Rec'd to the Church
on profession. | Rec'd to the Church
by letter, | Deceased. | Cut off. | Dismissed by letter. | Present number of
Church Members. | Contributions by the people, exclusive of their contributions for Schools. | Number in Sabbath-
School. |
|--|-----------------------------|---------------------------------------|-----------------------------------|------------------|----------|----------------------|--------------------------------------|--|-------------------------------|
| Brainerd, Ellot, Oberlin, Providence, Chesterfield, Brandon Hill, Richmond, | 350
280
75
75 | 24
4
0
0 | 5
4
0
0 | 4
2
0
1 | 232 | 3 2 | 140
85
43
40 | \$114 76
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18 16
32 16 | 175
160 |

| | | REPORT | |
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27

| Sonois. | Male
Pupils. | Female
Pupils. | Whole
Number of
Scholars | Contributed
for the sup-
port of the
Schools. |
|--------------------------------|-----------------|-------------------|--------------------------------|--|
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| Oberin, | 17 | 13 | 30 | 4 56 |
| Chesterfield | 187.0t | del , ight | 0-73.A | production. |
| Mt. Patience,
Good Hope, | wl 96 | 95 97 | 36 | 23 46 |
| Sea View | E/52, V3 | 1924 2 | 27 | Their year |
| Rock River | migral. | sile of | 62 65 | 49 08 |

Brainerd

At an early part of the year Mr. Hall wrote:

"A few weeks ago I commenced having inquiry meetings, and the number that attend has gradually increased, until this week twenty-aix were present. * * In the little meetings which we hold among the people, the truth seems to take effect. * * We see some indications of the Holy Spirit among the people. * * Only a few of the church members appear to understand the part Christians have to do in gathering souls into the kingdom of God. * * I am often made to feel that the masses will go down to eternal death. We are stimulated to labor and to do what we can, and we find promises in the Word of God that cause us to hope that our labors will be blessed in saving some souls."

In July, he wrote: "On the first Sabbath of this month six persons were added to the Church on profession.

Eighteen were received the first Sabbath of May."

Mr. Hall writes, August 9th, as follows:

"By the statistical table I send, you will see that a goodly number has been added to the Church during the year. A futureday may show how many of these persons have been truly converted. The amount paid for the support of the Gospel here is small much less, I think, than it ought to be; and the schools have been small compared to what you have a right to expect."

Eliot

Mr. and Mrs. Thompson are now in this country on a visit of some months, to recruit their health, it being many years since they visited the United States. In a recent communication, he says:

"We are filled with gratitude for the mercies which have crowned the year. The schools connected with our station, three in number, are better attended and supported than ever before. The teacher at Rock River, Mr. Robert Jackson, is a native, and has considerable energy. He is a good teacher. This school is supported entirely by the people, with such aid as we may obtain from the Government. The school at Einci is under the charge of Miss Woodcock, and is in a most prosperous condition. The Lord has blessed it. Every day reveals the fact that our most promising labors are among

the young."
"The meetings of the church are attended with a good degree of interest, especially the prayer-meetings. The Lord has been with us. Our people continue to improve,

being better citizens and better Christians. A man, who was once a slave, ignorant, superstitious, degraded, blasphemous, deceifful, with a violent temper, had been threatened with a severe flogging; to escape it he had fled to the woods. Here he was taken sick, and was obliged to return. A friend spoke to him of the Saviour. He listened, and received Christ as his Saviour. This man is now a bright example of faith and prayer."

Mr. Hall, in the absence of Mr. Thompson, and on his behalf, writes:

"James Maillet commenced teaching at Sea View the first of April. This school is sustained in part by the Mission, and has gradually increased. He was liked by children and parents, and we had high hopes of his usefulness, but his work on earth is finished." He died August 3d. The Missions sustains a severe loss in his death, as he was one of our most promising young men."

Chesterfield.

Mr. Venning writes, in relation to this station and the station at Brannow Hill, that no satisfactory advance has been made during the past
year, either in educational or spiritual things. There have have been
many obstacles to contend with; "still, looking at matters on the whole,
I do not think," he says, "that the Church of Christ at Chesterfield has
lost ground. I have some reason to hope that the trials and dicipline
through which we have been passing have resulted in increasing the purity
and strength of its members."

At Brandon there are a few candidates for admission to the Church, but great caution is necessary, lest those who have been educated amidst so many superstitions and evil practices should mistake their present feelings for religious principles. Our missionaries have to contend, not only against the common wickedness of the human heart, but against the false instruction and bad practices of those who have been the spiritual guides and examples of the emancipated classes. The condition of the young engages the attention of the missionaries in a peculiar manner. They say:

"We labor on in our schools in hope. If such institutions as that at Richmond can be sustained and vigorously prosecuted, where the young can be educated more thoroughly than in our common schools, we shall look for a better state of things in the future. Our main hope for Jamaics, however, must be in the Church of Christ, with all its imperfections, weaknesses, and errore. We trust there is a remnant here, a church within the church, through and by whom God can work. The few yet left of those who during the darkness of slavery received and followed the truth as they understood it, and who follow it still as the light shines clearer; the few who were truly converted in the great ingatherings into the Church at and just after emancipation, and a few of those who from time to time have been admitted of late years—these are the hope of Jamaica. They are the salt of the land, notwithstanding their light, it may be, is dim, their strength but feeble and much dross may be mixed with the gold."

The people often evince a commendable appreciation of the labors and teachings of the missionaries, and a desire to do all they can to cooperate with them in promoting the temporal and spiritual welfare of themselves and their children. Mr. Venning writes:

"The little flock at Brandon Hill have shown considerable interest during the past year in putting up a new school-house, which is to serve them for chapel also; having scanty school-privileges in their neighborhood, they have determined to do what they can to establish one in connection with the station, both for their own children and for the benefit of the community around; having no timber-land in their immediate vicinity, they have to carry every stick of timber on their heads and shoulders up a steep, rough road, from a wood about two miles distant. They have now the frame-work completed and set up, and are about roofing it, and they have done so far without any help of money or otherwise. They will have to get up their boards for flooring, etc., from Kingston, seventeen or eighteen miles distant; in the purchase of which we design to help them with money appropriated by the Island Government for school purposes.

"It is to labor for the good of this people's children that we need a teacher from

"It is to labor for the good of this people's children that we need a teacher from America; a young man with a 'help meet,' who together will give themselves to the work of helping the people to bring up their families in the ways of righteousness."

Providence and Oberlin.

Mr. Starbuck has written as follows:

"Providence church, though small, is in the midst of an especially corrupt community, and I feel as if the quality of their influence compensated in no small measure for its want of quantity. We do not especially need large churches in this land; there are perhaps too many large churches already. But it is something to maintain a nucleus of purer notions of what religion is than the mass entertain. This is somewhat curiously illustrated in the case of a former deacon of Providence, who unfortunately got into a fit of contumacy, which rendered his exclusion necessary. He seceded then to the Church of England, where his vast moral superiority appeared so conspicuous, that the curate (who is himself an excellent and most devoted man) told me he thought him worth more than any of his people, and was very solicitous to retain him. Not that the mass of our churches are such, but there are those in all, who we think bear witness that a system of preaching which has aimed to develop religious self-responsibility and a high standard of right, has perhaps had an influence not altogether to be estimated by numerical reckoning. Still, when we see the multitudes, by far the greater mass that seem to care for none of these things, we can not but feel somewhat despondent. But, for myself, I feel a better heart to labor than ever before, and not the less so as a bitter experience of the instability of earthly hopes, has helped to teach my heart the more thoroughly, that all which is worth desiring is 'to be found perfect and irreprehensible at the latter day.'"

In a more recent letter, bearing date August 14th, Mr. Starbuck writes:

"The statistical table shows that in these two churches the past has been a dry year. Happily the other churches of the mission have, been more blessed, although throughout Jamaica generally, spiritual deadness seems to prevail in as marked a manner as at present spiritual activity in the churches of our native land. With a grade of moral culture so vastly below that of the churches of America, I do not believe that we could reasonably expect a movement like that; but the Spirit of God knows how to move on all hearts, barbarian and civilized, and I would fain hope that our brethren at home re-joice in this favored time, and will not forget to pray that the good work may spread into other lands. The progress of the people in outward prosperity has been quite encouraging during the past year. At Oberlin, by Mr. Hoppin's removal to Brainerd March, the school was discontinued."

Richmond

Mr. and Mrs. Wolcott have both been sick. Mrs. Wolcott soon recovered, but her husband had a very severe attack. For some time his friends gave up all expectation of his recovery. Towards the last of July he was slowly recovering. He has been worn down by excessive labor and numerous cares, being fond of working with his own hands as well as engaging zealously in building up the school. The intermittent fever has

prevailed at Richmond the past season. The place was called healthy when Mr. Wolcott bought it, and it is hoped it may still prove so when things are a little more settled there.

Mr. Hall, writing on behalf of Mr. Wolcott, says:

"The scholars at Richmond that support themselves, need a vacation, and I think that in future we shall give them one during the summer months. We see no way to open the school at Richmond before a teacher arrives. Almost every person there has had an attack of fever. Some of the children, when taken, were carried home by their parents. Some have recovered and returned, while others are still sick. The same is true of those that remained at Richmond."

Mr. Wolcott had so far recovered as to write the 10th of August, and the following is an extract from his letter:

"Our school closed about the first of July for a vacation. We intended to give a vacation of eight weeks, to give the young men an opportunity for extra work. Early in July our whole family, except two small children, were taken with the common country fever, or fever and ague. The most part had only slight attacks. A few, though convalescing, are still feeble. The severest case has been my own. I am now rapidly recovering. The season is uncommonly hot and dry, and there has been an unusual amount of sickness. We are anticipating the arrival of a teacher for Richmond from the United States. One is greatly needed.

"During the last term we had 25 children and youth in our family regularly, and nine were in school from other families. In consequence of our sickness our usual first-of-August meetings have not been held. We have therefore no anniversary proceedings to report. We have obtained from the Government School Fund a special grant to Richmond of £60. About half of this will be applied to the purchase of school apparatus and for building purposes. We read with much satisfaction the accounts of the religious movement in America. When shall we see the like here? The country suffers for want of a freer communication with the United States. There is a talk of forming a company to run a steamer to New-York every two weeks. We see some clear evidence of advancing industry among the people here, and some improvement. There is much to find fault with among the people, but there are some things to be praised. Oh! if the people love d righteousness, feared God, and hated covetousness and deceit, how great an opportunity for good would their liberty give them."

Mr. Thompson says, respecting the Industrial School at Richmond :

"This school is advancing steadily. Already it far surpasses our fondest expectations, considering the circumstances under which it has been placed, and our limited means. We hope here to see realized our long-cherished plans of usefulness with respect to our young people."

Mr. and Mrs. Hills have unexpectedly left the Mission, and returned to this country, with a view to engage in business here or in Jamaica. Miss Upson has also returned.

Mr. T. B. Penfield, a licentiate of Oberlin, and his wife, Mrs. Sarah C. Penfield, have been appointed missionaries to the Jamaica Mission, and expect to sail this fall. Mrs. Penfield is a daughter of the late Mr. Ingraham, one of the earliest American missionaries in Jamaica.

OJIBUE MISSSON-MINNESOTA TERRITORY.

Rev. J. P. Bardwell, the General Agent of this Mission, has during the year visited the Mission, and under date of August 28th, has given a full report, of which the following is an extract:

"Since my last Annual Report some changes have been made. The mission stations heretofore have been on the Indian lands, and as the Indians consider all that grows upon their land, or swims in their waters, as belonging to them, they have locked upon the missionaries as intruders; consequently they felt at liberty to rob the gardens and kill the cattle at their pleasure. Two years ago last winter the Cass Lake and Winnebagashish bands sold their country to the Government, making reservations for themselves. They were quite urgent that the Mission should be removed from the reservations. It was thought best to comply and concentrate our forces at one place, on Government land. A location was selected on the west shore of Lake Winnepec, to which brothers Wright, Fisher, and Lafferty moved in November last. Brothers Spencer and Carver joined them in May.

"There is at the new location an excellent soil, and more good land than at any other place in that part of the country that I have visited. It is covered with a heavy growth of timber, mostly maple, elm, ash, white oak, and bass wood. The brethren have cleared between three and four acres, which are planted with potatoes and garden vegetables. Last winter I took a small steam-engine and a portable saw-mill and grist-mill to Lake Winnepec. Brother Lafferty serves as engineer, and soon got the saw-mill in operation. It works finely. They sawed out about 40,000 feet of timber last spring. They have built a small boat that will carry about six tons of freight, and have things so arranged that they can change the engine from the mill into the boat, and back again, as circumstances require. So we have a steamboat of our own, as well as steam mills, over four hundred miles farther up the Mississippi river, than it has ever been navigated by steam until the present season. This is as much an improvement upon the old method of cance-navigation, as the steam-mill is upon the pit-saw.

"In consequence of breaking up the old station, our school has been small. The missionaries are now preparing to erect more commodious dwellings and a school-house, and hope by another spring to enlarge the school. The prospects of the Mission are by no means flattering. Our only ground of hope is in the promises of God. Yet the Mission is not entirely without fruit. Two half-breed girls one of thom married) have been hopefully converted during the year. One member of the church at Red Lake has removed to this place, and probably others will follow. The Indians, both at Cass Lake and Lake Winnepee, are making improvements in agriculture, and will raise this year a much larger supply of corn and potatoes than ever; but most of the planting and hosing is done by the women.

"The war spirit has raged throughout the country this season more than usual. The country has been flooded with whiskey, and no effort made by the Government agent to keep it out. A change has recently been made in the agency, which I trust will be for the better. I am now receiving from Government for each boarding-scholar \$66.68 per year, and am entitled to that for fifteen scholars. May the Lord open the hearts of his people to contribute more liberally to your treasury."

Although the missionaries are obliged to "endure hardness," and the General Agent is sometimes absent from his family two thirds of the year in prosecuting his arduous labors, and but few of the Indians comparatively are converted, yet there have been several remarkable displays of the power and grace of God in the conversion, godly lives, and triumphant deaths of the Ojibues. One of the missionaries, in alluding to the death of a young Indian woman, said:

"There are others at that Lake whom the Lord will gather into his garner. They are elect ones, and their salvation pays us, and you, a thousandfold for all the labor and expense in making known to them the Gospel."

SANDWICH ISLANDS .- MAKAWAO, EAST MAUI.

Missionaries .- Rev. J. S. GRHEN, Mrs. GRHEN, Six Native Assistants.

Mr. Green has made a full report of the obstacles, changes, and encouragements he has witnessed during the long period he has been a missionary at these Islands. Among the obstacles, the oppression of the chiefs

was conspicuous. He did not content himself with adopting, for the removal of this and other hindrances to the free course of the Gospel, the "mining and sapping" process, but contended earnestly and successfully for the rights of the people against oppressive rulers. Another obstacle has been the superior adroitness of foreigners in competition with the Islanders in matters of business. Another obstacle of more magnitude he alludes to in the following terms:

"But the greatest obstacle to success both here and at the Islands generally, we have in the great number of men from Christian lands, chiefly from our own country, who reside among the people, and by example and precept lead them into sin. This is not true of all. We have, I am happy to say, a few respectable families, sober, and attendants on the means of grace; also a few professedly pious. But to one such there are three at least who are profane, dissipated, licentious; and many of them addicted to the grossest falsehood. Where they marry native wives, they ruin not the wife only, but as a general thing all the relatives and friends. Scarcely any of them are seen in the house of God. They easily learn to imitate the example of the foreign head of the family, and conclude to go with him the downward road, and risk the dreadful consequences. Knowing, asI do, from the word of God, the love of sin and aversion to hollness inherent in the heart, I sometimes wonder that any of the Hawaiian race become divorced from sin and escape a polluted hell, so many examples have they, from high places and low places among foreigners, of the most shameless profligacy. Judging from the conduct of officials and non-officials, of men on shipboard and on shore, with some happy exceptions, I wonder Hawaiians do not think that the one chief end of man is to plunge and wallow, to live, die, and rot in the slough of sinful indulgence! Nothing but the rich grace of God has saved a single Hawaiian from this polluted state. And oh! what a labor have we in the face of all the example of such polluted men, to try to save the nation from ruin And though the prospect of success to this extent is darker every day, still we toil on and expect to do so till we die."

In alluding to the labors and wants of the past year, Mr. Green says, that both at Makawao and the out-stations the preaching of the Gospel, the reading of the Bible, the administration of the ordinances, the monthly concerts, prayers for seamen and the enslaved, and the usual week-day meetings have not been intermitted. All these have been in the Hawaiian language. In addition he says:

"The results of these labors, the great day will declare. Some of the church seem to have made progress in the divine life. Many have adorned their profession, have honored God, and caused their paster much joy. Others have turned back and given us too much evidence that they have no part nor lot in the matter, and of others still we stand in doubt. Some have been set aside from the fellowship of the church, and a few have been admitted to the communion of saints. Some have died, I trust, in the Lord, and others of whom we had little hope, while others have removed to other stations."

And again:

"How many sad items of intelligence concerning the workings of slavery in the United States have I to communicate to our people at the morning prayer-meetings for the enslaved! I would for very shame conceal the doings of our countrymen at Washington and Kansas, only that I desire that all who have power with God should at such a time as this pray for our country. Sure I am that no arm but that of Jehovah can save the land we love. I would therefore enlist the prayers of this poor people in your behalf, and in behalf of the enslayed. So we have prayed in Hawaiian this morning, and this evening some of us have besought the mercy of God on your behalf. To us, at this distance, things at home look very dark. What will become of our country? Is an inquiry which often bursts from our lips.

"I have given our people, and foreigners, too, some account of the work of the Lord with you of the United States. We bless God for the glorious displays of grace throughout our land, and now we shall look for the fruits of holiness, temperance, purity, and the love of God's image wherever seen. Saviour I grant that we may not look in vain for an abundant harvest to the glory of God and the good of dying men, and thine shall be the glory, Amen."

The churches are congregational. Mr. Green superintends three stations and six out-stations, and the number of church-members exceeds a thousand. The people are greatly changed in their habits for the better; they have built four stone meeting houses of sufficient dimensions to accommodate all who desire to worship God in public; and there is a gradual improvement in the school-houses throughout the field.

CANADA MISSIONS.

ROCHESTER, ESSEX COUNTY, CANADA WEST.

Missionaries.-Rev. DAVID HOTCHKISS and Mrs. HOTCHKISS.

Since the last report, the missionaries have removed to a new station, where their labors among the self-amancipated victims of American slavery in Canada have wider scope, and a prospect of increased useful-

Mr. Hotchkiss writes as follows:

"We are now well pleased with our situation; we have taken comfort ever since we came here. The Lord has been blessing us in our labors. A week ago last Sabbath we organized a church of fourteen members, mostly newly converted, and I think they are generally of the very best material. There will be additions to our numbers, good and true, I trust. I have used every argument and illustration that I am master of, to draw their minds away from all those strange notions that are so common with some people, and have, at the same time, labored with all my ability, to bring them to see that there is 'no other name given under heaven, among men, by which we can be saved,' except the name of Jesus; and all the excitement in the world will not, can not save, for it is not religion, though religious people do sometimes become excited. I say to them, as Paul and Silas did to the jailer: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

"Lest Sabbath I was at Little River, (my old station.) We had a good meeting, and the Lord verified his promise, that where two or three are met in his name, he will be with them. Two young women gave in their names to us that day; they were young converts. I beptized some ten or twelve youngerly persons, a little over one year ago, children of believing parents, belonging to our church, and nearly all have now experienced religion. I trust the two received last Sunday were of the number."

In a more recent letter, namely, August 30th, Mr. Hotchkiss writes:

"We have had a comfortable time since we changed our location. Peace and quietness have attended us thus far, but more and better than all the rest, the Lord has manifested His grace in the conversion of quite a number of these poor people since we came here; three in one family, two in another, three in another, etc. There is quite a number more that appear very anxious for the salvation of their souls. Although it is a difficult matter to bring them to see that they must look up to Jesus for deliverance, yet we take courage and struggle on. Our field is a trying one, but glory to our conquering Lord, we still feel like trying a little longer, "His name to glorify." Our number here has increased since I last wrote, and the people are gaining strength at each of my other appointments. Do remember us in your prayers.

"My wife's school is in a prosperous condition. She has had nearly forty scholars, and they learn well. There are numbers who can not come to school for want of suitable clothing. They are nearly naked. If there could be a large box of clothing forwarded to Mrs. Hotchkies for her school, we would see that the articles are properly distributed. My wife will be under the necessity of having an assistant next winter. Who will assist in defraying the expense?" manifested His grace in the conversion of quite a number of these poor people since we

BANGKOK, SIAM.

Missionaries .- Rev. D. B. BRADLEY, M.D., and Mrs. BRADLEY.

Only one native appears to have been converted under the ministrations of our missionaries. Two of Dr. Bradley's children, however, have made a public profession of religion. It is a hard field. But, it is to be remembered that it is the "seed time." With the eve of faith, converts are seen flocking into the kingdom. Meantime, Providence is so ordering affairs as to facilitate the means of grace, and to encourage the missionaries, who are making a free circulation of tracts in the Siamese language among this reading people, and employing all the means in their power to instruct them in the great concerns of the religion of Jesus. Their printing-press is an efficient auxiliary, and is used to great advantage. Dr. Bradley states that two young American seamen, from New-York and Brooklyn, had recently made themselves known to the Protestant Missions at Bangkok, under the strivings of the Spirit of God. He says:

"They have been in the country more than a year, but so deeply sunk in the pollutions of sin, that they wholly avoided the missionaries, so that they were not at all known by them. And now, awaked as by the trump of God, without any agency of ours, they are begging for our prayers. We have been aware that Americans and Europeans were coming into the city in considerable numbers, and that, with very few exceptions, they felt free to throw off almost all Christian restraint. We had sighed, and mourned, and prayed a little before God on account of them, but with very little faith. Now God comes to us, and rebukes the weakness of our faith, in this most touching and moving manner; and calls upon us to bestir ourselves for the salvation of our own countrymen, as well as for the lost among the heathen. An addition has recently been made to the Baptist Church in this city, from the Chinese.

"Another Chief of 'Old Siam' died about three weeks ago. He was the brother of the late Phraklang, who died about the time Sir John Bowring was here. He was always a strong opposer of very intimate intercourse with foreign nations, especially with the English. He was powerful in his influence, but not powerful enough to prevent the formation of the new Treaties. Perhaps he would have been, had he not conceived the thought that they would open the way for him to become more immensely rich than he was already. * • He had been taught the Gospel of Christ, but, to all appearance, despised it."

Dr. Bradley relates that Muan, a native who had been converted to God in his family, has been afflicted with lunacy. She was to have united with the Church the next Sabbath after she was taken sick, and had looked forward very ardently to the day when she might publicly confess Christ. Mrs. B. had suggested to her the propriety of changing her style of dress, so that it should entirely cover her person; in which the fashions of the Siamese are very faulty. She promptly made the change, and meekly bore the scoffs of her acquaintance and friends for it." "She was," says Dr. Bradley, "a very lovely and promising disciple of Jesus. How cheering it would have been to have had her a burning and shining light among her own people! But the Lord saw fit to order otherwise."

Mrs. Bradley, in a letter dated June 1st, says:

"Through what scenes of interest are you now passing in the United States! Oh! the charm that is thrown over our beloved country by the tidings of the last mail! Even in Siam the prespect brightens up by such intelligence. Zion, clothed in her beautiful garments, is mighty in prayer, and her love and faith girdle the world. Where Jesus is, there love his children to be. One with us even to the end of the world whither he has sentus, he has promised to be. I dream by night, and long by day, to be in the midst of a true revival. I long to see sinners inquiring: "What shall we do to be saved?" I wish and loope, ere long, to see myself and family, and all our fellow-missionaries, become holy, perfected in "Christian love,"

"I find myself often, in my imagination, standing in the midst of your praying bands, with my many requests for myself, family, associates, servants, pupils, neighbors, and the tens of thousands, to whom I have given tracts, and tried, in my feeble way, to lead to the fountain of living waters. Oh! would I not urge my suit, if I were with you? Our two monarchs should not be forgotten; nor should their numerous families be forgotten. I would urge my plea with the more confidence because they have had the plan of salvation clearly hald before them, and urged upon them by books, and by the verbal instructions of the missionaries. We want the effectual, fervent prayer of the righteous, which availeth much, in their behalf. We must and will have them, shall we not? Say? My dear sisters, do not forget that we are alone, and your mission is alone in this great city of Bangkok; all the other missions having moved out. The Baptist, which is the nearest, is two miles from us. We are all one in heart, but our parishes are distinct. I might urge my requests in behalf of Mrs. Smith's school of forty promising boys; for Dr. House's school of about the same number; whom I dearly love, having spent many happy hours singing with them. But I must return to my own parish, and let them build each over against his own house.

"Young men, Christian young men of New-York City! let me commend to your faith and prayer, the young men in the colleges of our Bangkok; yes, the yellow-robed theologians, who, supported by the charities of the people, march in solid columns fifty thousand strong, at the head of kings, princes, and nobles, men, women, and children, in the highway of Boodhism, (only another name for all manner of iniquity.) down to the gates of an endless hell. We will try to do all in our power to remove stumbling-blocks, that the way of the Lord be not hindered."

Our missionaries, and the respected brethren of other Societies laboring in Siam, derive comfort, we trust, from the following passage in God's word:

"They that sow in tears shall reap in joy. He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

COPTIC MISSION-CAIRO, EGYPT,

Missionaries. - Rev. C. F. Martin, Mr. L. S. Murad, Mrs. Martin,

This Mission has been prosecuted by Mr. and Mrs. Martin with the advantage of having, as an associate, a fellow-Christian, Mr. Murad, who is a native of Bethlehem, Palestine, and speaks the Armenian, Arabic, and English languages. Mr. Martin had acquired the Arabic, and is able to preach in that tongue. His labors had been interrupted by the illness of Mrs. Martin; and, contrary to their hopes, their residence of five months in Northern Syria did not restore her to complete health. As it seemed expedient for her to leave Cairo for a time, the Executive Committee invited Mr. and Mrs. Martin, and Mr. Murad, to spend a short season in the United States, for the reëstablishment of their health, and for the purpose of securing regular and permanent contributions for the support of the Mission. They arrived at Boston May 20th, and attended the Anni-

versary of the Association held that month in that city. Mr. Martin, at our request, has furnished the following report:

"The report of the Mission to the Copts in Egypt, for the past year, presents no features of special interest. The Mission has, in the providence of God, been sorely afflicted-not, indeed, in the death of any of its members, but in their necessary absence from the field for a season. Mr. and Mrs. Martin, and Mr. Murad, spent the summer of 1857 in Cairo. Mr. Murad, however, being called to Syria for a short time, in consequence of the illness of his brother, Vice-Consul for the United States at Jaffa: The heat was severe and exhausting, especially to Mrs. M. and the children; but all were mercifully preserved from sickness. Mrs. Martin's health was such, after the hot season had passed, that Mr. M. felt it would not be prudent to remain in Cairo the ensuing summer, and he accordingly wrote to the Executive Committee to that effect, designing. with their approbation, to spend the hot season on Mt. Lebanon, in Syria. The Committee, however, invited them to spend the time of absence from Cairo in a visit to this country; hoping that their presence here, and such statements as might be made, might be the means of awakening a new interest in the Mission. It was with much reluctance that the missionaries left their field; but Mrs. Martin's health, although not so seriously deranged as to prevent her attention to her duties, had been for nearly three years very indifferent, and the best medical advice gave no prospect of her recovery. without a temporary respite from the heat of Egypt. The missionaries accordingly left Egypt on the 30th of April last, returning home via France and England, and reaching Boston on the 20th May. Mr. Murad also returned with the approbation of the Executive Committee.

"During the summer of 1857, Rev. Mr. M. Cague, of the Mission of the Associate Reformed Presbyterian Church, was absent in Syria, from necessity, and the duty of preaching in English and Arabic was shared between Rev. Mr. Barnett, of the same mission, and Mr. Martin. The services were continued without interruption during the summer, and the attendance on each was perhaps as large as could have been expected, although much smaller than was desired.

"The partial cooperation, spoken of in the last report, with the missionaries of the Associate Reformed Presbyterian Church, was entered into soon after the return of Mr. M. Cague from Syria. He obtained a house in another part of the city, somewhat remote from his previous residence, while Mr. Martin had previously removed to some distance in another direction. Mr. Barnett remained near his former location; and the missionaries were thus enabled to operate upon different parts of the city at the same time, while they could easily meet for consultation, and on the Sabbath. It was designed, after the union in labor, to open another school, but the illness of Mr. M. Cague, which commenced in December, and laid him aside for some four months, prevented this, In September of last year, Mr. Martin obtained another house near the one previously occupied by him, but more commodious, and having one room, which, with some little expense, was made tolerably comfortable for the English service which was held in it during the winter. This service has always been considered by the missionaries as merely incidental to their other labors; but they have felt amply rewarded in it. It has been sustained with increasing interest, and the attendance on two occasions the last winter, numbered 50 persons. Many of these were, indeed, travellers, or transient residents; but the number of permanent residents has increased, although many who might come, excuse themselves on slight grounds. The Arabic service, at 9 A.M., has been constantly held, with varying attendance, not as large as we could desire, but still, perhaps as large as has often been the case in the commencement of missions.

"Mr. Murad has, for some time, resided near the Armenian quarter of the city; thus having an opportunity to labor specially among them, with whose language he is of course acquainted. He has continued his intercourse with them, and also his Bibleclass for Armenian young men. The Armenians in Cairo are intelligent and enterprising—many of them persons of wealth and influence; but they are, as a class, worldly, and little disposed to attend to the claims of personal religion. They have, in many cases, come to Egypt for business purposes, and to these they devote themselves with earnestness; but spiritual religion is far from their hearts. Still, there are among them those who are enlightened, and it is hoped that there may be, ere long, some who will openly avow the convictions which they acknowledge in secret.

"There seems to be as yet no religious movement in any class in Egypt. Indeed, so far as the labors of American Missionaries are concerned, this could not reasonably be looked for at present; as it is not yet four years since the first missionaries from the United States arrived in Egypt, and not yet have two years passed since more than one

of these few has been able to preach in the Arabic language. People so long fast anchored in their own customs and belief as the Orientals generally, and so unimpressible as are they in generall, can not be expected to move speedly in any direction. Yet, when a movement does take place among such people, we may confidently expect it to

be general and powerful, and permanent.

The Coptic Church forms no exception to the general state of indifference to the claims of spiritual religion. Their condition continues much the same as when our missionaries first arrived in Egypt. The school, which the present Patriarch opened nearly four years since, suffered greatly during his recent absence in Abyssinia, for want of his oversight; and the Metropolitan, who had charge of the religious interests of the Church in the interval, is a violent opposer of any thing looking in the least degree toward Protestant views; and used his brief aythority in opposition to those who were considered to favor cuch views, and also in opposition to the friends of the Patriarch, whose bitter enemy he himself was. The return of the Patriarch in April last, put an end to the agrogant assumptions of the Metropolitan. There are a few in the Coptic Church who have a considerable knowledge of the truth, and little sympathy with the errors of their Church; but their number is small, and it seems doubtful whether more than one or two of them have a spiritual reception of the truth which they, to some extent, avow and defend. Still, we can not but hope that the truth which they know in tellectually, will ere long savingly affect their hearts. It has been the aim of the missionaries, as far as possible, to extend their acquaintance and intercourse with the people of all classes, hoping thus to prepare the way for the reception of the truth by those attending the preaching services, as well as to increase that number.

"The school, in the conduct of which the missionaries had a share, after the lat of January last, continues to prosper, numbering usually about 40 scholars, mostly Copts. As soon as Mr. M. Cague's health permitted, a second Arabic service was opened, which

has been attended by an audience of twelve to twenty-four persons.

"Mr. Martin's health has been, for the most part, very good, during his residence in Egypt. It was, however, indifferent, just before leaving Egypt, and on the voyage homeward. It was his expectation, in accordance with the desire of the Committee, to commence labor in behalf of the interests of the Mission, so soon as he should arrive in this country. But while in Boston and New-York, competent medical advice decided that his lungs were incipiently affected, and prescribed a cessation from public labor during the warm season; giving him, at the same time, abundant reason to hope that proper care was all that would be necessary to restore his health. It was a very unexpected trial to be thus laid aside from labor; for he was able constantly to preach during the winter; and, for a part of the time, a larger share of this labor than usual fell to him, owing to the illness of Massrs. M. Cague and Barnett. But the advice given could not be unbeeded, and Mr. and Mrs. M. have been spending the summer with their friends in Illinois. Meanwhile, be has spoken as he has been able, and it is consion for abundant thankfulness that his health is now much improved, although not yet fully confirmed. Mrs. M. is somewhat better, yet the missionaries can not return to Byypt this fall, as they had carnestly desired. It is hoped that the friends of the Association will sympathize with the Committee and the Missionaries in their trial; and unite their prayers that it may be sanctilled to them; and that the health of the latter may speedily be so restored, that this shall not be in the way of their return to the field which they have rejuctantly left for a time, although, as we must believe, by the direction of a wise Providence. And let not the friends of missions forget to pray for the now dark and desolate land of Egypt, so long in gloom, yet we hope soon to shine with the brightness

At the recent meeting of the American Board at Detroit, during one of the morning prayer-meetings, the Chicago Congregational Herald states that "Rev. Mr. Martin, missionary of the American Missionary Association, among the Copts of Egypt, said that in his progress toward the sources of the Nile, he might meet Bro. Grout, on his way up from the Zeulus of South-Africa; whereupon Bro. Grout stepped across the room, and taking his brother missionary by the hand, said most heartily:

*We will meet now—see! see! the two ends of Africa are joined!"

MR. AND MRS. SEYMOUR, AND DR. AND MRS. COXHEAD.

In last year's report, we stated that Rev. Mr. and Mrs. Seymour, and Doctor and Mrs. Coxhead, who were prevented from going to the Marquesas Islands by providential circumstances, were at California, and considered themselves under the direction of the Executive Committee. They were willing to go to another field if requested, but their communication had not been acted upon by the Committee. In reply to a communication to Mr. Seymour, describing the different fields where they might be useful, he writes:

"We have been building a church here, (Oroville, Cal.) It is a neat brick building. I have had to do almost every thing respecting it, raising the money, and superintending the building from the commencement. We are the first in the mines who have established a church and built a meeting-house without help from abroad. It has been an arduous undertaking, and has cost me much lasor. I think God has given my beloved wife and myself the privilege of doing and suffering for religion here. Another thing that has occupied my attention considerably, is the office of Superintendent of Public Schools for the county. I sought the office because I thought I might be useful in it. All these things, the building of the church and paying for it, attending to the interests of the schools through the county, and domestic cares, beside preparing for the Sabbath, have completely engrossed my time.

"All the fields of which you wrote, seem interesting and inviting. But we can not feel at liberty to leave here at present. In less than a year I shall feel quite at liberty to leave the State if I choose. I shall think that my coming to California was not

altogether in vain."

Dr. Coxhead writes as follows:

"I very much fear that we shall be obliged to give up the idea of ever entering upon a missionary life, on account of my wife's health. Nothing that has been done seems to check the progress of the disease."

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HOME MISSIONS.

In reviewing the events of the past year, as connected with our Home Missions, we gratefully acknowledge the goodness of God in preserving the lives of all the missionaries and colporteurs in their respective fields of labor; in the defeat of the slave power in Kansas, and the consequent quiet now enjoyed by the people, giving undisturbed opportunity to our missionaries in pursuing their great work in the Territory; in the protection of the missionaries and colporteurs in Slave States, and the deliverance of some of them from mob-violence; and in the reaction that has taken place, securing to the missionaries and colporteurs increasing favor on the part of the people in the prosecution of their labors.

During our organization there has been no year when our pecuniary ability to sustain the missionary labors, and extend our missions, was so embarrassed; and yet no year has witnessed greater success to the cause, in the gracious outpouring of the Holy Spirit throughout a large portion of the entire field, and the consequent conversion of a large number to the Redeemer. These tokens of divine favor are cheering, and inspire courage. They also call upon the friends of the Association for renewed praise and prayer, while they consecrate themselves and their property anew to the work of redemption and freedom.

GENERAL TABLE,

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed singe the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches, by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars.
- 13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missioneries are to the 1st of August. In some instances the number of members in two or more churches is given together.

For "Selections from the Reports of Home Missionaries," see page 64.

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| OTHER PARTICULARS. | Preaches at 5 other stations on the Pottoratomic Osage, etc. Preaches also as bunnuit Hill, Pleasant Point, etc., or, reminded at Garden Frairie. Everval. Now at Man- chester, fown Keryen. Labored in several places in revivals. Colored in Promising labors. Has preached also at Darrington. | D. Kalb ch. now self-austatined. Other organized, at Atchison. Preschos also at Hamiling, otherstrain Muscle done for colored children in schools. Preschos in soveral places—teaches has | Androne reviral. Proches at several places. Revival. Ministered to several Congr. chis.; two organized. Revival. Cons. expired. Statistifs reported below by his successor. Con reprined. Statistifs reported below by his successor. Ch. organized. Some revival. Ch. organized. Some revival. Interesting field, but difficult, at Biocomington much skep- | ticts Revival. Has preached in various other places. Revival. Ch. org'd. | Note that the other places. Revival. Commission expired. Commission expired. Precedes a Pinking. Precedes are creatively; visiting destitute places and galbering churches. |
|---|--|---|--|--|--|
| No. of S. School and
Bible Class Scholars. | 2552 S23383 | 3 38 28 | | | 88888 |
| Contributions to
Benevolent Objects. | 90 90
10 90 | 90 90 | 20 00
8 00
8 00 | 81 00
25 00 | 8888 |
| Pledged to Total
Abstinence. | E:: :::: | | ***** | 11 11 | **** |
| Dollars of Aid
Pledged. | 922 92 92 92 92 92 92 92 92 92 92 92 92 | 93 23 | 100
100
400 | 125
860
125
125
125 | 120000 |
| No. of Members. | 564 58338 | 3 40 Fa | 41 4B88 | 418 88 | 61866 |
| Admissions by Let-
ter. | %1 % % | * *** *** ** | 6 4 8 | 010 H | 0 |
| Additions on Ex-
ambation. | 103 25 1 | 5 | 44 40 4 | 15 | 4 8 |
| Months of Labor
Reported,
Hopeful Conver-
slons, | 10 12 12 14 4
 | £ - | 0.00 150 | 250 - | 61 15 |
| Months of Labor
Reported. | 220 2202 | | | | 2000 |
| DATE OF
COMMIS-
SION. | Oct. 1,1857
June 1,1858
July 15,1858
Jan. 1,1858
Mar. 1,1858
Mar. 1,1858
Dec. 1,1855 | Aug. 24, 1851
Dec. 1, 1857
Dec. 1, 1857
Jan. 1, 1858 | | Mar. 1, 1858
Oct. 1, 1857
June 1, 1857 | |
| CHURCHES AND MISSIONARY
DISTRICTS. | Cong. Ch., Osswatomic, Karses. Bis Free Preeb. Ch., Traverse des Sioux, Mn., Tre., June 1, 1855 Cong. Che., Union and Coral, and of Huntley July 15, 1855 Gangen P. Artfe, Ill. Cong. Ches., Anguste and Niles, Mich. Jan. 1, 1858 Cong. Ches. of Compton and Virgil, St. Charles, Ill. Mar. 1, 1858 Chystolian Cong. Ch., Portland, Me. Mar. 1, 1859 Cong. Ch., Augustin, Ill. Mar. 1, 1859 Cong. Ch., Stogontin, Ill. | Mit. Fropect Free Miss. Ch., Sugar Grove, Jefeb. III. Cong. Chs., Dement and De Kalb. III. Cong. Ch., Atchison, Kansas. Free Freeh. Chs. Cedron and Fellelty, Oblo. | Dang Chair and Annual Dansell Day Chair Ch | | Centrom Cong. Mr. Cong. Chi. M. Cong. Chi. Beetsbrugh and Dellom, Wis. J. Cong. Ch., Pietsbrugh and Dellom, Wis. J. Cong. Ch., Pietsb., Ind. Cong. Ch., Pietsb., Ind. Cong. Ch., Howal and Pinkney, Mich. Missionary at Large, Wolf Creek, lowa. |
| MISSIONARIES. | S. L. Adair | G. C. Breed. R. C. Bristol J. H. Byrd. | U. Chamberlain. N. C. Clark Warren Cochran. S. S. Cone. Nelson Cook. H. W. Cobb. | 111 | Samuel Ditto; B. A. Dwinnell. M. W. Diggs. D. L. Eston. |

HOME MISSIONS. - SCHEDULE. - (Continued.)

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF COMMISSION. | Months of Labor | Hopeful Conver- | Additions on Ex- | Admissions by Let- | No. of Members. | Dollars of Aid Pledged. | Pledged to Total Abstinence, | Contributions to
Benevolent Objects. | No. of S. School and
Bible Class Scholars. | The second of th |
|--|--|---|-----------------|-------------------------|------------------------|--------------------|-----------------------------|---------------------------------|------------------------------|---|---|--|
| J. G. Fee | Idnorates in Ky. and Ohio, Middletown, Ohio
Welsh Cong. Ch., Big Rock, Ill.
Chs. at Berea, Silver Creek, Union, Berea, Ky | July 15, 1857 | 12 | 18
29 | 12
39 | | 46
90 | 100
450 | " | | 50
60 | No report.
Revival.
Presches in various counties, and aids other missionaries.
Revivals. |
| AND DESCRIPTION OF THE PARTY OF | Wesleyan Ch. at Howarth, Indianapolis, Kansas. | Allert Control of | 1 | 1 | 1 | | 24 | 850 | | 5 50 | 86 | Field extensive on the Cottonwood, Neosho, etc.; has several preaching stations. |
| | Evangelist, (Mason Cong. Ch., Pleasant View,) | 100,000,000 | | 1 | 2 | 9 | 11 | 800 | | 2 50 | 105 | Preaches in various places in Mason county. Ch. organized at Pleasant View. |
| J. W. Fox
J. R. Gibson | Free Presb. Chs., Monroe and Cincinnati, Iowa.
Edwards Ch., Chicago, Ili.,—**.
Cong. Ch., Le Roy, N. Y.
Free Presb. Chs. North Fork and Frankfort, Ohio.
Cong. Ch., Sycamore, Ili.
Evang, In N. E. Iowa & S. bord, of Min. Ter., Iowa | July 1, 1857
Feb. 16, 1858
Jan. 1 1888 | 12
5 | 8
5
40
8
9 | 8
9
26
4
4 | 8 8 8 | 99
83
56
86
118 | 900
900
150
110
150 | | 145 00
45 00 | 120
120
150 | Preaches at three other stations. Left. Revival. Encouraging prospects. Emigration of members frequent to the West. |
| Billing Harker | Evang, in N. E. Iowa & S. bord, of Min.Ter., Iowa
Free Ch. of Bruce, II
Cong. Cha., Fayette, Illyria, Iowa
Trinity Cong. Ch., Albion, III
1st Cong. Ch. of Oregon, Ohlo. | Oct. 1, 1857
Jan. 1, 1858 | 12
12 | 75
80
5
4
5 | 27
4
4
8 | 14
2
1 | | 200
200
150
200
125 | | 5 00
70 00
12 25 | 80
80 | Labored in protracted meetings and in several revivals. Revival. Promising field. Some revival. Many foreigners. Improving state of things. Some reli- |
| Harvey Jones | Cong. Chs., Lyndon and Baraboo, Wis
Cong. Chs., Waubaunsee and Zeandale, Kansas
Cong. Chs., New Corredon, Limberlost, and
Adams Co., Decatur, Ind. | Apr. 16, 1858 | 12 | 10
8
8 | 14
4
5 | 8 9 9 | 90
57
26 | 100
800
200 | 4 | 85 00
8 00 | 81 | gious interest. House of worship erecting at Wanbannsee. Field of labor extensive in Adams and Jay counties. Ch. formed. |
| J. R. Kennedy | Evangel. in Missouri and N. W. Iowa, Mo | April 1, 1857 | 8 | 10
90
12 | 45
10 | 5 | 90
60 | 200
150 | " | 20 00
10 00
80 00 | 165 | Preached in many counties, and in some revivals. Revival. Left. Preached at Porter Vinton, etc. Revival. |
| James Kilbourn
T. S. La Due
W. F. Lincoln | Sandwich Cong. Ch., Sandwich, Ill | Aug. 10, 1857
Oct. 1, 1857
Oct. 1, 1857 | 12
10
5 | 15
29 | 19
29 | 26
14 | 60
58 | 200
150 | * | 20 00
40 00 | 60 | Promising field. Revival. Revival. Preached in many places, and promoted Sabbath-schools. |
| Norman Miller
A. R. Mitchell | Itinersted in Southern Counties of Ind. Free Mission, Saratoga Springs, N. Y. Cong. Ch., Princeton, Wia. Cong. Chs., Altona and Victoria, Ill. | June 1, 1857
Mar. 1, 1857 | 19
7 | 100 | 1 | 2 | 27
20 | 150
200
200 | | 8 70
5 00 | 55 | Interesting enterprise. Revival. No ch. organized.
No further aid asked. |
| Morse | Ist Cong. Ch., Henry, Ill | June 1, 1857 | 12 | 7 | 2 | 8 | 45 | 150 | | | | Difficult field. |

| Henry Morell Free Presb. Ch., Superior, Kansas. April 1, 185. Samueli Penfield. Cong. Ch. of Wataga, Ill. Oct. 25, 185. | 12 | 15
15 | 20 | 6 | 13
58
129 | 200
75
75 | all | 48 (| 0 185 | Encouraging prospects. Revival. |
|---|-----|----------|-----|-----|-----------------|-------------------|-----|-------|-------|--|
| Lewis Pettijohn Wes. Meth. Chs., Selma, Cedarville, and New May 17, 1859 | 3 | | | | 120 | 10 | | 11 | 00 | Preaches in three counties. |
| J. C. Richardson. Preached and taught school at Rockhold, Whit-
ley Co. Ky. | 9 | | | | | 200 | | | 1 | Now at Williamsburgh. Has preached in other places. |
| J. A. R. Rogers Preaches and teaches school at Berea, Ky Nov. 24, 1857 | 8 | | | | | 3 | | | - | Assisted missionaries in three counties. Statistics reported |
| Bobert Rudd. Cong. Ch., Knoxville, Ill. Jan. 1, 1851 E. D. Seward. Cong. Ch., Elchland City, Wis. Mar. 1, 1851 J. Sileby. Cong. Ch., Elchland City, Wis. Mar. 1, 1853 | 7 7 | 1 | | | 48
20 | 200
200
100 | | 9 (| 0 44 | by them. Left. Report not received. Left. Statistics above given. |
| George Smith Cong. Ch., Windsor, Ohio | 12 | 1 | | | 18 | 150 | ** | | 50 | Universalism prevalent. |
| M. H. Smith Cong. Ch., Kankakee City, Ill Oct. 1, 1857 | 10 | 100 | 4 | 100 | 18 | 200 | 14 | ** | 44 | Left. |
| G. W. Stinson Cong. Ch., Forestville, Iows Aug. 1, 1857 | 12 | 80 | 10 | 8 | 20 | 300
200 | all | | | Revival. |
| Thos. Tenney Cong. Chs., Shell Rock Falls and Mason City, May 1, 1857 | 12 | 25 | 12 | | 22 | 200 | | 20 (| 0 00 | Revival, and ch. organized at Mason City. |
| C. H. Thomson Baptist and Methodist Colored Chs., Bellefon-Oct. 1, 1857 | 6 | 12 | | | 90 | 150 | 44 | 8 0 | 0 130 | Preached to colored people in other places. Revival. |
| S. H. Thompson Presb. Ch., Greenwood, and Cong. Ch., McHen-May 1, 1857 | 12 | 80 | 28 | 5 | 68 | 175 | * | 40 0 | 0 100 | Revival at Greenwood. |
| ry, III, | 1 | 100 | | | 01 | 100 | | 99 0 | 0 00 | |
| Waters Warren Cong. Ch , East Berkshire, Vt | 7 | | | | 84 | 100 | | 00 (| 0 05 | Left. Preached also at Silver Creek and Union. Statistics given |
| O. B. Waters Preached and taught school, Berea, Ky Nov. 15, 1857 | 4 | | | - 1 | 17 | | | | 110 | above. |
| J. W. West S. Free Presb. Chs., Strait Creek and Hunting. Oct. 1, 1857 | 12 | 16 | 14 | 8 | 74 | 100 | " | | 1 | Interesting field. Revival. |
| A. A. Whitmore, Cong. Ch. of Troy, Welshfield, Ohio Oct. 1, 1857 | 12 | - | 100 | E | 64 | 150 | ** | 19 0 | 0 75 | Difficult field. Some encouragement. |
| David Williams Welsh Cal. Meth. Ch., Pittsburgh, Pa May 20, 1858 | 12 | 83 | 88 | 9 | 99
35 | 150
160 | 44 | 10 0 | | Revival. |
| W. B. Williams 1st Cong. Ch. in Charlotte, Mich Jan. 1, 1858 | 12 | . 5 | 6 | 2 | 00 | 100 | | 10 0 | 0 94 | Some religious gain. Obstacles. Spiritualism and Univer- |
| Robert Williams, 1st Welsh Cal. Meth. Ch., Milwankee, Wis June 1, 1858 | 9 | 9 | | 1 | 65 | 200 | | 10 0 | 0 80 | SHIPPING THE PARTY OF THE PARTY |
| Levin Wilson Ind. Chs., Pleasant Grove, Hart Township and April 1, 1858 | 12 | 7 | 12 | 5 | 47 | 250 | 4 | 20 0 | 0 100 | Labors now generally in Posey county. Church organized. |
| Bethlehem, Ind. | 1 | | | | | 100 | u | | 1.37 | 4 |
| Lewis Wilson: Ind. Chs., Bethlehem and Montgomery, Peters-May 1, 1859 | 8 | | | 10 | 70 | 100 | " | | 50 | Preaches in several counties. |
| B. B. Worsell Cong Che of Visedland Aven Aven III Dec 19 1983 | | 8 | 8 | 8 | 48 | 150 | " | 15 | 140 | 5 (5.70 F) so pt 10 70 mm 15 (5.70 mm) |
| B. F. Worrell Cong. Chs. of Virgil and Avon, Avon, Ill Dec. 12, 1857
Daniel Worth Ten Wes. Meth. Chs. in N. C., New Salem, N. C. Oct. 15, 1857 | 9 | 28 | 85 | | 224 | 150 | 4 | W. T. | 1 | Preaches in four counties. Revival. Church organized. |
| Paris in order in order in order in order in order in order in the | | 1 | | | | | | | | |

SUMMARY OF RESULTS.

DURING the year, the Association and its Auxiliaries have employed in the Home field, eighty-one missionaries, and four colporteurs. They were located as follows: In States east of Ohio, 6; in Ohio, Indiana, and Michigan, 17; in Illinois, 26; in Wisconsia and Minnesota, 10; in Iowa, 7; in Kansas, 6; in Kentucky, 7; in Missouri, 1; and in North Carolina, 1. Two colporteurs have been employed in Kentucky, one in Illinois, and one in Indiana.

Most of the missionaries are pastors; some of them minister to several churches; others have extensive districts, in which they preach, engage in revivals of religion, and promote the Anti-Slavery cause, the Temperance Reformation, and moral reforms generally. Our missionaries have organized, and assisted to organize, fifteen churches and several Sabbath-schools in their respective districts. The whole number of churches is now 116.

The statistical results, so far as ascertained from the reports of the missionaries and colporteurs, are as follows:

The additions to the churches, during the year, on profession of faith, are 586; and by letters from other churches, 300.

The whole number of church members under the care of our missionaries, is 3526.

The number of hopeful conversions during the past year, is 815.

Thirty revivals of religion have been reported in the Home field.

The members of the churches are generally pledged to total abstinence from intoxicating drinks; and are friends and supporters of the Anti-Slavery cause.

The number of Sabbath-school and Bible class scholars connected with the missionary churches and out-stations is 5402.

The contributions to benevolent objects reported by the missionaries, excepting contributions to local objects, is \$1200.65.*

STATES EAST OF OHIO.

Six missionaries have been employed in States east of Ohio.

In most of their churches revivals of religion have been enjoyed; some of much extent and power. The most remarkable and extensive was in connection with the Free Mission at Saratoga Springs, N. Y. An earnest Christian abolitionist of the Presbyterian Church, at his own expense erected a house of worship to accommodate the people not attending on more wealthy churches. Our missionary, a Wesleyan Methodist, has preached in it, and in various ways labored with great success. Upward of one hundred persons were hopefully converted; four of whom were Roman Catholics. A Sabbath-school and Bible class have been organized; but no church has yet been formed. Attendants on public worship are of various denominations. Some of the converts have connected themselves with churches in the town.

The revival at Le Roy, N. Y., resulted in the hopeful conversion of forty souls; and some are still inquiring the way of salvation. The work at this place is mostly among persons in humble circumstances. Twenty-six have united with the church.

In the Welsh church at Pittsburgh, Pa., thirty-three have been hopefully converted; and the same number added to the church by profession. The depression of business has subjected the church and pastor to severe pecuniary trials, as most of the Welsh people are connected with the manufacturing establishments, and have had only occasional employment.

The field of our missionary in North-Western Pennslyvania is large. In connection with his churches, numerous preaching stations, in different towns, occupy his time. Some conversions have taken place at Cambridge. Many Sabbath schools and Bible classes are prospering under his guidance. The demand for more ministers in this region is pressing. The work is arduous; but while there are adversaries and other obstacles in the way, there is much to encourage religious effort.

The colored church at Portland, Maine, has been favored with some conversions; and the labors of the missionary are much prized.

The missionary at East Berkshire, Vt., has closed his labors there. The church still struggles under great embarrassment, arising chiefly from the large numbers emigrating from time to time to the Western States and Territories.

Although our funds and general plan will not allow us to multiply missionaries in the old States, it is matter of rejoicing that the small amount of means expended upon this field has, under God, produced gratifying results.

^{*} Collections, in some instances, have not been reported, so that they could be included above.

OHIO

Nine missionaries have, during the past year, been employed in this State. Four interesting revivals have taken place in our missionary churches, while some others have been favored, though in a less degree, in the conversion of souls to Christ. Both the missionaries and churches are often subject to inconvenience by the emigration of church members to States farther West; but, though suffering from diminished numbers, they are cheered and strengthened by accessions from the world during revivals of religion, and the use of the ordinary means of grace. On the whole the cause of truth is gaining.

The labors of our colored missionary in Logan county have again been blessed in a revival of religion while ministering among his brethren. The various settlements of the people of color in this State, mostly agriculturists, and composed of those who have at different times emigrated from Slave States, have engaged our attention. We learn that many of our colored brethren are settling in Green county, with a view to educate their children at "Wilberforce University." Numbers also resort to Oberlin, in Lorain county, for similar purposes. We rejoice in the efforts, made by these long-neglected and injured fellow-citizens, to acquire an education, and till the soil, as auspicious to the cause of freedom.

Our missionary efforts in this State and elsewhere, are aided by the "American Reform Tract and Book Society," at Cincinnati, which is circulating valuable anti-slavery and religious publications throughout the country, and thus awakening feelings of humanity toward the people of color, preventing and removing skepticism among the people generally, and inculcating right views of Christianity. Thus the Society supplies to a considerable extent the want existing in consequence of the withholding of publications on the sinfulness of American Slavery, by the "American Tract Society," at New-York. The approval of the new Society, by ecclesiatical bodies in various parts of the country, and their condemnation of the policy of the old Society, have increased the influence of the Cincinnati Society, and aided the circulation of its publications.

The recent organization of another Society at Cincinnati, whose object is to aid more directly in the circulation of anti-slavery publications in slave States, especially in connection with our efforts to extend a free Gospel in Kentucky and other slave States, affords satisfactory evidence that judicious aggressive movements of the kind mentioned, to enlighten the people of these States on the subject of freedom, will be powerful auxiliaries to our missionary undertakings.

The General Conference of the Congregational Churches, at its session last spring, did not take definite action on the subject of Home Mission-

aries in the State. The embarrassed state of the monetary affairs of the country induced that body to recommit the subject, with a view to its being brought forward under more favorable circumstances next year.

The agency of Rev. J. G. Brice, in this and a contiguous State, on behalf of the Association, although not so successful as could have been desired in raising funds, has been attended with many advantages to the cause. He has removed prejudices, given information, assisted in revivals, and in various ways exerted a wholesome influence in favor of a free Gospel. The seed thus sown, will, we doubt not, under the fertilizing influences of the Holy Spirit, produce hereafter a rich harvest.

Ohio, in several of its counties, is still missionary ground. There are large districts, especially those that border on slave States, which are comparatively destitute of religious privileges. Universalism, Spiritualism, and other forms of infidelity prevail. In some parts of the State the enemies of evangelical religion are in favor of freedom and temperance, and thus commend themselves to the regard of the people as friends of humanity, thereby at the same time giving currency to their erroneous religious sentiments. It is greatly to be regretted that too many churches and ministers, professing orthodox principles, in this State, by their indifference to the rights of the down-trodden, and the evils of intemperance, open the way for the prevalence of anti-Christian influences, on the part of those, who as temperance and anti-slavery people, are better than they.

Notwithstanding these exceptions, and others equally glaring in other parts of the country, we believe that it is more and more understood that the great reforms of the age are mainly promoted and sustained by the true friends of the Redeemer; and that the Gospel lies at the foundation of all true reformations in society, and will, if faithfully preached and acted out, necessarily lead to appropriate individual and associated action for the welfare of the human race.

INDIANA.

Five of our missionaries and one colporteur have been employed in this State the past year; two of them in the eastern counties, and the others in the southern part of the State, bordering upon Kentucky. Most of their fields of labor are large, extending from twenty to forty miles. One new church has been organized, and several Sabbath-schools have been organized. The churches generally have advanced in spiritual things.

Our colporteur has labored in the lower counties, and been effective in establishing Sabbath-schools. He has been successful in labors for the conversion of sinners, and also in the distribution and sale of religious, anti-slavery, and other reformatory books and tracts, especially the publications of the Reform Tract and Book Society at Cincinnati. This part of the State is emphatically missionary ground. Much ignorance prevails; few publications, either secular or religious, are read; and the masses are guided by interested political and religious leaders. In some counties the moral condition of the people is deplorable. Whiskeydrinking, Sabbath-breaking, and other evils abound; while some religious teachers countenance, by precept and example, the desecration of the Lord's day by laboring in the field, and otherwise.

One of our missionaries has recently established a Sabbath-school in the vicinity of New-Harmony, where an infidel community was gathered some years since by Robert Dale Owen. This settlement is losing its influence, but opposition to the Gospel still remains.

Institutions of learning, and of moral and religious culture, exist in many parts of the State, and even in those portions of it less enlightened and less favored the people are awakening to attend to the preaching of a pure Gospel, in spite of the strenuous opposition of pro-slavery ministers and churches, to our missionaries and their teachings.

The condition of the people of color, though they are much neglected and persecuted, is improving. In many places they are making great efforts for the education of their children, and for self-improvement. As they thus elevate themselves and their children they will be more and more respected, especially as the community in which they live becomes enlightened on the subject of religion and civil liberty, until their example will exert a benign influence upon the multitudes of their brethren in bondage in the adjacent States.

MICHIGAN.

Three missionaries have been employed in this State. Their labors have been blessed. Sabbath-schools and Bible classes have been established, and are flourishing. One church has been organized.

The churches, under the care of our missionaries, have mostly been revived. At Pinckney and Niles, the revivals were extensive. In the latter place the church, which had labored under many discouragements, has been greatly strengthened and advanced in all its best interests.

Universalism and Spiritualism are in the way of the missionaries, and exert an influence in seducing professors of religion, and in quieting the consciences of sinful men. Our misionaries have done much to correct errors in sentiment and practice. They have also made successful efforts for the suppression of the liquor traffic, and for the prevalence of right views on the slavery question. Their reformatory instructions and measures have also strengthened correct public sentiment where it existed.

Michigan took part early in favor of freedom in Kansas. Its General Association was also prompt in its utterance against the late action of the American Tract Society on the slavery question. Its ministers and

churches will, it is hoped, exempt no missionary or any organization from reproof if in complicity with the sin of slaveholding.

ILLINOIS.

I sen if is a

Twenty-six missionaries and one colporteur have been employed the past year in this State. They have labored for the Association and its auxiliary, the "Illinois Home Missionary Association," whose annual meeting was recently held at Chicago, and whose collections have largely aided in the support of the missionaries.

This State has bountifully shared in the revival of God's work. Ten churches with which our missionaries have been connected have been favored with revivals, some of them extensive and powerful. Rev. B. S. Baxter, one of the missionaries, labored with much success in several of these revivals; coöperating, in several instances, with other ministerial brethren. There has been rejoicing on the part of pastors and others in mutual efforts for the conversion of sinners and the increase and edification of the churches.

The anti-slavery sentiment is deepening and becoming more general in the churches and in the community. The temperance cause, in some places, has received a new impulse. Alarmed by the intemperance of the young, caused by the temptations held out by liquor-dealers, the churches and people have by the instrumentality of legal measures and moral influence done much to abate the evil.

Notwithstanding the financial embarrassments during the year, which have greatly lessened the collections for missionary and other benevolent objects, much has been done in the State for the establishment of theological, literary, and other important institutions.

The southern part of the State, bordering upon Kentucky and Missouri, has claimed our particular attention, though, as yet, we have done but little, comparatively, for that section. Our missionaries and colporteur report that changes are rapidly taking place for the better, especially in the character of the population, which is increasing by emigration from the East. Much can now be done for the instruction of the people, and for the interests of freedom and religion.

Our auxiliary, the Illinois Home Missionary Association, at its late annual meeting took measures for the employment of two missionaries for the special purpose of itinerating and establishing churches in new villages and destitute places.

The General Association of the State, at its meeting last spring, laid over the matter respecting the organization of the State Society for Home Missions, for a year, in consequence of the financial state of the country.

Illinois may at present be regarded as the centre of the movement in the North-Western States and Territories. This vast field, with a population of seven millions of souls, and increasing at the rate of half a million a year, with its world-wide variety of people, religion, habits, and character, assumes an importance so great as to strike the Christian and patriot with awe, and should fill the heart of the Church in this land with the deepest concern, imposing upon her the obligation to take possession of it spiritually, in the name of its Great Head, to lay its foundation for God and humanity, and to mould it to his image.

WISCONSIN.

We have employed, during the past year, eight missionaries in this State. Some revivals have taken place, the cause of religion has made progress, and a more general interest in religion has prevailed, notwithstanding the year has been one of great trial to the churches financially. Much care has been taken to give sound and thorough instruction, to give the Gospel in its fullness, to inculcate the truth on the subject of human rights, that converts may be made to righteousness, and the churches be built up in holiness and truth. The temperance cause has been blessed in some localities, though it is thought that, in the State generally, it is not advancing.

Wisconsin possesses great advantages, in respect to agriculture, mines, and navigation. Its lakes on the east and north, the great river on the west, its populous cities and towns, its provision for education, its railroads and free institutions, invite the emigrant to the State, as one of the most favored localities of varied comfort and prosperity. At the same time it presents an inviting field of missionary labor. Its population, now numbering seven hundred thousand, one third of whom are from foreign countries, of every variety of religious belief, as well as practice in regard to the Sabbath and temperance, is rapidly increasing. Its wastes are destitute of Gospel privileges. This state of things calls loudly for sympathy and for missionary aid.

In many places society is formed, and churches are established; some of them have been aided by missionary societies from year to year, and have now become self-sustaining, but still there is great and urgent need of laborers in this promising field. In large districts, devoted pioneer-men are needed to itinerate and gather the people to religious worship, to form churches and schools, to give a higher direction to society, and prepare the way for a settled ministry.

MINNESOTA.

Two missionaries have been employed, during the past year, in this Territory. A church has been organized at Brooklyn, Mercer county. Some revivals of religion has taken place there. The church at Traverse de Sioux has had some additions. Much disappointment has arisen from

the inability of the people to complete a house of worship, for which preparations were partly made previous to the late financial embarrassment of the country.

In order to extend the influence of our missionary at Traverse de Sioux, he is commissioned not only to preach the Gospel to that church, but to itinerate among the destitute in a large contiguous district.

The rapid growth of this Territory, the importance of immediate action for the right formation of its institutions, and the pressing applications for missionary aid, present a strong case, and the Committee will increase its force there as soon as the state of the treasury will admit.

IOWA.

The state of the s

In this State we have had, during the past year, seven missionaries. In the midst of the trouble and embarrassments occasioned by the great scarcity of money and moderate crops at low prices, the Spirit of the Lord has been graciously vouchsafed to his people, and many revivals have occurred—quite extensive, considering the communities in which they took place. Five of them were in connection with the labors of our missionaries. Under such influences, the observance of the Sabbath, the temperance and other desirable reformations, have been promoted, while there is still much to mourn over as regards the moral and religious condition of a large part of the population. The efforts of Christians and of missionary societies by no means meet the wants of this great and increasing field.

Our missionary in north-eastern Iowa and the southern part of Minnesota, acting as an evangelist, has been much blessed in his labors in protracted meetings, in laboring in revivals, Sabbath-schools, and for other true reforms.

Rev. O. Emerson, Jr., missionary at large, has labored extensively in the State; visiting feeble churches and preaching to them; laboring in protracted meetings; gathering Christians together, in districts where they were much scattered, for regular public worship, and organizing churches; aiding the committee in regard to applications for aid in sustaining missionaries, and with respect to all measures adapted to promote the educational, moral, and spiritual interests of the people. His labors have been much blessed by the great Head of the Church.

Much excitement has prevailed in this State in regard to Kansas, and a great deal has been done by the inhabitants to secure freedom to this neighboring Territory. Their attention is now directed to Missouri, and large numbers are emigrating from Iowa to that State. Thus the missionary labors in this State, during past years have prepared the way for an increase of good where the blighting influences of slavery seemed to threaten destruction to the hopes of the friends of liberty. The thrift

and prospective wealth of Iowa, together with the efforts made by the people for general education, united to their increasing love of freedom, render it a desirable residence and make it an influential member of the American Union. Missionary labor here is an investment that will be ample in its returns.

KENTUCKY.

In Kentucky we have had seven missionaries and two colporteurs. Their labors have been in eight different counties, mostly in the interior part of the State, and embracing a large range of country.

The mob violence of the summer of 1857 was followed by a temporary quiet. The missionaries had increased in numbers and were laboring successfully in the different fields, when, on the 18th of January, 1858, while preaching at a place in Madison county, Mr. Fee was violently dragged out by a mob of some forty armed men, and, together with Mr. Jones, a colporteur, forced to a lonely spot on the Kentucky river, where the latter was brutally whipped. Mr. Fee was threatened, and forced to bow down to receive stripes, but they were not inflicted. A full account of this violence, and the atttendant alarm and excitement, have been given in our publications.

Not far from this time the school-house of another missionary, Rev. George Candee, in Pulaski county, was burned, and afterwards, in Whitby county, our missionary, Rev. J. R. Richardson, was threatened and held in duress by violent persons, for many hours. The whole opposition and violence have reacted upon the public mind favorably, and never were the prospects of success so promising as at the present time.

Schools taught by some of our missionaries are flourishing, and slave-holders send their children to them in preference to other schools, because of their superior character. At the exhibition of the large school at Berea about six hundred persons attended, among them several slave-holders, who listened to the speeches and heard the compositions on freedom, read by the scholars, and joined in the commendations of the Institution.

The schools in Lewis and Bracken counties have already produced numbers of valuable teachers, and some of them are now studying for the ministry. The schools in Whitby county, and in the new county of Jackson, under the superintendence of the missionaries, are doing much good. In the latter county the anti-slavery influence is very decided. A church has been established there, one in Madison county, and one in Pendleton county, by our missionaries.

The Lord has blessed several places with revivals of religion; the colporteurs are going forward with their work, distributing and selling religious tracts, anti-slavery, temperance, and other publications, and some Bibles are given to slaves and others, while the preaching of the word is well received. The ten churches in Kentucky connected with our missionaries, refuse admission to slaveholders, and they, with twelve other anti-slavery churches of the "United Brethren in Christ," are beacons of hope. They are evidences that a full and free Gospel can be preached, and such churches established and sustained in slave States, by men who are faithful to God, and who persevere in doing his work, though at times they may be persecuted for his name's sake.

The emigration of Christian families from free States to the communities of our missionaries, to cooperate with them in building institutions of education, freedom, and religion, is urged by them. Its importance is manifest. Kentucky offers a great variety of advantages to emigrants, and they have already been presented in our publications.

The effort now making for the establishment of a literary institution of a high order, at Berea, having prominently in view the education of teachers, and young men for the ministry, commends itself as a plan of high importance. It will aid our whole enterprise, and extend the influence of freedom and pure Christianity in the State. It should secure early and liberal donations from Christians, and all lovers of freedom.

NORTH CAROLINA.

In North Carolina the prospects are encouraging. Our missionary, Rev. Daniel Worth, has under his care ten churches that refuse all Christian fellowship with slaveholders. The same fidelity is here manifested in preaching an anti-slavery Gospel, as in Kentucky. Revivals of religion have taken place, and very recently one of uncommon power. One of the great obstacles to holy living in this State, as well as in other slave States, is the general use of tobacco, by women as well as men. The field of labor embraces several counties near the centre of the State. The congregations of our missionary are usually larger than those of the proslavery preachers, who are here, as in Kentucky, rapidly losing their power upon the consciences and the respect of the community. More missionaries of apostolic zeal and perseverance are needed in this State. Mrs. Worth, who was truly a help-meet to her husband, recently departed, as we trust, to a better world.

MISSOURI.

The labors of our missionary in Missouri for about six months, exploring the State, and preaching in many counties, were successful and full of promise. His reports, in the American Missionary, have given much satisfaction, and encourage the Committee to send several missionaries to that field when the means are furnished. Large numbers are emigrating to Missouri, many of them from Iowa. The prospects of freedom at an early day, though varying, are believed, in respect to Missouri, to be sure.

KANBAS.

We have six missionaries in this Territory, and another is to proceed there immediately.

There have been robberies, and murders of free-State men in the southern sections of the Territory, and frequent excitement from such causes. The agitation throughout the Territory arose in consequence of the frauds at elections, the violent measures of the slaveholders, and the unwarrantable efforts of the Government to prevent the admission of the Territory into the Union, except as a slave State. But the people at the late elections, have triumphantly declared for freedom, in spite of Government bribes and tyranny.

Our missionaries, from the beginning of the strife in that Territory, contributed much in aid of freedom, and are now pursuing their great work in preaching a free Gospel without interruption. Houses of public worship have been commenced, but the difficulty in procuring funds will prevent them from completing any of them during the present fall and approaching winter. Christians who have the means, can not, it is believed, make a better investment than in aiding in the erection of these houses of public worship, and in the support of devoted missionaries.

The progress made during the year, in many respects, is encouraging. We have at present nine churches in Kansas, and more are soon to be organized. Sabbath-schools are increasing in number, as well as the attendants upon divine worship, and some souls have been hopefully converted to God. From various sections there is a call for more missionaries. The labors of some of those now in the field embrace much extent of territory. How important that a population of upward of eighty thousand souls should speedily be supplied with true ministers of Christ, unyielding defenders of freedom, and opposers of prejudice against the colored man, which unhappily exists in Kansas! The Territory has a large number of educated men, and also no small number of an opposite class. Many of the settlements are largely composed of moral and religious persons, but others have very many irreligious and skeptical inhabitants. Now is the time to lay the only foundation upon which a good government can be erected. This foundation is the moral and religious character of the people. A superstructure in Kansas, reared upon such a basis, will not only bless the present and future rising State, but affect most beneficially the neighboring State of Missouri, while it will ornament and strengthen the whole Union.

REFLECTIONS ON THE HOME FIELD. Difficulties.

In new States and territories the obstacles to the success of the Gospel are many and formidable. From the breaking up of the earth to the

settlement of villages and towns, and the erection of school-houses and churches, the work must be done when the settlers are few in numbers and weak in resources. The majority of the emigrants are not pious; in most cases the motive to emigrate is to better their temporal condition. Not a few are ignorant, superstitious, vicious, and irreligious. Even if inclined to attend public worship and send their children to school, the sparseness of the population renders it difficult.

The tendency of every thing about the emigrant is to materialize the mind and heart, and to indulge mere animal desires. Even professors of religion are apt to lose sight of the high moral and religious principles to which they have been accustomed, and suffer themselves to be carried away by the prevailing influence. The missionary has to meet these difficulties, aided, it may be, by a few truly good people, scattered and mostly poor, who, by their prayers, sacrifices, and godly example, aim to stem the torrent and lay the foundation of a virtuous and religious community.

Financial Embarrassments.

In addition to the ordinary difficulties, the whole country, and the new States and Territories in a peculiar manner, have been called to suffer severely the past, year on account of the deranged financial state of the country. The pressure has been great upon many of the churches in the Home field. In many instances the missionaries have received only a part of the amounts pledged by the people toward their support, while the diminished receipts of the treasury have made it difficult to pay the portion assumed by the Association.

In some cases, leading individuals, owing to personal embarrassment, or other causes, have not rendered the aid that was anticipated. In consequence of these things, missionaries and their families have in too many instances been perplexed and distressed. On the other hand there are instances where pledges have been redeemed by peculiar effort and sacrifices. With returning prosperity it is confidently hoped that the friends of the cause will do all in their power to aid the missionaries and the Association by liberal contributions.

The Revivel

While temporal embarrassment has extensively prevailed, spiritual blessings have abounded. "Sweet are the uses of adversity." Loss of property and straitened circumstances are often overruled for the spiritual good of those who thus suffer. The hand of God in overruling the financial distresses of the country for the revival of religion and the conversion of a multitude of souls, has been too manifest to be disregarded.

The work of God, in the awakening and conversion of thousands in the land, has been enjoyed in many places in our missionary field, while Christians generally have united in prayer for the outpouring of the Holy

Spirit, and made unusual personal efforts for the conversion of the impenitent. Our missionaries have, in many places, been very efficient in the work. Their continuous preaching and other labors, day and night, for weeks and months in succession, have been signally owned and blessed in the conversion of souls and in the strengthening of the churches. These churches have been faithful to the anti-slavery cause and kindred reformations, and have afforded examples worthy of imitation to churches which have ignored the claims of humanity and neglected moral reforms.

Influence of the East on the West.

The Home field is greatly influenced by the Eastern States, whether for good or evil. The religion, the literature, the habits, the fashions, the politics of the East, with its temperance and anti-slavery societies, its secular and religious press, exert a powerful influence on the States and Territories of the West. How important then that Eastern institutions should be purified, that the people should be well educated, and imbued with the spirit of a free Gospel, that our schools, colleges, theological seminaries, our pulpits, our legislative bodies, our courts of justice, and our tract, missionary, and other benevolent societies, should be incorrupt in doctrine, and jealous for the rights of men and for the ordinances of the Most High.

If, then, any are disposed to charge us with exceeding our proper bounds, as a Missionary Society, in our endeavors, through our publications and otherwise, to purify public sentiment and correct wrong action at the East, the answer is, our interest in Home Missions, as well as in the country at large, our desire to inculcate righteousness and freedom at the West and the South, so deeply affected by the right or wrong sentiments and action prevailing at the East, constrain us, as we love our country and our God, to do all we can, in accordance with the precepts of Christ, to rectify public opinion wherever it is defective, and elevate our countrymen at the East, as well as the West and South, so far as we can, to a higher standard of morality and religion.

Evangelists and Errorists.

The importance of a stated ministry for the various ends of the Gospel is deeply felt, and among the offices of a pastor, one is to save his flock from the depredations of seducers, in whatever clothing they may appear, or tongues they may speak. But in the new and destitute parts of the country, almost every district is infested by errorists of various descriptions, all denying the cardinal doctrines of the Gospel, whose deadly influence often can not be followed and counteracted by pastors of churches in all these scattered settlements. The evangelist who traverses scores of miles, laboring in neighborhoods where there is no settled minister, and watching the operations of the enemies of Christ and of righteousness,

is the man to expose their errors and defend the truth in such places; and while he is to preach the Gospel generally, to promote revivals of true religion and Christian reforms, and to gather Christians in these neighborhoods into churches, he will also shut the mouths of railers, counteract the influence of deceivers, and protect the inexperienced from the power of the destroyer.

Border States and Territories.

In addition to the general work of Home Missions, we have two departments of labor of peculiar character and interest: 1. In parts of the free States and Territories bordering on slave States; and 2. In the slave States. In relation to the first department, when we take into view the fact that large portions of the people on these borders are from slave States, and hold pro-slavery and caste prejudices; that they are largely destitute of education, of Sabbath-schools, of true religious instruction, of anti-slavery literature and preaching; that pro-slavery demagogues have power to secure most of their votes against freedom; that their condition and prospects for time and eternity are so sad, we have every motive to increase our efforts in their behalf.

The bearing which this labor has upon the slave States gives great importance to its enlargement. Nothing but education, a pure Gospel, and consequently a full understanding of the principles of justice and humanity, will bring the people to value their own liberty, or to seek it for the millions of slaves near them. In this region, the few missionaries and colporteurs we have been able, with our restricted means, to send, have accomplished much; churches have been founded; Sabbath-schools have been organized; a great variety of valuable papers, tracts, and books on anti-slavery, temperance, and religion, and opposed to infidelity, have been circulated. The publications of the "Reform Tract and Book Society," at Cincinnati, have been distributed with good effect.

The relation which Kansas sustains to Missouri gives it importance in the border work, and this will be more clearly seen if we take into consideration the influences that are in operation in other Territories to subdue them to the slave power. New-Mexico and Utah are on the west; in the former Territory the government and the judiciary have done all they could to establish slavery, and in the latter territory polygamy has been allowed to exist and extend itself. The Indian nations are on the south, and all their civilization and Christianity have been gained under the influence of pro-slavery ecclesiastical bodies, by which, aided by Northern and Southern Missionary Boards, the converts have been gathered into slaveholding churches. Preparations are making to unite these Indian nations into one great slaveholding State of this Union. These alarming facts show the importance of adding to the number of our missionaries in Kansas, not only to give influence and strength to the friends of free-

dom, and a free Gospel in that Territory, but to operate in a moral and religious point of view upon other Territories where adverse influences now prevail.

Slave States.

Our work in the slave States is of commanding importance, whether we take into view the slaves, the free people, white and colored, slave-holders themselves, the interests of Christianity, or of our entire country. The "American Home Missionary Society" appears to be retiring from the slave States. The pro-slavery "Southern Aid Society" is working in its own way, and giving much comfort to slaveholders and to their apologists. The ecclesiastical bodies of the South defend slavery as a Scriptural and God-given institution. With the exception of parts occupied by a few churches of the "United Brethren in Christ," and some others, we have the whole field before us.

The work to be done in the slave States is unlike that in the free States. It is not only the establishing of new institutions, but the removing of old ones. The brutalizing system of slavery must be abolished and its partial religion subverted, so that knowledge, purity, freedom, and true Christianity may be established.

Our reports show that the divine blessing has rested upon the labors of the missionaries in Kentucky and North Carolina, and that the experiment made in Missouri is full of encouragement. The Gospel preached in all its parts and applications; the instituting of Sabbath-schools; antislavery addresses and discussions; the colporteur work, embracing the circulation of religious and anti-slavery tracts and books; the promotion of all true moral and Christian reforms; the organization of non-slaveholding churches; the education of children and youth by Christian anti-slavery teachers; the establishment of literary institutions on anti-slavery, anticaste bases; and the encouragement of Christian emigration from free States, are all necessarily embraced in the enterprise.

Children's, Missionary Societies.

The organization of children and youth into missionary societies, as proposed the past year, with the view of practically educating them in the true principles of Christian missions, and of inviting contributions from them in aid of our missions, especially in slave States, is regarded as of much importance. It is hoped that this measure will be generally adopted, that thereby compassion for the outraged and perishing may be promoted in the hearts of children, and the blessed art of giving be so learned by them, that by their individual and aggregated offerings great good may be accomplished; and that we, when called in the providence of God from our labors, may have the unspeakable joy of leaving a posterity standing up for Jesus, and marshaled to carry on the work of freedom and salvation.

Our Responsibility.

As we contemplate the present and the prospective condition of our country, and of this entire continent, which must in its institutions and character be deeply affected by our character and influence, hope and fear alternate. What an experiment is our country making! What is the destiny before it? Shall the fairest heritage ever enjoyed by any nation be transmitted to our posterity? Shall the religion of Christ be theirs, and freedom be universal; or shall superstition, infidelity, slavery, ignorance, and barbarism prevail? The present generation may determine this great question. The responsibility can not be met and our nation saved unless the home field be cultivated, and the great principles of truth and righteousness maintained, error forestalled, and iniquity overcome.

In view of the temporal and eternal welfare of millions, and it may be of hundreds of millions, who shall yet fill this land, let us magnify the work in which we are engaged, and with all the friends of Christ and of humanity, properly exert the power and influence with which God has intrusted us, looking to him for the aid of his Spirit, and anticipating salvation for our highly-favored yet guilty country, when it shall be said: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise."

AUXILIARIES.

The "Penobscot County Missionary Association," in the State of Maine, held its eleventh anniversary at Bangor, Oct. 27, 1857. Owing to a severe storm, the preacher, Rev. David Thurston, was prevented from fulfilling his engagement.

The Treasurer reported receipts \$123.47. The report read by the Corresponding Secretary, said:

"The necessity for our organization is more apparent to-day than when the Association was formed, some ten years ago. 'Christians' at the South, and some at the North, your Northern ministers, we blush to say it, attempt to justify slavery by the Bible! The course pursued by the officers of the American Tract Society, is familiar to all. They disobey instructions and ignore the question of slavery. * * Although our missionaries, to some extent, have been persecuted in slave States since the 'Dred Scott' decision, yet the mob violence which has been practised, is already reacting upon the people where it has been participated in, and friends are thereby being raised up in support of a free and unadulterated Gospel. * * Let us then pray the Lord of the harvest that he would send forth laborers into his harvest, and while we thus pray, may we see to it that our works testify to the sincerity of our prayers, that both our prayers and alms may come up before God, as a memorial."

The following were chosen officers of the Association: ALEXANDER DRUMMOND, President; O. H. INGALLS and GEORGE A. THATCHER, Vice-Presidents; JOHN S. KIMBALL, Recording Secretary; JOSEPH H. PERKINS,

Corresponding Secretary; James Allen, Treasurer; John Conant, Chas. W. Jenkins, and John Holyoke, Executive Committee; E. H. Fogg, Auditor.

Voled, That we recommend the circulation of the "American Missionary" paper and

Voted, That Rev. George Shepard be invited to preach the next annual sermon, and that the Rev. James Drummond, of Lewiston, be the substitute.

The Illinois Home Missionary Association.

This Auxiliary has received during the past fiscal year \$2050.51, the whole of which, with a remittance to it of \$671, from the Parent Society for missionaries in the State, has been disbursed at the West. During the year the Committee have recommended aid by the Parent Society to various churches and ministers, to the amount of \$4015; which aid has been granted. It had in the field an agent from whose vigorous exertions large pecuniary results were anticipated, but the pressure of the times has been such that the collections in the churches have been quite small. After the agent had relinquished his agency, a circular letter was addressed through the Congregational Herald at Chicago, to the churches, requesting them to take up contributions of their own accord. The response to this appeal, however, was small.

We learn, from the report of the Committee, that they employed the agent, during the brief period of his engagement, a portion of the time in doing missionary work in destitute fields, and they express confidence that his services were of value in encouraging feeble churches, and in one case reviving an organization in an important place, which had become extinct. The Committee have recommended employing a general missionary to organize new churches along the lines of railway in Illinois. Other Societies and Committees of ecclesiastical bodies have missionaries of this description, who preoccupy ground that should sustain churches in sympathy with the Auxillary. The preservation of a field which seems to lie open before the Auxillary, says the Committee, demands that it should not confine itself to the support of settled pastors, but that, while it lays aside financial agents, if their operation prove too costly, it should sustain travelling missionaries to found new churches and keep alive those that may be feeble, discouraged, and ready to perish.

The Committee in conclusion say:

"But while lamenting the circumscribed field of our operations as a Society during the past year, we would with gratitude record the abundant mercy of God to our churches, in the outpouring of his Holy Spirit. Nearly all our mission churches have shared in the rich blessing, while those who have sustained the Association by their contributions, have also been greatly refreshed and enlarged. Our prayer is, that their increase of numbers may be an increase likewise of efficiency in doing the work of the Lord."

The annual meeting was held at Chicago, in the First Congregational Church, (Rev. W. W. Patton,) August 17, 1858. President Blanchard preached the sermon from Psalms 72: 4-8. Rev. C. F. Martin, missionary to the Copts, addressed the meeting.

The following officers were chosen: Rev. Edward Beecher, D.D., President; Rev. J. Blanchard, Rev. Horatio Foote, and Rev. M. N. Miles, Vice-Presidents; Rev. J. E. Roy, Recording Secretary; Rev. W. W. Patton, Corresponding Secretary; Galen Eastman, Esq., Treasurer; B. Merrill, Esq., Assistant Treasurer; Philo Carpenter, Rev. E. Goodman, J. Johnston, Rev. W. W. Patton, T. M. Avery, Rev. J. E. Roy, Rev. L. Benedict, W. F. Gates, Rev. W. E. Holyoke, Galen Eastman, Rev. F. Bascom, and Silvanus Town, Executive Committee.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

The following is a list of the officers of this Auxiliary: Rev. Howell Powell, of Cincinnati, Ohio, *President*; Mr. Robert R. Owens, of Newark, Ohio, *Treasurer*; Rev. Edward T. Evans, of Newark, *Secretary*. This Society was formed May 29th, 1857.

AMERICAN MISSIONARY-PAPER.

We have issued monthly, on an average, during the past year, 20,500 copies of the paper. It has been sent from the commencement of its publication gratuitously to all the regular contributors to the funds of the Association, who wish to receive it, and to such persons, for a time, as the contributors name, who are likely to become contributors. This is attended, of course, with considerable expense, but it is believed that no instrumentality used by the Committee has resulted in so much good, in making known the principles of the Society and the conduct of its affairs, and in gaining friends and funds.

It was a design of the founders of the Association that it should attempt to remove obstructions in missionary operations, as well as promote directly the missionary work. Accordingly the Committee have not thought it any departure from their legitimate labors to discuss with freedom the pro-slavery character of other Boards, and attempt by argument and persuasion to induce them to relinquish all complicity with caste, polygamy, and slavery. These discusions have produced a good effect upon the churches, and their voice has been heard in right quarters to some extent. When the Christian community are made to understand fully the disastrous influence exerted even by Boards that on the whole accomplish much good, they will insist, we doubt not, that every Tract Society, and every Missionary Society, shall not only be free from all complicity with slavery, but enter its solemn testimony against the deeds of darkness that are perpetrated in this land by slaveholders, not a few of whom belong to the visible Church, and against the system itself, that deserves the reprobation of every citizen, be he a professor of the religion of Christ or merely a friend of humanity and his country.

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MAGAZINE.

This publication, which contains the same matter as our monthly paper, has met with decided approbation. Its circulation is 4000 copies. It is published in handsome form, and its cheapness as well as convenience for reading, reference, and preservation, should secure it a still larger circulation. It will be sent, gratuitously, to the Missionaries of the Association; to life members, if they request it; to all clergymen whose congregations take up an annual collection for our treasury, or present the claims of the Association annually through the monthly concerts, or otherwise; to Superintendents of Sabbath-schools; to volunteer agents who attend to the interests of the Society in their localities; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and who contributes, in a year, not less than ten dollars. We hope that every friend of the cause will volunteer to procure subscribers both to the magazine and to the funds; that each will consider the Association his society, and its interests his interests; as in this way the important principles advocated will be widely understood, and the field of exertion greatly extended.

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GENERAL VIEW.

Although the actual receipts into our treasury, of the last fiscal year, have fallen short of the receipts for the previous year nearly sixteen per cent, we have reason to believe that it has resulted from the extreme scarcity of money rather than from any diminution of attachment to the cause, on the part of the friends of a free and unadulterated Gospel. Owing to the extraordinary revulsions in the business world, and the unprecedented panic among commercial and mercantile men, during the year, though money has been plentiful in banks, and in the coffers of millionaires, the circulation of it has been remarkably limited throughout the country, especially in the Western States.

During no year since the Association was organized, have we received more encouraging expressions of satisfaction respecting its principles, and the general management of its concerns, than during the year just closed. Assurances of aid from many quarters, when the times shall be more propitious, and of remembrances in the testamentary disposition of property, have been more frequent than ever before; and relying upon these assurances, we can congratulate the friends of the cause, in regard to receipts, that the good-will felt on behalf of the great interests connected with the prosperity of the Association, is increasing instead of diminishing.

The munificent bequest of Mr. Avery, whenever it shall be received, restricted as it is to a support of the cause in only one field of our labors, will stimulate the Executive Committee to increased efforts to extend the news of salvation to the benighted sons and daughters of Africa. And we trust that the friends of the cause will not, in any quarter, diminish their contributions to the general cause, or for other missions, in consequence of the large sum given, and to be appropriated at some future day, for the cause of the Redeemer in Africa; but that they will consider that the other missions, both Home and Foreign, need additional aid to sustain and extend them.

In a spiritual view the results of the past year are on the whole encouraging. The number of conversions has not been so many as could have been desired, but in many respects good has been achieved, the kingdom of Christ built up, and a foundation laid for increased spiritual prosperity. The Spirit of God has been poured out in some places copiously, and souls have been gathered into the Church, to gladden the hearts of missionaries, and cause joy in heaven.

Our missionaries in Kansas have contributed largely to the cause of freedom in that Territory. They were called upon, in the providence of God, to contend for righteousness, freedom, and religious privileges, and they have contended manfully. "Border-ruffianism," blessed be God, has received a check, and come to an end, as we trust, and He has caused the wrath of men to praise him. There is a prospect that civil and religious liberty will be enjoyed by the people, notwithstanding men in high places have cooperated with the infatuated enemies of freedom in Missouri to prevent the formation of a free State by the people of Kansas. If these hopes are realized, there will be an opening for a preached Gospel, other means of grace, and the establishment of industrial and educational foundations that will gladden the friends of freedom and Christianity throughout the land and the world; especially, if the great principle of the equality of man before the law is observed by the people of Kansas in their formation of civil government, and perfect freedom secured to the friends of the Redeemer to publish the news of salvation, and educate the young.

The missionaries and colporteurs, connected with the Association, wherever located, have done much the past year to promote the cause of temperance, to dissuade men from the use of tobacco, a kindred vice to intemperance, and to disseminate the principles of freedom, as a necessary part of a pure Gospel. Good seed has been sown by them, and it needs only the fructifying agency of prayer, and the sweet influences of the Spirit, to cause it to take root, spring up, and gladden the hearts of the people of God by an abundant harvest.

Among the discouragements in the cause of evangelism, and the cause of missions, is the attitude maintained by the American Tract Society, and the American Board of Commissioners for Foreign Missions, with respect to American slavery. The former refuse to publish tracts on the sinfulness of this atrocious system, and thus circulate a mutilated Gospel. The latter refuse to require their missionaries, to preach a Gospel of freedom, and fence the Lord's table against slaveholders; and thus the Board teach, by their missionaries, that the Gospel of the Lord Jesus Christ allows property in man, and permits a denial of reading the Scriptures to the enslaved. Angels and men may well weep over such a betrayal of the cause of Christianity. We are required to contend for the faith once delivered to the saints, and no where is evasion or cowardice tolerated in the Scriptures. The Tract Society has a noble opportunity to try the efficacy of an unmutilated Gospel, freely circulated among the slaveholding community in these States, aided by the power of the Holy Spirit, to cause the truth as it is in Jesus, to have free course and be glorified. And the American Board, and all Missionary Boards guilty of complicity with slavery, have an opportunity at the present moment, one long neglected, and one that may never recur, to require that a Gospel of freedom shall be preached in the Indian nations, and none other by their missionaries. God grant that the Board may help the general cause of missions, and advance, in other ways, the spiritual interests of men, by resolutely making the effort to have such a Gospel proclaimed, instead of yielding the field to the enemies of freedom and a free Gospel; relying upon the divine promise: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

CONCLUSION. .

Our confidence is not in an arm of flesh, but in a prayer-hearing and prayer-answering God. We believe that no human instrumentality. however ingeniously devised and skillfully employed, will be of any permanent avail for the conversion of the heathen, the upbuilding of the waste places of Zion, the demolition of error, the subversion of systems of oppression, or the prosperity of the Redeemer's kingdom, unless such instrumentality is connected with reliance on the divine promises, faith in the Lord Jesus Christ, and fervent prayer. While then as a Committee, we feel that our labors in this blessed cause should be begun, continued, and ended in God, we would invoke the prayers of every member of the Association, and every friend of missions, for the Executive Officers, and the missionaries, and all they attempt to influence in the right direction, whether in this or in foreign lands, that they may be faithful unto death. It is the language of the missionaries, and of the Executive officers, and they speak not only for themselves, but for the souls they labor to save: "Brethren, pray for us."

We ask also that prayer be offered continually for the prevalence of the great principles put forth by the Association, especially in our own country, that they may be understood and acted out by the Church, with the freedom and boldness becoming those who live in this age, when the Lord of missions is beckening on his true followers to a successful combat with the powers of darkness and the enemies of all righteousness. Let our prayer be, "Thy kingdom come, thy will be done," in the conversion of men from sin to holiness, in the consecration of themselves and their property to the cause of the Redeemer, in the overthrow of every system of wrong, and the establishment and perpetuity of every system that honors God and promotes the true welfare of man.

SELECTIONS FROM REPORTS OF HOME MISSIONARIES.

Mob Violence in Kentucky.

Letter from Rev. O. B. Waters, Berea:

"I have to communicate another trying piece of intelligence. Last Saturday, the sixteenth January, 1858, brother Fee was again mobbed at Lewis Chapel, a place about twenty-three miles from here, in this county, near the Kentucky river. He had been there once before by the invitation of a number of respectable citizens, and was there with Bro. Jones, the colporteur, to fill his second appointment. He learned the morning after his arrival that there were threats of a mob, but requested his friends not to go armed, as some proposed, telling them he would meet the consequences.

"While he was preaching, thirty or forty armed men rode up, and sent one of their number into the house to demand that he should desist. He replied, as he has usually done in such cases, that he was peaceably exercising his constitutional right, and requested the person to be seated until he had finished preaching. The messenger returned to his company, who then rushed in and seized Bro. Fee and Bro. Jones; they tried to extort from Bro. Fee a promise that he would never return, threatening to duck him in the river till there was no breath left in him. Failing in getting a pledge. they mounted their horses, one of them taking Bro. Jones up behind him, and rode about two miles to the river, and descended into a dark, lonely ravine upon the bank. At the foot they halted and made another effort to induce Bro. Fee to promise to leave that part of the country and not return. He at length got their attention and commenced talking to them, telling them he could not make a pledge that might conflict with future duty. Said he: 'It is not impossible that some of you may yet want me to come and pray with you, and I should hate to be under a pleage not to do it.' He also told them if he did this from fear of their violence, they themselves would not respect him, and reminded them of that greater meeting, when they all must be assembled to give an account of 'the deeds done in the body.' At length one of them said: 'They did not come there to hear a sermon; they must attend to their business." They then proceeded a little way forther to a thicket on the bank of the river. They here ordered Bro. Jones to strip; he pulled off his coat and vest, and stopped. They jeered him, and told him to 'strip his linen.' They removed all his clothing except his shirt. Then bending him over, they turned that up, and one of the leaders of the gang proceeded to whip him upon the naked back with a sycamore switch or switches—these grow large and heavy. Every blow left its mark. His wounds, as seen afterwards by others, are of no slight character. Bro. Fee expostulated with them, but in vaim. When they had satisfied their cruelty upon Bro. Jones, the man who plied the whip, approaching Bro. Fee, told him if he would not promise never to return, he should be treated five times worse. Well, he told them he would meet his suffering then. They compelled him to remove a part of his clothing. He knelt to receive the blows, and then, for some unaccountable reason, they desisted without striking a blow. They then ordered them to start immediately for their houses, and, remounting, they escorted them about five miles to a place called Butler's Factory, and there left them. They came about eight miles, and put up for the night at the house of a friend, where Bro. Fee preached to the family. He says he never felt more in the spirit of preaching, and never spent a happier night than the one which followed. Bro. Jones suffered greatly under his cruel whipping."

From Rev. John G. Fce:

"Through the recent letter of Bro. Waters, you have learned that I have been in the hands of another mob, the first one in this county into whose hands I have fallen. In some portions of the county there are yet threats of further violence.

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some portions of the county there are yet threats of further violence.

"In these persecutions the slave power is pursuing the most suicidal policy. It is now training many young men to disregard even righteous law—to plunder the rights and liberties of others. These depredators will turn upon their teachers so soon as in.

terest and equal convenience shall offer. And painful as are the effects of these first lessons to us, they are, probably, far less sanguinary than the movers of these persecutions will probably experience from some of these same depredators, and from others taight by them.

"I tremble in view of the ultimate fate of slaveholders. If they shall yet banish from their midst a Gospel of impartial love—the only Gospel that can save from ruinous vices —the only Gospel that can give the hope of a peaceful termination of existing evils, and prevent the sundering of the ties that bind our nation together, slavery must go out in blood

"It is painful to suffer from those, whom in common with others, we seek to bless. Yet the blessed Saviour did this, even to the laying down of life. Were it not for his example, and the present grace of God, I could not stand my many trials, which are by no means small. This is the third armed mob into whose hands I have fallen since I came to the interior; and came near falling into the hands of a fourth still more furious. These things for a time awaken fears, agitate the community, drive off hearers, and discourage friends, but they usually react for ultimate good; though it requires much patience, faith, and persevering labor to keep all stable until the storms pass. God will yet make the wrath of man to praise him.

"Since the mob our meetings in this part of the country go on as before. The friends generally stand firm; they seem to expect such bitter fruit from the tree of slavery.

"On Silver Creek, three miles distant, we have had some very interesting meetings, with good audiences and deep feeling—two came forward for prayers. Last Sabbath the audience was encouraging in numbers and the attention very good. At no time in my history have I felt that we had so much power over the consciences of men. The issue before the people is, shall God or man be obeyed? The people know that the mission aries hold up God's authority even at the peril of personal abuse and life itself. Let the name of the Lord be magnified. My prayer is that He will give success for that purpose. Fear, love of popularity, and false reports may keep many from acting right for the present.

"Brother Waters is succeeding well in the school—some five young men are training for future usefulness in freedom's cause. Some three slaveholders send their children to the school. Great good can be done by sustaining good schools. Seed is being sown that will not be easily dug up. The labor at present is hard. Pray for us."

Letter from Rev. George Candee, Pulaski county, Kv., Jan. 23, 1858:

"I have deferred writing so long as I have because I have been unsettled, and now I am more unsettled than over. I had commenced teaching school in Mrs. AfcQueen's neighborhood, but the enemies of Christ burned the school-house last night. They had tried to frighten us away before I commenced teaching, by firing guns around the house where we board. Being defeated in their attempt, they have made no other open opposition until now. I commenced teaching the 4th of January, and though there was much reluctance about sending at first, several finally commenced sending who were not expected to do so when the school commenced. The school continued to increase in interest, and all seemed to be well pleased. No one in the neighborhood speaks approvingly of the burning of the house. But still the friends have so little faith in the courts that they will probably make no attempt to punish the incendiary, though it would be a very easy matter to convict him before an unprejudiced jury. Some desire to have another house fitted up and have the school go on. It is not at all probable that this will be done. As my principal object in commencing to teach here was that I might the better prepare the way for preaching, and as I am so effectually defeated in this attempt, we expect to return to Madison county."

A more full account of this occurrence was published in the New-York Tribune of February 11, over the signature of brother Candee. He thinks the incendiary is known, but that he will be protected by influential slave-holders, some of whom have already pledged money to defend him, if prosecuted; and declare that they will raise a subscription of a thousand dollars, if needed, for this purpose. Mr. Candee thinks these men are unconsciously preparing a scourge for themselves. The following is the conclusion of his article in the Tribune:

"Now, if slaveholders will protect and encourage such characters in their outrages upon their neighbors of more just and liberal sentiments, and thus drive off their best citizens, by such means they may possibly obliterate the last spark of moral sense and feeling of justice and equity from the hearts of their non-slaveholding neighbors, and teach them that 'might is right.'

"And when they have succeeded in destroying the last regard for human rights, and shall have fully inculcated their doctrine of oppression, may they not expect that their white slaves, more degraded than the blacks themselves, will arise and use their superior 'might' against the oppressor? They have been educated to 'rob the just,' and can they not then 'spoil the oppressor' with a clear conscience? He who will rob one man will rob another."

Brighter Prospects.

From Rev. John G. Fee, August 18, 1858:

"My annual report closes with prospects of a much more cheering character than they were twelve months since. At that time the mob violence was raging to the dismay of many friends. Then previous cheering prospects seemed to mere human eyes doomed to blight and failure. Then was the hour, however, to stand firm, trusting in that God who makes the wrath of man to praise him. Moses 'endured as seeing him who is invisible.'

"In less than twelve months three of the men who were active in the mob that forced me from the house of worship at Cummins, were, in one affray, brought on by their own wickedness, killed within 'a few seconds. Yes, within a few feet of each other, those who near twelve months before were brandishing their pistols and bowie-knives over a defenseless man, were weltering in their own blood. Thus did they illustrate that Scripture: 'They that take the sword, shall perish with the sword.' The son of the first intruder on that occasion was subsequently shot by one of the mob; four more had to flee from the county because of lawlessness. Riots of a less violent character have also followed in that neighborhood—eighteen miles from my bome. Similar riots have followed other fnobs. This has been a painful experience, but I think a beneficial one to the country; very many now are saying: 'Down with mobs.' The converse of this follows, as many are heard to say: 'Free speech is right.'

"Our congregations are increasing in size and interest. There were three additions to the church here, and four to the church at Silver Creek, during the last two weeks. During the last month I organized a small church at Silver Creek—nine members then, now fourteen. The educational interests of the country are constantly increasing. The school, which has recently closed, under care of Bro. Rogers, formerly taught by Bros. Lincoln and Waters, elicited much interest. We hope by this to train young men and young ladies for teaching, and that these will exert a good influence wherever they may go for freedom and true religion. For this we need money, and friends to cooperate. The land might soon be redeemed, or at least put under a saving influence, if the money and the Christians of the free States were consecrated to the work of saving souls and redeeming the oppressed. Pray for us that we may endure to the end."

Letter from Rev. Otis B. Waters, Madison county, Ky.:

"In the course of my trip I visited Cummins' Neighborhood, in Rockcastle county, and on my return stopped a day or two and preached. After a night's rest, I set out to visit such families as would, receive me, and circulate notice of my intended meeting on New Year's night, at the house of a kind and brave-hearted widow woman, who had opened her doors and invited me to preach, although threats had been made to burn any house where we were permitted to hold meetings.

any house where we were permitted to hold meetings.

"In the course of my day's ramble, I visited a woman who lives with her son-in-law, a man who was one of the prominent actors in the last summer's mob in this place, yet she and her daughter, the man's wife, were strong friends to Bro. Fee. When he was mobbed, the old lady persisted, although in feeble health, in walking with him more than a mile, unmindful of the abuse and reckless excitement of the company. Her son-in-law coarsely assailed her with the taunt: 'Well, mother, I didn't think you would go the whole hog.' By her and her daughter (the son-in-law was absent) I was received with the greatest kindness. To converse with this woman was truly a feast to me, and more encouraged me than any thing I had met with for a long time. In a land where you may travel for days, and pass through neighborhood after neighborhood, and scarcely find a person who, when you talk of Jesus as an inward power and life, and

of the giorious truths of an experimental Gospel, will not meet you with a vacant stare, it was like 'cold water to a thirsty soul' to meet with such an one. Although tried in a peculiar manner, surrounded by floods of iniquity, finding almost no sympathy, and shut out from hearing a Gospel which had any power or life in it, she was yet a woman of remarkably ripe Christian experience. On the one hand 'sighing and crying' over the desolations of the land, and on the other triumphing in the Lord, and 'filled with all icy and peace in helicying'

joy and peace in believing.'

"She told me with eager interest of the meeting that was held in the house a few weeks before it was burnt—what a blessing it had been to her soul as well as the souls of others—how she had come to know more of the Gospel than she ever thought of before. Some of her expressions were exceedingly interesting to me. She said she had never until within a few months learned the value of prayer, although she had prayed all her life. 'Oh! how good it is,' said she, 'to be in liberty, (that is, the liberty of the Gospel;) not to hold one's life dear; to have no fear of death or of any thing men can do.' She 'used to be in bondage—to do her Christian duties because she felt she must; but now she felt such freedom—she did them because she loved them.' 'Often,' she said 'when I go to neva I can have nor graining of thanks.'

said, 'when I go to pray, I can not pray for giving of thanks.'

"Ah! how few of the professed followers of Christ, even when surrounded by the most favorable circumstances, can say that. The loving, self-forgetful spirit of the Gospel shone most beautifully out from her in this also, that her thoughts and anxieties for spiritual good were not for herself mainly, but for others—her relatives, friends, and neighbors. She begged me repeatedly, both to pray myself and to ask all my praying friends to pray, that the Lord would appear and open the way for the preaching of his Gospel there in its purity and fullness. I had known this woman before, but not when she possessed such a rich experience of the power of the Gospel. I found all her friends and acquaintances bearing testimony to the purity and devotedness of her life. She had long been known as an earnest and thorough abolitionist. And I may say intere, that I never knew a person in the South, in whose piety any one who knows what piety is, could have the least confidence, who was not one. Oh! thought I, as I left her, if Christian anti-slavery people in Kentucky were only all such Christians as that, what a mighty influence would they exert."

Letter from Rev. J. A. R. Rogers, Madison county, Ky.:

"At the young people's prayer-meeting, established mainly for the members of the Berea school under my charge, there has been much to encourage. The influence of Christianity has greatly softened the characters of many of the young people, and I can but hope that a host of them will yet be strong for Him who was strong to endure for them. The increased interest in education is very marked. Though many things exist which would dishearten those without confidence in God and the ultimate victory of truth, I feel thankful that we have so much to cheer us on to renewed diligence and faithfulness."

- Brief Review of the Year.

Letter from J. S. Davis, Lewis county, Ky .:

"Last Saturday, August 7, a church of six members was organized in a private house, near the dividing line between Bracken and Pendleton counties. The providence of God is so marked in opening this field, that I will call your attention to it. Three years ago last winter, a young married woman at Glenville signified her wish to unite with that church. Her husband was serious, but did not then make a profession of religion. Before the lady could be received into fellowship, the family moved into a wild and destitute region, forty miles down the Ohio. Bro. Oliver P. Grigson, during a colporting tour, found them out, and brought an encouraging report from them. In February, I went into the neighborhood to hold a protracted meeting, during which one lady united with us, making now three members, the husband having made a profession of religion at a previous meeting.

"In my last annual report, I mentioned two young men as having the ministry in view. One of these assisted in a protracted meeting last winter, with great profit of the thurch and benefit to the ungodly. I earnestly pray and hope that he will enter the sacred office in a short time. The other assisted in a meeting at another place, and is exceedingly desirous of doing what he can in this direction. He has been chosen leader of the prayer and conference meeting in the Antioch church.

"There is to too fearful an extent a degree of spiritual languor in our churches. World-

liness and indifference to the interests of Zion are sadly prevalent. Yet there is material for us to work on. The impenitent still attend our meetings, and listen with a large measure of respect to what is said. May we not have the prayers of God's people, that a precious revival may be vouchsafed unto us?"

The Grace of God shown in the Life of a Blave.

Letter from Mrs. M. H. Fee, Beres, Madison county :

"The person concerning whom I now write, is the only colored member worshipping with us at this place. She is about fifty years of age. I believe all who know her regard her as an example of deep and genuine piety. The theme of her conversation is the grace of God—its power to sustain the soul in all conditions of life. In her very expressive language she says: 'It is great riches provided for the poorest and low-est.' Her face shows the marks of former anguish; over this is thrown a calm serenity, accompanied with a cheerful voice, showing the victory of grace.

"I inquired, a few days since, concerning her children. She replied: 'Before I tell you of my dear scattered children, I must tell you of the grace of God.' She exclaimed: 'Oh! the power of prayer; I want to tell it to you-yes, I want to tell it to the world.' Then laying one hand on her sunken breast, she pointed with the other to my youngest, little T., and said: 'What but the religion of Christ could have kept me when I wrapped my babe's clothes up for it to be taken away-it was sold from my

"She spoke affectingly of her husband, who had been sold, and sent to the Southern market. She has had nine children; two of these have been sent South, the others are scattered to different masters. She is now living with one of the children of her former mistress, where she receives much kindness. She says there were times in her deep trouble, when she gave up, and ceased praying. Then,' said she, 'how my poor soul withered away, and seemed to die within me.

"She says all she can now do for her children is to pray for them; and she is cheered with the hope that two are now converted. Speaking of her hope of future happiness, she said: 'I would be willing to live over again my life of sorrow were it necessary to secure at last that rest and peace which await the faithful in Christ."

"Dear friends, we who labor here sometimes grow sad as we see the apparently slow progress of a pure Gospel; but when we meet such instances of triumphant grace among the unlearned and down-trodden, I ask myself, can not we endure to suffer with the lowly, if at last we can enjoy the fuller manifestations of God in his blessed kingdom?"

High School wanted in Kentucky.

From Rev. John G. Fee, Berea, Madison county, July 9, 1858;

"We have, as you and your readers know, been for years urging the importance of schools in Kentucky, in which to educate the youth, especially the poor, who are inured to hardness, and will probably have to endure it, in times of persecution and

"We have been aiding in district schools for several years. We think the interests of truth and humanity now require a school of a higher grade—one that shall prepare young men and young ladies to go out as teachers; and as soon as possible, one that shall confer degrees.

"The school we expect to place under religious influence, such as is proclaimed in the 'Declaration' of our churches-Christian, Evangelical, but not sectarian in name or practice - receiving into fellowship those who have a Christian experience with a righteous practice, tolerating the utmost liberty of speech and practice as to modes of baptism and other points generally conceded not essential to the existence of holiness or Christian character. But immoralities, such as slaveholding, drunkenness, etc., and which are inconsistent with holiness, these, in our church relations, we shall exclude.

"In the school we want to encourage manual labor, and give every possible facility to those of small means. To carry on this school, we at once need means with which to build a few temporary boarding-houses; also to aid such young men as give promise of usefulness and have not means sufficient to secure even that preparation which will

enable them to begin as teachers, and help themselves.

"The work of educating the youth of the land, and that too under righteous principles, by known and committed abolitionists, can be done. The brother and his wife, who are now conducting the school, have followed up the previous labors of Bros. Lincoln and Waters with a very prosperous and efficient school. The school has before it a very

flattering prospect in all the region around.

"Now what will the friends of righteousness and freedom say? They have long prayed for us, and rejoiced in our preaching here a 'whole Gospel,' as they term it, and have encouraged us to hold on and plead for the down-trodden. Now will they help us to preach and teach-will they remember those in bonds as bound with them? There can be no doubt but that a wide and an effectual door is now open here. Peace reigns in all our borders. There is an increased interest at several of our preaching places; some additions; one small church organized, about three miles from this place.

"The school just closed has left a most favorable impression upon the community. "Some five or six hundred persons were present at the closing exhibition. The scholars acquitted themselves well. Next came a bountiful dinner for all in the grove close by. Then the people reassembled under the spacious arbor and listened very attentively to some six addresses, most of them short. The interest manifested, and which continues, was such that, could we have a few hundred dollars for boardinghouses, we might expect at another session one hundred pupils. Shall we have aid in this good work?

"If the lovers of freedom and righteousness intend to redeem this land from oppression and ruin, is there a more effective way than by educating the youth in schools where

the moral and religious influence is distinctively anti-slavery?"

NORTH CAROLINA.

From Rev. D. Worth, Randolph county, November 9, 1857:

"DEAR BROTHER: I have reached my post, and preached my first sermon yesterday. I had a large and attentive congregation, and trust good was done. In addition to these ordinary classifications of assemblies, saints and sinners, we had in our assembly yesterday a few 'chattels,' who acted with as much reverence and decorum, as though they really supposed themselves human beings. A more unlooked-for auditor was a slave-trader, whom I soon recognized as an old acquaintance of some forty years' standing. I received an invitation to visit him at his elegant mansion, and partake of his hospitalities. I am gratified with the hope entertained by friends here, that a more effectual door is now opening to a free Gospel in the old North State than heretofore.

"I am in constant and daily intercourse with slaveholders: sometimes I tarry a night with one, and then I always call in the slaves and pray with them and their masters together; and it is worthy of remark, that in many conversations on the slavery subject, several of which have been with slaveholders, not a man has seemed to take any offense; and yet I have maintained the principles of an ultra school, for I am an abolitionist of the Gerrit Smith type. These facts, unless I greatly mistake them, are most hopeful and encouraging. I am told by those who know, that more hearers are in my congregations than any other minister in the circle of my travel! I mention these facts, not as flattering testimonials to me personally-no, not by any means-but to the cause I advocate. I pray God that we may have wisdom to maintain our present advantageous position, that we may not even by an indiscretion injure our moral influence and power on the hearts and consciences of the community. A few pro-slavery preachers constitute almost our whole opposition.

"In most of our churches there is manifestly increasing religious interest. In two or three cases it has been developed in the shape of a revival. At one point, a few days ago, was seen a most interesting sight. On invitation to inquirers to meet us at the altar of prayer, two fathers, with each a daughter, came forward, besides some others. The four found pardoning mercy, and rejoiced in God's great salvation within some fifteen minutes of each other. Nine were added to the church, and more will follow soon. Some accessions have taken place at other points.

"With deep sorrow I have to say that my companion is fast sinking under pulmonary disease. She is now confined to her bed. I have continued to travel till now, but feel that I shall be compelled to contract somewhat my circle of travel, until there shall be a change in these circumstances. Her health has been feeble for years, but it has been

her ambition that I should not preach a sermon the less on that account.

"I will say in conclusion that a glorious open field for a reformatory Gospel is now open in 'Old North Carolina.' And the Macedonian cry, 'Come over and help us,' still reaches us from new neighborhoods. I have also found, I think, two or three ministers of the right stamp.

New Salem, August 5, 1858.

"Believing that many readers of the Missionary are interested in hearing what betides us here, I again drop you a line. The violence which was thought inevitable on the resumption of active operations here has not occurred, and I think will not. Yesterday I held a conversation of some hours with a distinguished Carolinian, a member of the last Congress. A few years past he was known as the most violent opposer of a free Gospel of any amongst us. His mind has evidently undergone a change. He spoke very kindly, and we discussed the subject of slavery at considerable length. He remarked he had often passed the spot of my birth, and inquired how long I expected to remain in the South. I replied, that might possibly somewhat depend on the course of action pursued toward me by men of the class of opinion which he was supposed to hold. He evidently understood me as alluding to the fact of his having formerly led a mob against my predecessors in this field of labor. He smiled good humoredly, and remarked: 'There is little danger.' I told him if I was to suffer for my anti-slavery sentiments I must insist on digging up the bones of our distinguished Southerners, the champions of liberty in other days, who, by their great utterances in behalf of freedom, had made me what I was; of Washington and Jefferson, of Henry and Pinckney, and Monroe and Wirt, and Randolph and Broadnax, and hanging them on the public gallows to explate for the crime of corrupting my young mind in years gone by with this whining puling philanthropy. He remarked that when those great men wrote and spoke against slavery a slave was worth but little more than a good horse is now, not half their present value; there was therefore not that interest involved in the question of emancipation as now. I replied, that few would be willing to think so meanly of those great names as to suppose them capable of regulating their judgment of sin by the amount of money which could be made or lost by it. 'Perhaps so,' was the reply.

TWELFTH ANNUAL REPORT.

"I have used great freedom of speech from the pulpit on this sin; I have spoken of the absurdity of attempting to chattelize a human soul ranked and registered by God a little lower than the angels, and crowned with glory and immortality; of the wickedness of selling a man at auction to make the costs of a legal prosecution against him for the crime of shooting a wolf after one of his sheep because the law does not allow him to carry a gun; of spreading ignorance by statute and heathenism by legal penalties, punishing a man with thirty-nine lashes, and imprisonment for teaching a brother man the name of Washington, the saviour of his country, or that infinitely greater name of Jesus Christ, the Saviour of the world; of robbing mothers of their inlants, and selling Jesus Christ on the auction-block in the person of his humble followers; of imprisonment, pillory, whipping, and death for circulating a book in favor of human liberty deemed incendiary by slaveholders; as well as all the untold abominations growing out of this Heaven-daring and revolting crime. Thus have I endeavored faithfully to preach Christ. The results, though not so good as I could desire, are still cheering. We have received thirty-five on trial, and of these twenty-three profess a change of heart. We have formed one new church in a neighborhood which promises good results. I have concluded to remain another year in the South, the desire seeming to be universal that I should do so. Oh! may the good Shepherd continue to guide and lead his flock.

New Salem, September, 1858:

"A glorious revival of religion has been in progress for some days at the Revnolds" school-house. The result is thirty-six conversions of the most clear and powerful character. On Saturday last, forty-one were dedicated to God in holy baptism. Additions to the church, forty-two. Meral condition of the people generally not so good as in most regions where I have labored hitherto. Much addicted to the use of strong drink and the use of the filthy narcotic tobacco. Men and women seem to vie in the use of the last. They do not seem to think the command, 'Keep thyself pure,' could by any possibility apply to the use of the weed. The anti-slavery cause is evidently progressing, and some of us are striving to aid the cause with books, though at the evident risk of prosecution and conviction for circulating incendiary publications, the legal punishment for which is, first offense, 'whipping and pillory,' second offense, death! Is not this a land of glorious liberty?"

MISSOURI.

Rev. W. Kendrick states that about the middle of January last he left Memphis, Scotland county, where he had labored for some two weeks with much success. He afterwards visited many counties, and preached during the winter and spring in many places, and with happy results. After some statements of his labors in particular towns and districts, he gives an outline of facts and views under different headings : 1st :

"Denominations-The Methodists, Baptists, and Campbellites are about equal in numbers, and where I visited they make up about four fifths of the professed religious community. The Cumberland Presbyterians are next in numbers, and here and there are O. S. Pres, churches, but few in numbers. Several United Brethren and Northern Methodist Churches are scattered here and there over the country, and one Rossite church

"Piety-It is generally at a low ebb, though there was a good degree of interest to hear and receive the truth wherever I went. No doubt the novelty of hearing a stranger, and he a Congregational preacher, drew out many, but it made my soul rejoice as the Holy Ghost, in answer to prayer, led many to cry out: 'Men and brethren, what must we do to be saved?' The people gathered all around from five to eight miles on clear Sundays, or in the evenings, but few thought they could spare time on week-days to attend meetings, being so much interested in worldly things. One of the great difficulties in leading men to a saving knowledge of the truth there is, that with multitudes the great idea of getting religion, as they call it, is to become happy. Hence it is that they seek to gratify every desire that does not come in direct conflict with the plainest and most positive commands of the Word of God, and thus they fail to distinguish the difference between the happiness that results from a vital union with God in Christ Jesus, and an excited state of the sensibilities which lasts only while those influences which produced it remain. God's infinite holiness, man's sinful depravity and high-handed rebellion against a holy God, man's obligation to choose God's glory and the highest good of every creature as the great object and end of life, appears to have little weight in the minds of either preachers or people. That God is no respecter of persons, that we are to be like him or forever remain under the curse of the law-that there must be a radical change of heart effected through the truth by the agency of the Holy Ghost, and that when men exercise repentance toward God and faith in the Lord Jesus Christ, He, for Christ's sake, blots out their sins, renews within them a right spirit, and causes them to keep his judgments and do them, are ideas that seem to have no place in their minds. Hence we see one great reason why slavery is spreading her curse and holding her victims with so firm a grasp. When I dwelt upon those truths men's consciences would wake up on the subject of slavery, and pro-slavery men would say: 'Surely slavery is a great evil-but what can we do with our slaves, they are too ignorant and too lazy to provide for themselves, and would steal, and what could we do with so many running to and fro in the land?' My reply was, that all, as far as I knew, who looked upon slavery as a sin supposed that there would be no more of this if they were at liberty than while slaves, and that it would be no more trouble to govern them than the whites. But the question is What will God have you do in this case as well as in every other? Do right and leave the consequence with Him. Other things stirred them up on the subject of slavery, and caused them to watch me with much suspicion (but without molestation.) Yet when the truths referred to were developed, their hearts would melt, and their eyes fill with tears-and they were ready to hear what I had to say. But I must not prolong this part of the subject. My labors were mostly in the county-seats. I could there reach the greatest numbers in the shortest time, and ascertain more readily how the general pulse beats on religion, temperance, slavery, freedom, Sunday-schools, and education; and there I could always find some convenient place to preach, though it is true there is here and there a meeting-house in the country, and as a general thing they came out much better in the country to hear preaching.

"Sabbath-Schools are very few even in towns of from six hundred to three thousand inhabitants; but few schools in the winter, and these poorly attended, and in the country thinly settled, so little interest in Sabbath-schools is felt that I found no place where they ever pretended to appoint a Sunday-school during winter; but in the summer almost every place where one can be sustained they have one. I saw but very few religious books, indeed very few books of any kind.

"Schools through the country generally were very few, and of a very inferior grade. The school-houses are low and small, fourteen by sixteen, or eighteen by twenty, just high enough to enable a man to stand erect in them, with one log left out to let in the light through a few panes of glass; but the children that fill these small houses are as bright, as pleasant, and as ready to learn as any children I ever saw. One great difficulty with them is that they seldom have school more than three months in the year. In the county-seats and large towns they are erecting convenient school-houses and

have good schools almost all the year. I believe Missouri has donated every sixteenth section and all her wet land to common-school purposes.

"Temperance.-I learned that there was a great amount of whisky drunk in every town where I labored, but Memphis, and there they passed a prohibitory law, not permitting any to be sold except for medical purposes. I did not, however, neet an intoxicated person while in the State. A temperance lecturer, by the name of Billy Ross, is accomplishing a great work in Missouri. Though many seek to kill him, yet wherever he goes all classes gather in and around, and scores turn into the temperance ranks. It appears that the Lord has raised him up and preserves his life especially for the

people.

"Slavery, in Missouri, I suppose, is in its mildest form. I was credibly informed by "Slavery, in Missouri, I suppose, is in its mildest form. I was credibly informed by souri will be afree State in less than five years. Since the land offices there have been opened, thousands from the free States have come in and are changing the whole aspect of things. I read in the Missouri Delta, a few days before I left, that in consequence of the proposed arrangement to remove the slaves from the State, there are now 50,000 people moving in from the free States, and that a much larger number are expected within the year. I was very forcibly impressed with the idea that Providence seems to be opening the way for Missouri to become a free State by distributing free State men all over the country, opening places for them to make themselves homes, and arousing the conscience of the State to the sin of slavery. It was strange to me at first that I did not find the free State men grouped more together, but I soon learned that a wise Providence had ordered it otherwise."

KANSAS.

Letters from Missionaries.

"There has been a continual emigration to this Territory for the last two or three months, principally from the Western States. Those I have seen coming in this summer and fall, appear, generally, to be of good moral character, and some of them religious. I should think that about one tenth of the emigrants are old country people."

"I think the population of Osawattomie is about two hundred. In the township there are from seven hundred to eight hundred. The two other townships in which I have appointments, vary from four hundred to six hundred inhabitants. As to moral character, we have all classes and conditions. As to intelligence, they are above the mediocrity of new settlers. On the subject of temperance, I think there has been a decided gain. Profane swearing greatly abounds. Sabbath desecration of all kinds seems to be on the increase.

"Emigrants this season are not very numerous, but in character vary little from those already here. Only a few are foreigners. No special efforts for anti-slavery, as such, but every discussion, ecclesiastical and political, involves its principles, and truth is constantly gaining on the public mind. Education has been, and is still much neglected. This is a sore evil. There is no monthly concert observed here. An increased interest is manifested in reading the American Missionary. We have a few Roman Catholics, a few Unitarians, many Universalists, Jews, Campbellites, and multitudes of infidels and skeptics of the various shades and colors."

"My entire field, in Richardson county, now embraces a population of about three hundred and fifty souls, and limited as it is, I feel that I have as much as I can do. The population is in some sense heterogeneous, coming from different States and countries, and society is in a formation state, and more labor seems indispensable for a minister than in the same population in one of the older States. Though almost every portion of the Union is represented in our population, with some European countries, yet by far the largest number of the settlers are from New England and the North West. The ratio of the foreign population is small. Both north and south of us there are important settlements composed almost entirely of Germans. These, though possessed of their characteristic industry, economy, and thrift, are, I am told, in a deplorable state, morally. Without any religious influence whatever, at least so far as the nominally Protestant portion is concerned-live like heathen-profanity and intemperance abound, and the Sabbath is almost entirely disregarded.

"Now, had a missionary of their own nation settled among them at an early day, or even had they been within the reach and influence of a missionary who did not understand their language, I can not doubt the state of things would be very different. As soon as I can get some German tracts and books, I design to visit among them and en-

deavor to do them some good. "It seems to me of great importance that religious and moral influences be brought to

bear upon our new settlements in their very origin. Not allowing the settlers first to grow indifferent to religion, and the highest interests of society, and then after years of semi-heathenism, endeavor to bring them under Christian and elevating influences.

"Owing no doubt mainly to the material of which our population is composed, I think this community will not compare unfavorably so far as morals and intelligence are concerned, with many of the more favored portions of the older States.

"No intoxicating liquors are sold or habitually used in the community. In the freest intercourse with the people I have not seen an intoxicated man, nor have I heard an oath or any profane language except in one or two instances, within the past year. The Sabbath is at least outwardly respected, and we have but few families or individuals who are not accustomed to attend worship."

"There are very few people of color in this territory. In this town there is one very interesting family, who have redeemed themselves from bondage; some of their children are unusually bright. I will give a little incident in this connection. Judge-Lecompte lately held court in this place. Gen. S. C. Pomroy, who is their Sabbath-school teacher, was talking with the Judge, when one of these boys passed by. Gen. Pomrov called the lad to him, and remarked to Lecompte that he would give five hundred dollars for that boy. Lecompte with surprise said: 'Why, General, what would you do with him?' Pomroy replied: 'He is the brightest boy I ever knew, and I would send him to college.' Lecompte seemed to think that was a most absurd use to which to put a

"Since I wrote last, I have attended the meeting of the Congregational Association of Ministers of Eastern Kansas. It was held at Topeka. There were eight ministers present. Several members residing within our bounds did not meet with us on this occasion. The discussions were conducted in a spirited but fraternal manner. The recent action of the American Tract Society was earnestly condemned. Our people in Kansas have no sympathy with its connivance with oppression."

"I am compelled to say, as I have in other annual reports, that the people generally in this Territory, are careless with regard to the obligations of the Christian Sabbath. Many who profess to be Christians are loose on this subject. It is nothing uncommon even in Osawattomie, on the Lord's day, when worshipping God, to be annoyed by the report of guns in different directions. The majority of our settlers came to Kansas with the fixed determination to speculate and get rich; consequently their wordliness and lack of care for sacred things."

"There is considerable intemperance in the Territory. Nearly every little town has a grog-shop, around which hang many dissipated characters. There have been some efforts made to put down their miserable traffic, but there has been but little effected. Those who were once the friends of temperance show but little interest on the subject. They are so absorbed in money matters, that they fail to give that attention to reform that they should. An awakening in the temperance cause the past winter, and it was needed. The result was over two hundred signed the pledge, several of whom had fallen into bad habits,"

IOWA.

From a missionary at large:

"In reference to what I have done as a missionary, it should also be said that most of it has been done in a field so new that not very much of immediate probable result can be expected. The home is much like the foreign missionary field in this respect, that much must be done that is strictly preparatory. The missionary must gather a congregation, he must secure their confidence and respect, must bring them under the power of social sympathy, and unite what Christians there are to pray for the outpouring of the Spirit. Now this must take time, and it is the time that most severely tries the faith and

patience of the missionary.

"The spring and summer have been attended with almost constant and violent rains, so as to make it impossible in a new country, to pursue any systematic labor that involved a necessity of travelling. But has nothing been done that is tangible and real? To this I reply, 1st, I have attended two ecclessiastical councils and two associational meet-

ings, at which was transacted business of vital interest to the welfare of the churches. 2d. Have assisted at the formation of two churches. 3d, Have made explorations, consulted and taken steps preparatory to the formation of several others, some of which, I doubt not, will be organized at no distant day. 4th, I continue to be consulted as agent of the Association, and have been unwilling to lose an opportunity of usefulness in that direction, and have had considerable travel and correspondence on this account. 5th. I have made three journeys of over a hundred miles, to meet with our college trustees. These meetings have been very laborious, and of imperative necessity to the continued existence of the institution. 6th, I have maintained an extensive correspondence with ministers in this and other States, in reference to a supply of the destitutions in the midst of which I have labored; and this labor I know has not been without valuable results. 7th, I have assisted in three protracted meetings, and though I am not sure that conversions occurred in connection with these labors, I am sure that deep and salutary impresions were made. 8th, I have preached to destitute churches, and to clusters of Christians not yet organized, who are hungry for the bread of life, and it has been my pleasure to advise with and encourage them, with reference to receiving a minister or to maintaining spiritual life while they remain destitute. I have also assisted them in other ways, as in settling difficulties in the church, or building a meeting-house, or organizing a Sabbath-school. I might make other similar statements, but forbear.

"Since I came to the interior of the State, I have been impressed as never before with the prodigious extent and rapidity with which improvements have been going on the last few years. The settlement of this great North West has no parallel in the world's history. How civil, educational, and religious institutions are to keep pace with this tide of immigration, is, as far as this continent is concerned, the problem of the age. Its solution is in the hands of Almighty God. It is the strong consolation of those he has employed as his agents, that hitherto he has conducted the process in such a way, as to inspire them with encouragement to labor, and with the hope of victory.

Letter from G. W. Stinson:

"In February the Spirit descended upon various places around us, so that when sin did abound, soon grace was made much more to abound. In some of these places I had preached regularly during months past, and now rejoiced to see the aged and the young, the skeptic and infidel, all humbled under the mighty hand of God. We commenced a series of meetings in this place about the middle of March, trusting that the Lord would give success to the united efforts of his people, to promote his cause in the salvation of souls. In a signal manner he blessed the presentation of his truth, arning it with Divine power; and soon his Spirit was poured upon us like rain upon the mown grass: 'as showers that water the earth. It was not a time of remarkable excitement, but of deep feeling, pungent conviction, and of humble consecration to God. A very earnest spirit of prayer was manifested among Christians, of whom some indeed had fast hold upon the horns of the altar.

"Thirty, we hope, have passed from death unto life, while numbers have been reclaimed of those who had grievously backslidden from God. Some fifteen family aliase have been erected, upon which, we trust, the morning and evening incense ascends with acceptance to God. When I contrast the present state of our Society with that of eighteen months since, I am led to exclaim, 'What hath God wrought' Liquor-shops have been closed and intemperance almost entirely banished from our people. The late Sabbath descerator and the profane-go to the house of God, and sing and speak his praise. 'This is the Lord's doings, and it is marvellous in our eyes.' Prayer-meetings have been sustained during the summer with much interest, indicating that the work has, by no means, ceased. There has been an unusual interest manifested in the Sabbath-school, and a much larger attendance than formerly. The Anti-slavery sentiment of the people has been strengthened very much by the advancing tide of religious feeling."

From a colporteur: un findettette.

"One young man, aged twenty-one, embraced religion and became a candidate for the ministry. He is laboring zealously in the cause; though in the midst of opposition he firmly stands his ground. The morals of the people are generally not of the strictest kind. Sabbath-breaking and intemperance prevail to an alarming extent. About one third of the population is from foreign countries. The others are principally of Southern origin, that is, through Possey county. There is little or nothing done for the anti-slavery cause here, except what is done by the missionaries that labor for the American Missionary Association, and a few of its friends. The colored people are generally a despised people. Praying for them in public is never done in any of the churches. The poor

colored people (themselves know but little of the anti-slavery cause; and are afraid the missionaries want to deprive them of their religious privileges. They are very sectarian. Deprive them of that, and most of their religion is gone. They have, however, greatly improved here during the last two years.

"During my mission here I have visited 935 families, white and colored, having with them religious conversation and prayer; have held 245 meetings; have addressed the people 144 times; and have travelled 3949 miles. I have succeeded to some extent in promoting a missionary feeling among the people."

WISCONSIN.

Letter from Sauk county:

"I have recently made a tour through Lynden, my old field of labor, and was greatly rejoiced to meet with as many as five cases of conversion to God, among those who there sat under my ministry. After I left they continued to meet for prayer and conference. The Lord blessed the word which had previously lodged in the heart. The good seed sprung up; fruit to God is the result. Three of the five converted were profane swearers, men of filthy conversation, corrupters of youth. May God now use them as vessels of sanctification, and to his own honor. 'Ah!' said one, 'we did not value your preaching until you were gone; it would be very different if you could labor among us now. If you can not come, do endeavor to send us another minister.' You are aware that I had many trials, and deep sorrows in that place, and much opposition. On my recent visit I was directed to a wheat-field. On reaching it, I found a number of men and youth at work harvesting. There was the veteran Christian of forty years standing. When the most hearty salutations had been given, all being grouped together-'There,' said the old man, pointing to one of the group, 'J. is converted to God, and H. is converted to God; and best of all, my poor skeptical, profane son is now become a servant of Jesus Christ.' It was a touching scene. Bright eyes spoke the language of glowing hearts. The hearty grasp of the hand seemed to say, We love you for your work-sake. Faces once scowling were now radiated with heavenly joy."

ILLINOIS.

"In this county, Wataga, we were blessed with a gradual and interesting work of grace during the past winter. The blessing descended in connection with the ordinary means of grace. We had no help from abroad, and could not hold meetings daily, or every evening. We held them as often as we could, and the Lord was with us to melt and subdue many hearts. Christians of different denominations felt it was good for them to be there. Our members were much quickened. Fifteen were hopefully brought to Christ, and ten backsliders were reclaimed. Our church and congregation are strongly anti-slavery, often remembering with interest in prayer the case of the poor slaves."

"In my last communication to you I stated that I was to commence a meeting at Plano, a station on the Burlington and Quincy Railroad. I began to labor there on the 8th of April, and have continued till now: but will close the meeting next Sabbath. This work of grace is the most powerful that I have witnessed in ten years. There was no church to help me; but I found a few old professors, very much backslidden, who revived, and sinners began to cry for mercy. More than one hundred have already professed to have found the Saviour. We shall organize a church there on Wednesday of next week. Persons of all ages, from the aged down to youth, have come to Christ. One was a marked case, a man thirty-five years of age, formerly an infidel of the hardest type.

"Brother S, told me last evening that I ought to rest for a season; but how can I when there is so great a call for preaching, and sinners going to hell all around?

"I have not been at home one week since the 8th of December; but God has blessed my family. All my children have obtained a hope in Christ, and united with the church, the past winter, excepting the youngest who is in her eleventh year. So you see while I have been weeping over sinners in other places, God in mercy has saved my own children."

"Spiritualism is working great evil in this (Kane) county."

"The cause of temperance has received a new impulse for good in this place, DeKalb county. About Christmas and New-Year's, the inroads of intemperance were too plainly manifest. Many at that time gave unmistakable evidence that they had taken the first steps in the drunkard's course. Some of our young men of promise connected with our

best families were not only tempted but in danger. Even boys became so intoxicated in our streets, that their fathers, in some cases, were obliged to carry them home in their arms. Some of our professional men were seen under the influence of strong drink. These facts occasioned a good deal of anxiety and pain in the circles of the temperate and the religious. Finally, some ten weeks ago, a general meeting of the friends of sobriety was called in one of our churches. Several persons spoke, and deep feeling was manifest. We have had a general temperance meeting about every Monday evening since. We have had but a few lectures on the subject, but short speeches from many, and discussions on resolutions. The old pledge of total abstinence was adopted. More than 600 persons gave their names to this principle. Vast numbers who were before in danger have been won over to this principle. Our drinking-saloons were all stopped but two. Billiard-tables were sold and carried off. The young are no longer seen in a state of intoxication. The alarming progress which intemperance had made, became the chief instrument of our success. At no time for years past, could we have done so much as we did this winter, for at no other time were the people so fearfully alarmed as to the fate of their husbands, brothers, and sons. We are grateful to God for our success thus far,"

"The field here (Du Page county) is, in many respects, trying. The commanding influence at this point is Universalism, which destroys, in a very great measure, every sense of moral obligation. Of the children and youth we have much to hope, and we shall not despair of many of the apparently hardened."

INDIANA.

"On Monday, the second day of November, 1857, I was walking, in company with a friend, on the highway through the little village of Oakland, in Cynthiana county, when a man came suddenly from the side of the way, with his arm raised and fist clenched, and in words of anger called me by name, and stopped me. At his first words, which seemed to be the signal, a number of his friends came rushing upon the ground, and surrounded me in mobocratic fashion. In their midst I remained for about twenty minutes, receiving a volley of abusive words from the leader. His endeavors seemed to be to get me to recant something I had said in a sermon upon the 'higher law.' He had published in the Walchman and Evangelist, a Cumberland Presbyterian paper, in its editorial department, 'that the doctrine of a higher law is worse than a humbug.' I remained calm and firm, defending the truth to the last. And the Lord be praised for the deliverance which he gave me, and that restraining power which he exercised over the hands of the wicked, so that I left them without being harmed. I walked about one mile from this scene of fury, and found the people assembled in waiting for mewhereupon I preached to them from these words: 'Do not err, my beloved brethren.'

"Pray for us that we may be kept steadfast in the truth, and that we may have the

presence of our Lord and Master."

"There is no church in this county that is organized on anti-slavery principles, except it be a small German church in Stewartsville, which has the following rule:

We have long since been convinced that the buying and selling of men and women, and slavery, are a great evil and ought to be abhorred by every Christian. Be it therefore known to all our fedow-members that none shall be allowed, under any pretense

or condition whatever, to hold slaves or traffic in them.'

"I have organized a Sabbath-school which we call 'Hope Well,' some four miles from New Harmony, which is doing well. This place was, and is yet, the seat of 'Owen infidelity,' which has spread itself through the surrounding country. Notwithstanding it has lost its former power, it is still an enemy to the Gospel. I have had regular appointments at Knowles' school-house. The Lord is blessing the effort. His Spirit is working upon the hearts of the people. Several heads of families have come over to the Lord's side. The morals of the people generally are bad. Spirituous liquors are manufactured upon an extensive scale. Education is much neglected.

"There are no efforts of an anti-slavery character made in the churches, much less in the State. Democracy of the Lecompton type is dominant. Still there is a strong party opposed to this kind of democracy. The people of color are regarded as but little better than a beast. A person who has filled important offices, and is a ruling elder in the Cumberland Presbyterian church said: 'They (the colored people) are mere baboons, and I hate them as much as I do the devil. If there is any thing in the world I hate more it is an abolitionist.' While this is the feeling of a large class, there are quite a number of high-minded persons who would scorn to utter such language.

"I am traversing the whole county, proclaiming Christ crucified for all sin, slavery included. My regular appointments are mostly where there is no other preaching. I have to preach very much in the open air. Posey county needs churches. Will not Eastern Christians give money to build meeting-houses to be dedicated to God and Freedom? It would pay more than a hundred fold. Pray that the great Head of the Church may smile upon this part of the earth, and that it may be made as the garden of

"At the close of a discourse, showing the equality of man in the light of creation and redemption, a man arose and addressed me, in the name of the Church, stating that I need leave no more appointments there, as I could not have the use of their house. My reply was: 'My Master has said, "The time will come when they shall turn you out of the synagogue," and so it has.' The church edifice belongs to a congregation of Cumberland Presbyterians. That Church (the C. P.) is known all over the land as being pro-slavery; it having, by its highest delegated authority-its General Assemblydeclared that slavery shall be no bar to communion; so it is nothing strange that the door of one of their church houses should be shut against an anti-slavery preacher."

"Pro-slavery men here, as well as elsewhere, are very fond of using opprobrious names. Failing in their efforts to find fault with my preaching, and being unable to refute my arguments against slavery, intemperance, and other popular sins, they resort to abuse and slander. Many people that will admit slavery to be wrong, and that it ought to be removed, feel grievously insulted if called abolitionists. From early life they have been accustomed to attribute to abolitionists a love of disunion, civil war, amalgamation, and hypocrisy, with many other evils too numerous to be mentioned. Wicked and designing men have used this means to stir up the prejudices of the ignorant against the truth. Professors of religion also do this wicked thing. This form of opposition I have had to contend with ever since I came to this field. But of late it appears to have lost much of its power.

"Many individuals, and several whole families, have lately attended on my preaching, that in times past would not listen to any thing I would say, being prevented by their deep-rooted prejudices. I claim the right to express my views freely, fully, and openly, on any and every subject that has any bearing on the welfare of the human family in this world or that which is to come. I also urge my hearers to search the Scriptures daily, that they may know the truth and believe it—not because I say it is so, but be-cause the God of truth, who can not lie, affirms it. Then their faith will be in God and not in man. And the obedience that is prompted by faith and love will conduce to their own happiness, while they zealously labor to promote the happiness of others."

Letter from another missionary in Indiana:

"The people here are generally worldly-minded, but the Lord is teaching them a lesson, if they would only heed it! The late floods have done great damage to agriculture. There is also a disease prevailing among the swine, which is daily killing them by hundreds, but in all this the people do not see the hand of God, but go on in defiance of his law. On last Sabbath, while I was engaged in organizing a Sabbath-school, there were a number of hands in a neighboring field engaged in harvesting wheat, and on my way to my several appointments I found that violating the Sabbath in this way was no uncommon thing; some were hard at work in reaping and others hauling in the

"On the previous Sabbath a Mr. - harvested his wheat, although it had not fully matured, and this individual and his wife are both members 'in good standing' in the regular Baptist church, (known as whisky-Baptist,) and all this wickedness has been

performed in the year of our Lord 1858.

"My meetings are largely attended, but there is needed much patience and perseverance, and withal the grace of God, in order to accomplish good here. We ask the prayers of Christians."

MICHIGAN.

"The cause of temperance is moving on with more success in this county (Berrien) than ever. Recently, one of the men most active in enforcing the law, had his leather-store set on fire as a matter of revenge. Fortunately the fire was discovered before much damage was done. This has reacted with terrible power upon the whisky-party. Since that time one of the most prominent sellers has begged to have the prosecution stopped, and I believe has given bonds in five thousand dollars that he will not sell. Another man has just been fined for the third offense one hundred dollars and ninety days' imprisonment. The rum-seller ran off by some means, but left his bondsman implicated

for two hundred dollars. Another circumstance which had a telling effect is, that on the thirdday of July a national celebration was held here, and those who were foremost in getting it up declared they would have as much liquor as they pleased in spite of temperance men. The result was, they could not get a clergyman to officiate as chaplain. I am well convinced that temperance men were never more determined to enforce the law than now, and that the prospect of success continually brightens."

A missionary in Eaton county, Michigan, writes:

"We have laws against the sale of intoxicating drinks, and they have been pretty generally enforced in this county, especially during the last six months. We have a liquor-seller in our jail who is just now finishing out his three months' imprisoment for obstinately persisting in violating the law. Liquor is of course clandestinely brought in and drank to some extent, but it is seldom that we see a man intoxicated."

"Spiritualism is also prevalent to an alarming extent in this county."

OHIO.

A missionary from Lucas county writes:

"On the Sabbath we are annoyed by the whistle of the locomotive and the crack of the hunter's fowling-piece."

Another writes:

"We have few emigrants, except foreigners—mostly Germans, either Catholics or Lutherans of the conservative school—anti-temperance and anti-reform. The country is still new, and the lands are mostly held by speculators. Of course, emigrants from the New England States pass on to the great West."

Again:

"There has been since my last report a good degree of religious interest at each of my

preaching places. We hope there have been a few conversions.

"When I commenced at Hall's Mill, two foremen in the mill attended; the one a Deist, the other a Second Advent Annihilationist. We had also one church member employed there. These, with Dutch Lutherans and Catholics employed there, made up my congregation, some twenty in all. The Deist was a Thomas Paine man, out and Very soon, however, there was a marked change in his appearance. I observed him closely, but said nothing to him personally for some time. At length I called on him and found him prepared to indorse the whole Christian system. When the boarding-house was refused us, he was absent on business. I had some business with him the next day, when he said to me: 'You met with a veto last night.' 'Yes.' 'Well,' said he, 'you may come to your appointment next Friday evening. We shall have a house up, ready for you.' He and the other mill-hands, Catholic and all, had agreed that it must be done. Soon after this, Mr. Hall came over and kindly offered us the use of a convenient building for the season, gratuitously. This has been fitted up and occupied since. The other foreman has joined the Methodist church in town, opposite the mill, where he is, I trust, well employed in their union, and other prayer meetings, and Sunday-school.

"I have said I found it difficult to gain access to the Dutch population (Lutherans and Catholics) on account of their prejudices. At this place there is a change, and they are interested hearers of the word preached. We have furnished them with the Scriptures in German, and they are reading them. A goodly number of the Dutch children are in our log-church Sabbath-school, and under favorable influences. This is, in a measure, owing to our excellent common-school system. They acquire there the English language, and we aim to have teachers of the right stamp, who will exert over these little foreigners a salutary influence. I am reappointed Acting Manager of Schools for the township. We have an interesting state of things at Debelt's Corners."

An incident from a missionary in Ohio. German soldier converted:

"We have received seven persons during the quarter on profession. One of these, a German, who was wounded in the war with Mexico, and, I believe, now draws a pen-

sion from Government, promises to be an efficient member of the church, has already established a Sabbath-school among some destitute German families in his own neighborhood, and promises to assist me in visiting and scattering tracts among these people."

Another missionary in this State says:

"In Toledo and Gondota several of the prominent retailers have been within the last week or two, in which the court has been in session, fined twenty dollars each, and imprisoned ten or more days. Others are on the docket still to be tried; in all, I understand, about seventy persons. Such are the decisions of the courts."

A missionary in Gallia county writes:

"The anti-slavery feeling has made some progress, especially in the Methodist Church, where it has gained, in spite of the efforts of their preachers to keep it in check. The old-fashioned anti-masonry, too, is somewhat reviving. Some are strenuously opposing it. The Lord multiply the numbers of such | Our collections for the American Missionary Association, within the year, are more than double the amount of any former year. Our little church has been diminished by emigrations. Some of our best members have left us. You will remember that a year or two since I organized a church, fourteen miles from here, and in a month nearly every one of them were in Iowa."

NEW YORK.

From Rev. John Lowrey, Saratoga Springs, April 25, 1858:

"My labors in this mission, for eight weeks past, have been very severe, holding meetings nearly every night, and visiting from house to house through the day, besides spending eleven hours in the church on the Sabbath, with short intervals between the services to take a little refreshment, and without leaving the church, as we reside nearly

"The Lord has abundantly poured out his Spirit upon the people. Since our extra meetings commenced, more than a hundred souls have been brought from darkness to light. I never heard young converts relate a clearer Scriptural experience, or give better evidence of genuine conversion to God. Some of them have been brought from Papal darkness to rejoice in salvation through faith in Christ. Several young persons who promise a life of usefulness, some that are heads of families, and some teachers and scholars in our Sabbath-school, are among the converted, and many who had not attended any place of worship for years before are now rejoicing in a Saviour's love. Our place of worship will conveniently seat five hundred, but was so crowded that we had to make extra seats through both aisles, and yet many could not find seats. Such a place has been much needed for years past, that the poor and neglected might be brought under the influence of Gospel truth, and, if properly managed and sustained, will prove a great and lasting blessing.

Several of the laboring members from the other churches have assisted some in our own prayer-meetings, but now the young converts are the best help we have, and they work well. The Methodist, Baptist, and Presbyterian ministers preached a few ser-

mons each, when I was not able to preach.

"You will, no doubt, think by this time that this mission will now be regarded with favor, and that many will rally and sustain it, but many look upon it with jealousy, and those converted are the poor of this world. Mr. Andrews, who owns the house and provides fuel, lights, etc., at his own expense, does every thing on a large scale, and would rather pay out of his own pocket than ask any one for help; but there are a few who say there must be something done for me. Our condition is, in many respects, so peculiar, that a great deal of grace and wisdom is necessary that every thing may be done just right, that the work of God may not be hindered.'

The Scoffer Caught.

A Home Missionary in the North West, writing to one of the Secretaries, relates the following incident:

"Some time since, I went into a shoemaker's work-shop, and sat down and talked with the workmen, four in number. A man came in and used profane language. In connection with an eath, he used the expression, 'God's earth.' Turning to him, and looking him full in the face, I inquired, 'God's earth?' 'Yes, 'said he, 'God's earth?' 'Why, yes.' 'God's earth?' 'Yes, certainly it is,' said he, looking surprised that I should ask the question. Then, in a solemn manner, I said to him: 'I have to tell you that God says: "Thou shalt not take the name of the Lord thy God in vain.'' 'Ah!' he replied, 'you got that from the Bible—I don't believe the Bible. You think old Adam to have been a wise fellow—I think he was a fool.' I inquired if he believed what the Bible stated about Adam. 'Oh! yes, I believe that much.' I then observed that perhaps I could prove that Adam was the greatest philosopher that ever lived. 'You can't do that.' 'I will try. You remember it is said that the Lord God brought to Adam all the beasts of the field and fowls of the air to see what he would call them. In the Hebrew language the names signified the nature of the creatures.' 'Why, that is nothing, who could not do that?' Stooping down, I placed before him five different articles, and requested him to find a name for each. 'Certainly, I will.' He then began, 'Bogus, Pochahontas.' 'Stop, stop, you must find names—Adam had to invent all his names.' Looking confused, he then said: 'Well, stop a minute.' He bowed his head, the blood rushed to his face. There was a long pause. One of the shoemakers said: "Come D——, you are a long time.' 'Stop a minute.' Another long pause, and all the while his head bowed still lower—confusion covered him. Again it was said: 'Come D——, you are a long time.' No reply. I then said kindly: 'Come, Mr. D——' No reply. There was a deep silence, broken only by a suppressed laugh from the workmen. At length, raising himself up, evidently embarrassed, he said: 'Well, the fact is, Adam has used up all the names.' This produced a burst of laughter from the shoemakers, and poor D——felt utterly confounded. I took him by the hand, talked to him affectionately, besought him to read the Bible

"Is it a Need?"

From a home missionary in Wisconsin:

"Some time since, brother C—— received a letter from an old friend of his stating that she was connected with a sewing society, and having lately seen his name as a missionary, laboring in these parts, it occurred to her that some garments would be acceptable to his family. She desired that he would write her the ages and sexes of his children. He wrote, stating that, at present, he is engaged in teaching. He spoke of my family and listors here, and added that such articles would be very acceptable to me. This was exceedingly kind, and the result was, a box has been forwarded containing a variety of useful articles of clothing to be divided between brother C——'s family and my own. For some weeks my beloved wife had been saying that several gaments were absolutely needed. I could only look to God and speak to him. When I can look to him and say, 'Is it not a need!' and feel that it is a need, I have one ples, and I know that he can not deny it, or a limself. It is the Spirit's record, and the language of the tried but confiding Paul: 'My God shall supply all your need.' Is it a need? Then I expect shortly to see the hand of 'the Lord. I may be keep twaiting a while; but it is good to wait on the Lord, and for him too. And if he tarry, still to wait. In such cases he always gives what is worth waiting for. He supplies the need, and gives, in addition, his own peace, which passeth all understanding, to keep the heart and mind through Christ Jesus. In the present case I say: 'Bless the Lord, O my soul! and forget not all his benefits.' How the little ones are all led by the hand, and, when weak, folded in the bosom. Naturally we shrink from the place of entire dependence on the Lord, and yet it is the place of blessing. Jesus had not where to lay his head. Women of Galilee ministered unto him of their substance. Women of Bethany provided for him many a meal, and perhaps bestowed on him the very garment in which he spent whole nights in prayer, and on which the Roman soldiers subsequently cast lots. He was lowly; we

ANNUAL DISCOURSE.

BY REV. STEPHEN THURSTON,

Of Searsport, Me.

THE GRAND MISSION OF THE GOSPEL.

"GLORY to God in the highest, and on earth peace, good will toward men."— LUKE 2: 14.

This is the well-known song of the angels at the Saviour's birth. His advent had been anticipated with lively interest. Ancient believers looked for his coming with strong desire. In prophetic vision Abraham saw Christ's day, and was glad. He was the burden of ancient type and prophecy, symbol and song. Even in the degenerate age of his coming there were a pious few "waiting for the consolation of Israel," and "looking for redemption in Jerusalem."

Nor was heaven unmoved by the wondrous event. On the occasion of his humble birth, the angel of the Lord left his high abode and announced his advent to the shepherds of Bethlehem. "Behold I bring you good tidings of great joy, which shall be to all people. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Mark now the nature of this song—its great elements. It contains two vital sentiments, which are its soul and substance. They are piety and humanity. "Glory to God in the highest." Here is piety, the spirit of veneration, love, and praise to God. "On earth peace, good will toward men." Here is humanity—kindness, compassion for a suffering race. Both these the Gospel promotes.

The grand mission of the Gospel, as understood and sung by angels, is to promote piety and humanity in the earth.

They are both combined in this wondrous system of grace and good-

ness, and the design of the Gospel is to give them the widest possible extension in this impious and cruel world.

I. The Gospel is fitted and designed to promote piety toward God.

In this respect it is in harmony with the first table of the law. This enjoins love, reverence, and worship of the Infinite One. Nor does the Gospel make void the law. It establishes it. It is promotive of that state of heart and type of character which the law requires. What is piety but veneration and love, developed in acts of submission, worship, and obedience? This is piety in feeling and piety in action. This it is the design of the Gospel to promote. It is eminently adapted to secure this result.

The Gospel works such changes in human character, as to lay the foundation of pious emotion and action, and makes such developments of the divine character as are adapted to call forth such emotion and action.

1. It works wonderful changes in human character.

It finds man alienated in heart, irreverent, disobedient, corrupt. He desires not the knowledge of God, nor of his ways. He delights not in his service. "What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" Extensively the human family ignore the authority of God, and disown their obligation to revere and obey him. They prefer to be a law unto themselves, and to make their own pleasure the rule and end of life. They delight not in the character of God. They are enemies to him by wicked works. The carnal mind is enmity against God—the heart fully set to do evil—deceitful above all things, and desperately wicked.

The Gospel meets men in this state of alienation, and works a wondrous transformation. The way of pardon and reconciliation having been opened by the mediation and sacrifice of Christ, the Gospel brings its mighty agencies to bear upon them to restore them to love and loyalty. It sheds light upon their character and prospects, their duty and destiny, gives a knowledge of sin, and demands repentance and reform, a new heart and a right spirit. It urges this demand by the most weighty motives. It reveals the Spirit for the encouragement and aid of the weak and desponding, the weary and heavy laden—the Spirit by whose power the heart of stone is removed, and a heart of flesh given. The love of God is shed abroad in the heart by the Holy Ghost. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." The man is now a new creature in Christ Jesus; old things are passed away, behold all things become new. He is prepared for the exercise of pious feeling and the performance of right-action.

2. The Gospel makes such exhibitions of the divine character as are adapted to call forth such feeling and action.

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In his works the glory of God is seen; his wisdom and goodness, his

power and majesty, so that the impiety of men is without excuse. But still more clearly is his glory displayed in the Gospel. Jehovah here reveals himself in forms of beauty and loveliness highly attractive to a renewed soul. He appears not only as the God of majesty and might, but of condescension and grace; not only as sovereign and judge, but as father and friend; not only as just and righteous, but as merciful and kind; not only as strict to mark iniquity, but as compassionate and forgiving; not only as the high and lofty one inhabiting eternity, but as dwelling with the humble and contrite on the earth. "God commendeth his love to us, in that while we were yet sinners Christ died for us. Like as a father pitieth his children, so the Lord pitieth them that fear him." He has an ear open to our cry, a hand ready for our relief. His heart beats with infinite compassion for the sinning and suffering children of men. Treasures of grace and riches of glory are freely offered them in the Gospel. Divine goodness and grace are seen to culminate in the cross of Christ.

These exhibitions of the character of God are eminently fitted to call into exercise the sentiments of piety, to promote in regenerate minds reverence, love, and submission, devout worship and cheerful obedience. Nor is this mere theory. The receivers of the Gospel, those who have cordially embraced the religion it teaches, have ever been the men of devout piety. Ancient believers imbibed this spirit, and long ages ago one exclaimed: "Whom have I in heaven but thee? and there is none upon the earth I desire besides thee." They delighted in the worship and ordinances of God, and longed for closer communion with heaven. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

So under the new dispensation, the early disciples developed characters of fervent piety. Their rule of life was to do all to the glory of God. The first disciples left all and followed Christ. The pentecostal converts continued with one accord in pious worship—praising God, and having favor with all the people. The first preachers of the Gospel, though forbidden on their peril to propagate this new religion, nobly replied that they ought to obey God rather than men. They felt the "higher law" to be binding even when human interdicts crossed their path. They took not counsel of their fears, nor of a corrupt expediency, but pressed forward with unfaltering step in the great work given them to do. They could face scourging, imprisonment, and death; but they could not disobey their loved and loving Master. The sentiment of piety in them was so deep that his will they must obey, whatever became of them.

So, wherever the Gospel comes with power, the spirit of piety characterizes its receivers. They maintain God's ordinances, delight in his worship, and love the place where his honor dwelleth. They labor to propagate his truth, to extend his kingdom, to multiply the trophies of his grace, and promote his glory among men. They celebrate his praises on earth, and seek a preparation for the everlasting songs of heaven.

Thus the Gospel promotes piety on earth, and brings glory to God in the highest.

II. So does it promote humanity. "On earth peace, good will toward men."

The Gospel is an expression of good will to men on the part of God. It effects reconciliation between them and their Maker. It bestows the richest blessings on the most unworthy objects—renewal, pardon, adoption, all the benefits of sonship and heirship; acquittal at the judgment, a crown of life that fadeth not away. These are expressions of good will to men, such as none but a God of infinite benevolence would ever make.

So also does the Gospel promote good will among men, and toward men—toward each other. There are indeed implanted in our nature the instincts of humanity which prompt us to relieve the suffering and comfort the afflicted. But these instincts are often overborne by the lust of power, wealth, and animal gratification, so that man becomes oppressive, tyrannical, and cruel. The history of the race is a melancholy and humiliating history. It presents man as the cruel oppressor of his fellowman. In the first family the voice of a brother's blood cried unto God from the ground. Deceit and treachery and violence, breaking out in the forms of fraud and theft, robbery and murder, have drawn their dark lines across the pages of history. Nations have made a science and trade of the work of mutual slaughter. Might has been substituted for the law of right, and the weak have fallen a prey to the strong. The iron yoke of oppression has been bound upon the many for the gratification of the few, till creation has groaned and travailed in pain.

These mighty evils the Gospel is designed and fitted to remove. It breathes the spirit of peace and good will into the human heart. It not only cultivates and refines the natural instincts of humanity, but implants in the heart the principles of benevolence. It brings its cordial receivers under the controlling power of these comprehensive principles. It renders them just, kind, and compassionate, and leads them to respect each other's rights, relieve each other's wants, mitigate each other's woes, and bear each other's burdens.

The Gospel gives rise to humane institutions, designed to relieve a suffering race. Asylums, and hospitals, and retreats for the poor and friendless, where are they found? Not in China, not in India, not in Africa. Civilization and letters flourished in Greece and Rome, but not these institutions of mercy. A semi-civilization prevails in China, Japan, and India, but who has ever heard of these charitable provisions there for the unfortunate and suffering? Those institutions, designed to bless the sick, the poor, the vicious even, the suffering of every kind, rise only in the track of Christianity. They spring from those humane and benevolent principles and feelings which the Gospel fosters.

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The same spirit which gives rise to these public charities, will prompt a people to abound in private charities. "Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who yield to its humanizing power, will abound in these works of beneficence, and often make "the widow's heart to sing for joy," and the orphan's tears to overflow with gratitude.

They feel also for the oppressed—those crushed under the tyrant's heel, or sweating and bleeding beneath the driver's lash. The Gospel proclaims liberty to the captive, the opening of the prison to them that are bound. It breathes good will to all, and infuses this spirit into all its cordial friends. It would break the rod of the oppressor, dissolve the fetters of bondage, and give liberty, civil and religious, to every child of Adam.

The good will it inspires is not limited in its out-goings to the relief of temporal wants and woes, and the promotion of temporal happiness. It takes a wider range and seeks a loftier height. It views man as destined to an immortal existence, and seeks to make this existence a blessing. Those brought under the power of the Gospel do therefore aim to win others to its embrace, and make them wise unto salvation. They cheerfully give, and toil to send abroad this Gospel into all the world. They are the projectors and principal supporters of those institutions designed to give the Bible, a Christian literature, and the living preacher to the inhabitants of the entire globe. They are the men who cheerfully go forth to distant and inhospitable regions, not to gather gold and laurels, but to carry the Gospel, to preach in all lands the unsearchable riches of Christ, to persuade men every where to become reconciled to God, and lay hold on eternal life.

Let the spirit which the Gospel inculcates universally prevail, let it gain such an ascendency in the hearts of all men as it has gained in the hearts of some, and wars would cease, the work of mutual slaughter would be staid, oppressive governments would be remodeled and become equitable and mild, rulers would become ministers of good to the people, slavery come to an end, the toil-worn laborer receive a just remuneration for his services, righteousness become the law of the race, and holiness and bliss overspread the world. There would be peace on earth, and good will among men. The bands of love would bind together the human family in one happy brotherhood. All would be animated by one spirit—the desire of promoting the highest good of the whole. Selfishness, that bane of earth, that mildew of virtue, that disturber of the peace and destroyer of bliss, would leave its throne in the human heart and hie to its native hell. The earth, through all its regions, would present a race of beings living in love and walking in peace. Humane, kind, and gener-

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ous feelings and conduct would prevail in every family, in every village, town, country, and continent.

Give to the Gospel an ascendency over the human family, and piety and humanity would be most happily blended, and the feelings of the race be responsive to the song of the angels.

Thus would men become fitted not only for a happy pilgrimage below, but also for the high destiny of their eternal state. They would become prepared for the society and sympathies, the songs and services of God's upper kingdom. "Dying would be but going home." As the current of succeeding generations should pass into eternity, they would gather in countless throngs around the throne of God and the Lamb, and, with a freshness and unction unknown to earth, sing, Glory to God in the highest, that on earth there was peace, and good will toward men.

REMARKS.

1. That religion in which either piety or humanity is wanting, is seriously if not radically defective.

The human mind is exceedingly liable to partial and one-sided views of truth and duty. It often becomes so occupied with one subject as to lose sight of others which are correlative; or with one of its relations, so as to overlook its other relations. Truth and system, as they lie in the mind, become disjointed, unsymmetrical, and deformed. In civil government some adopt such views of the prerogatives of magistrates as to lose sight of the rights of the people; while others so magnify the rights of the people as to overlook the just prerogatives of magistrates. In the domain of religious truth some men so exalt the sovereignty and agency of God as to annihilate the freedom and responsibility of man; others so magnify the power and responsibility of man as to shut out Jehovah from the government of his own kingdom. Some exalt works, to the disparagement of faith; others, faith, to the disparagement of works. Some vehemently urge repentance, without regard to reform, while others clamor for reform which involves no repentance. The wise adjustment and even balance of truth in the mind, is an attainment which multitudes fail to make un but have an an and and any an electrolimp control and

No where, perhaps, is the illustration of this truth more striking than in relation to the subject of our meditations. One class of minds are mainly occupied with religion viewed as a system of piety. They dwell on those views and relations of truth fitted to develop the feeling, and promote the practice of piety, and, it would seem, on these almost exclusively. Hence they appear highly devout. They are jealous for the honor of God. All the commands of the first table of the law they endeavor scrupulously to regard. They allow no other gods before Jehovah—no idols in the temple of their hearts. They reverence his name; they reverence his Sab-

baths; they devoutly keep the ordinances; they love the sanctuary—the place where God's honor dwelleth, and would be pained if their seat were vacant on the Sabbath. They feed on those truths which exalt God and comfort the believer. They love the Bible, and the closet, and the family altar, and communion with heaven. They seem truly pious—very godly and devout. If religion consisted in piety merely, they would be preëminently religious—pattern Christians.

But when you look for their humanity, it is sadly defective, if not utterly wanting. They may give freely for the support of religious ordinances, but sparingly, if at all, for the relief of the suffering poor. They would be shocked at the neglect of religious devotions; but, like the priest and Levite, pass by on the other side, when a fellow-man lies bleeding and ready to die. They are great sticklers for sound doctrine, for church prerogatives and religious forms; but slow to engage in any work of practical benevolence.

It has come to pass that some presses, and pulpits even, which are highly orthodox and pious in their teachings, are the most determined opponents of some of the causes of humanity. They profess to adhere tenaciously to the Bible, boldly to defend the truth, are jealous for the honor of God, and the purity of the Church, but they look with cold suspicion upon every movement to give liberty to the captives. The bondman may clank his chains, and groan, and bleed, under the rigors of a most cruel despotism; the cry of oppressed millions may ascend mournfully on high; but they have no word of sympathy for them. They even appear as the apologists and defenders of this system of intensified depravity: they are willing to "accept it as it is," and defend it from the Bible. They have no words of encouragement for those who, amidst a storm of obloquy, would break the yoke of oppression; nor even for those who would put bounds to this system of violent wrong-who would say: "Hitherto shalt thou come, and no further, and here shall thy proud waves be staid." The grossest outrages may be practised upon freemen even; their dearest rights be stricken down; their habitations pillaged and burnt; their persons violated, and lives taken, all for the purpose of extending a most atrocious system of oppression; and yet the lovers of liberty and right be more blamed than the perpetrators of these mighty wrongs. More than this, they defend and sustain a government which not only winks at these outrages, but lends its mighty. power to sustain, extend, and perpetuate them. Men of wide intelligence, and deep seeming piety, employ their elective franchise, and the whole weight of their influence to sustain an administration which indorses laws and measures which should make the most barbarous despots blush with shamelaws and measures which are making our government a stench in the nostrils of the civilized world. Who shall wonder that humane, but unbelieving men, should say with infinite scorn: "Out upon such a piety-away with such a religion! There is no flesh in its heart; it does not feel for man."

But there is another extreme not less wide of the true mark. While on the one hand there is faith without humanity, on the other there is humanity without faith. There is a large class alive to the duties of humanity, yet utterly negligent of the duties of piety. They are sympathetic and kind to the poor, the sick, the suffering. They give time, and money, and toil, to stay the tide of misery which sweeps around them. They are the advocates and promoters of those social and civil reforms needful to human welfare. In efforts to stay the ravages of intemperance, and dry up these fountains of misery, none are more active and laborious. They remember those that are in bonds as bound with them, and cheerfully strive to break every yoke. They part from long-cherished attachments and associations, that they may give their influence to the most valued rights of humanity. Humane feelings are largely developed, prompting them to self-sacrificing efforts to advance the welfare of the race.

But they are strangely destitute of the sentiments of piety. While cheerfully laboring to bless their fellow-men, they show little respect for God. They feel the binding force of the second table of the law, but are lax in respect to the first. They have little reverence for God; no just sense of the sacredness of the Sabbath. They do not pray; do not keep the ordinances of religion; do not embrace the Saviour. They have no altar to God in their houses; no seat in the sanctuary. Some of them have no faith in the Bible; talk contemptuously of Christianity; are infidel in principle and influence. While laboring in one direction to promote the welfare of their fellow-men, in another they are undermining the foundations on which this welfare rests. There is a class of reformers who prate much of human rights, and loudly complain of their violation; who seem foremost in efforts to improve the condition of the laboring poor, to break the yoke of oppression, and give to all their heaven-born rights; whose loose views of piety, of duty to God, would set whole communities adrift upon the dark floods of infidelity. They disseminate principles which loosen the foundations of morality, and prepare the way for anarchy and ruin. Such as has often made France run blood, and Paris a charnel-house for her murdered citizens. They would rescue men from the oppressor's grasp, and from unrighteous and grievous servitude, but leave them in bondage to a tyrant more to be dreaded than all the despots of earth; one that kills beyond the tomb. They are humane, but not pious; philanthropic, but not truly religious.

What I affirm is that a religion, wanting either in piety or humanity, is radically defective. It leaves the character unsymmetrical, one-sided, deformed. It is not such as the Bible teaches. The first command is to love God; the second, to love men. True religion can not exist without both. For one to put on the appearance of devout piety toward God, whose heart toward man is stone, is arrant hypocrisy. How dwelleth the love of God in him who merely says to his suffering brethren: Be ye

warmed and filled? Not less defective is a religion which consists merely in humane feelings and acts, while God and the Gospel are treated with irreverence and contempt. Yet one class seem content with piety without humanity; the other, with humanity without piety, and each look upon the other as deformed and derelict. One class denounce the other as hypocrites; while it is retorted back upon them that they are infidels. Which is the more correct, I must leave for the parties to decide.

It should never be forgotten that the religion of the Gospel never appears in its true beauty and glory, except where there is a sweet, harmonious blending of piety and humanity. They are integral, essential parts of the religion of Christ.

2. Does not this subject suggest one reason why modern missions are no more successful?

I would not intimate that they are a failure. They are far from it. A great work has been done this century; many thousands have been won to Christ, and gone home to glory; and many thousands more are on their way. The wonders which have been wrought in the isles of the Pacific, in Burmah, and some other portions of the heathen world, are grounds of encouragement and of gratitude. Let God be praised and the Church animated to higher effort.

Still, when compared with the early missions of the Apostles, modern missions have made slow progress. In the first mission of Paul and Barnabas to the Gentiles-and it lasted but a few months-they established churches in various places. As they entered city after city, converts were made almost immediately; not only from among the Jews, who were acquainted with the true God and the ancient Scriptures, but also from among the heathen. Saving results seem often to have followed the first sermon. A few weeks sufficed for the establishment of a Christian church, and the appointment of its officers from among its own members. Then the Apostles went on their way, and reënacted the same work in another city. About twenty years elapsed from the time Paul and Barnabas went out on their first mission to the heathen, till the great Apostle sealed his testimony to the Gospel by the blood of martyrdom. In this brief space, how numerous were the churches established in Syria, in various provinces of Asia Minor, in Macedonia, Greece, and Italy! How poorly does the success of modern missions in India, China, and Africa compare with this!

Then look at the missions of Eliot and the Mayhews among the Indians of North-America two centuries since. Eliot began to preach to the Indians at Nonantum, October, 1646. In two years, he said: "I could find at least twenty men and women with whom I durst freely join in church fellowship." Various Indian churches were formed in a few years, and many souls were fitted for the paradise of God.

Thomas Mayhew commenced his ministry in Martha's Vineyard the

same year that Eliot entered upon his mission at Nonantum. In four years "one hundred Indians had entered into solemn covenant to serve the living God."

ANNUAL DISCOURSE.

What is there in the results of missions among the Indians of this century comparable to this? Where have the first four years witnessed such results? Is it not manifest that the missions of the present century have not been marked with such signal success as those of former ages? Respecting the cause of this difference, it does not become me to speak with confidence. It is a problem worthy of the most prayerful inquiry. Various causes may have combined to produce this result; such as weakness of faith, lack of appropriate zeal, or too much reliance upon the machinery of missions,

With unfeigned diffidence, I suggest the query, whether, as another cause, the Gospel, as preached in this century, has not had incorporated into it some admixtures, which have, to a great extent, neutralized its power upon the Pagan mind? Does it not allow, and even justify, "man's inhumanity to man"? British Christians have sent the Gospel to India, but British arms preceded the Gospel. Messengers of death went in advance of the messengers of life. After the conquests made by British arms, and the oppressions inflicted by British power, was it to be expected that the natives would readily receive the Gospel at British hands? Is it reasonable to suppose that they would favorably regard the religion of a people who had inflicted such wrongs upon them? especially, when it should be understood that the religion they taught justified these conquests and oppressions?

So in China, the same Christian nation forced upon the empire an article of traffic deemed of disastrous influence, and which the authorities had attempted to exclude. It was forced upon them by British bayonets and cannon, at the expense of treasure, and blood, and moral right. Will a people thus wronged, look with favor upon the religion of their oppressors, or upon efforts which they, or any speaking their language, may put forth to introduce this religion among them?

The melancholy truth is, that the nations called Christian, have perpetrated the most atrocious wrongs upon the unevangelized nations of the earth. Think of the deeds of violence and cruelty practised upon Africa; her sons kidnapped, and transported, amidst all the horrors of the middle passage, to the rice, cotton, and cane-fields of Christian nations; there sold into hopeless bondage, to wear out a miserable life, amidst chains and whips, merely for the benefit of others. Some of these wrongs the Gospel has been made to justify. I submit whether these things have not mightily hindered the Gospel? Have they not diluted it, and emasculated its principles? Have they not awakened prejudice, and thus strengthened and exasperated the native opposition of the heart?

It can not be unknown to the inhabitants of China and India, that the

nations of Christendom have extensively trafficked in the bodies and souls of men; nor that they have been the most formidable, warlike nations of the globe; nor that they have driven extensive commerce in commodities which carry blight, and sorrow, and death in their train. The Gospel has been so interpreted and taught as to throw the broad shield of protection over these mighty evils. May not this be one reason why it makes no more rapid progress among these Pagans?

Suppose a missionary from the Southern Church should urge upon some shrewd Hindoo the Gospel of Jesus Christ. After exhausting all his resources of argument and persuasion, we will suppose the Hindoo to ask: "Do not those who embrace your religion in your country reduce their brethren to slavery?" "Yes." "They make them serve without wages, do they?" "Yes, save a bare living." "They hold them as marketable property, to be sold like cattle in the shambles?" "Yes." "Do your sacred books authorize and justify this practice?" "Oh! yes, God permitted the patriarchs to hold slaves, and expressly authorized the Jews to do it; nor did our Saviour condemn the practice." "Enough, enough," says the Hindoo, "go, offer your religion to others, not to me." Can any thing be more natural than that he should turn away with disgust?

Is there not found in the character of Christian nations, and in the corruptions of the Gospel as received and taught by them, a most potent cause of the small success of modern missions? The inhumanities which have been engrafted upon the ever-blessed Gospel, and which it has been made to tolerate and defend, have so eclipsed its light and shorn it of its strength, that it makes slow progress among the heather.

This world presents a scene over which angels might weep. Sin early entered and spread disaster and ruin over its fair regions. Infinite Wisdom devised a method for its recovery to holiness and bliss. Redemption was wrought out by the incarnation and sacrifice of God's dear Son. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Just before he ascended up on high, the Lord of missions commanded his disciples to go into all the world, and preach the Gospel to every creature. More than eighteen hundred years have since sped their flight, and what do we now behold? Three fourths of the human family are still ignorant of the cross and the ransom paid for their redemption. China, with its three or four hundred millions of immortal beings, still offers her prayers and burns her incense to gods her own hands have made. India, with its one hundred and fifty millions, has only here and there a luminous spot to relieve its mid-night darkness. Northern Asia presents various tribes of heathen barbarians. Africa, with its unknown millions, is sunk in deepest degradation; a prey to nations civilized, and called Christian. Over more than half of Christendom the man of sin bears away. Extensive regions, where apostles and martyrs spread a pure Gospel, have fallen under the power of the false prophet. Then where Protestant Christianity prevails, how widespread are the various forms of error and infidelity? Sin is still the rule, and holiness the exception. Only a few millions of the teeming population of earth give credible evidence of devout piety. Still, wide is the gate and broad the way to destruction, and it is thronged by the multitude; while few find the strait gate and narrow way to life.

Such is the melancholy picture. What Christian heart is not saddened with the view? But for the purpose and promise of Him who can not lie, we might well despair of the recovery of this world to its allegiance to God.

The Church has been shamefully remiss; or long ago, the Gospel had been published in all lands. She has been deficient both in the amount and quality of her labors. She has not done what she could. Then much she has done has been so mixed with evil as to render it powerless for good. Truly, brethren, we should lie in the dust, and seek a new baptism of the Holy Ghost. When all God's professing people shall come up to the standard of a full consecration, and live not unto themselves, then men, nor money, nor means, nor prayer, shall be wanting to publish the Gospel to every kindred, and tongue, and people, and nation the world around.

3. We see what is the character of that religion which Christian missions should propagate among the heathen.

It should combine both piety and humanity. First of all, and most of all, it should claim the love of the heart and the homage of the life, as due to the Infinite One. His demand for this should be urged by the excellency of his character, the rightfulness of his claims, and the persuasiveness of his love. The remedial system should be unfolded in all the richness of its provisions, the fullness of its mercy, and its wonderful adaptednesseto the wants of the perishing. The riches of divine grace which culminate in the cross of Christ, should be developed, and the heart won to faith in the Redeemer-to such an affectionate reliance upon him for pardon and life as shall fill the soul with that peace which passeth knowledge-with joy unspeakable and full of glory. Such views of God should be presented as to excite reverence and love, and prompt to a life of obedience. Thus should the piety of the heathen be cultivated, and the spirit of worship and obedience permeate the soul and regulate the life. Then through all the realms of heathen darkness would be heard the song: "Glory to God in the highest,"

Not less explicitly should the doctrines and duties of humanity be inculcated. The Gospel must be shown to be a system of irreconcilable antagonism to all forms of social and civil wrong—that it is not only a system of love to men but among men. The great law of love it promulgates, must be seen to extend to all the relations of life—regulating all—controlling all. It must be shown to disallow, to frown upon all forms of oppression, war, and slavery; all grinding of the poor, robbing the laborer of his

wages; all undue advantage of one another's weakness and necessities; all deceit, and fraud, and falsehood; "all bitterness, and wrath, and anger, and clamor, and evil-speaking, with all malice." The Gospel should be so preached as to lay its strong hand upon the all-grasping self-ishness of the human heart, and, by the grace of God, produce that large benevolence which prompts men to do to others whatsoever they would that others should do to them.

But when the fairest and fullest presentation of the Gospel is made, it will prove ineffectual unless attended by the special influences of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." All, therefore, who are engaged in propagating the Gospel, should aim not only to disseminate a pure gospel, but also seek in fervent prayer the accompanying influences of the divine Spirit. The Gospel thus preached, and thus accompanied and received, would make all things new. Christianity would appear in its true excellency. Our all-conquering King would ride forth prosperously from conquering to conquer, till the whole earth would rejoice in his reign, and place upon his head the diadem of glory.

The aim of the Association whose anniversary is celebrated this evening, is to propagate a Gospel which shall inculcate both piety and humanity; a Gospel which shall not hold fellowship with some of the most revolting forms of human depravity; which shall not sanction and sanctify iniquities hoary with age; under whose protecting ægis no shelter shall be found for oppression, legalized or unlegalized; a Gospel without a "Southside view" to relieve the consciences of those who make merchandise of their brethren; a Gospel which frowns upon polygamy, and concubinage, and caste, and which teaches the universal equality of man and the brotherhood of the race. It is a sublime object. Let it be pursued with a zeal commensurate with its importance. While rejoicing in all the good accomplished by other Societies, let it be emulous to bear an honorable part in giving to the nations a pure Gospel—one which makes God supreme, his law paramount; a Gospel which shall work out the world's disenthrallment and salvation.

Then shall glad voices be heard saying: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." The whole earth will then unite with "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

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Burton, Mrs. Eleabeth D., Burton, Daniel W., Mendi Mission,
Burton, Mrs. Elizabeth D., Mendi Mission,
Burton, Nanoy.
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Healy, Oliver G., South Ablington, Mass.
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Hender, Stephen, West Bloomfield, N. Y.
Hender, Stephen, West Bloomfield, N. Y.
Herrick, Rev. S. L., Grinnell, Iowa.
Hoywood, Putnam H., Gration, Mass.
Hiklock, Marilla, Greenville, N. Y.
Hidden, Rev. E. N., Derry, N. H.
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Hollister, Truman, Washington, Conn.
Hollister, Ellish. Holden, Mrs. Sarah H., Woburn, Mass.
Holdister, Doa. Sherman P., Washington, Conn.
Hollister, Truman, Washington, Conn.
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Holman, Mrs. Delia E., Beloit, Wis.
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Holmes, Rev. James, Anburn, N. H.
Holmes, John, Bellbrook, O.
Holmes, Mrs. Mary, Bellbrook, O.
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Holtolander, Mrs. Electa F., Oberlin, O.
Holtolander, Mrs. Line, Oberlin, O.
Holtolander, Mrs. Electa F., Oberlin, O.
Holtolander, Mrs. Lane, Oberlin, O.
Holtolander, Mrs. Jane, Oberlin, O.
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Hudson, Mrs. Beisey B., Oberlin, O.
Hudson, Miss Francis G., Oberlin, O.
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Hudson, Rev. S. B., Rushville, N. Y.
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Hulburd, Hiram, Stock holm, N. Y.
Hull, Rev. Joseph D., Per River, N. Y.
Hull, Rev. Joseph D., Parmington, Conn.
Humphrey, Rev. Loth
Humphrey, Rev. Loth
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Hunt, Rev. R. Harter P., Quiney, Ill.
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Hurst, Thomas K., Dover, O.
Hurst, Thomas H., Dover, O.
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Jackson, Harriet H., Racine, Wis.

Jacy, Harriet H., Racine, Wis.

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4.

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Jones, Rev. Willard, Morthfield, Mass.
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Kellogg, Jones Lorento, Champidin, N. Y.
Kellogg, Jones Lorento, Champidin, N. Y.
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*Keyes, Thomas.

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Kimball, Mrs. Sarsh, Woburn, Mass.

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King, Evander, Otisco, N. Y.

King, Sereno F., Syracuss, N. Y.

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Kingsbury, Samuel, North Sast, Pa.

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Kingsley, Miss Elvira, Fletcher, Vt.

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Kingsley, Conn.

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Knight, Herny O., Detroit, Mich.

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Knowlton, Fomeroy, Worcestor, Mass.

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Leavitt, Rev. Johna, D.D., New York.
Levitt, Rev. Johna, D.D., New York.
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Lee, John R., M. D., New York.
Lee, Sarab M., Norwich, Conn.
Lee, Dohn R., M. D., Mew York.
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Le Moyne, Mrs. M. R., Washington, Pa.
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Lewis, Rev. John S., Lee, O.
Lewis, Lebabod, Lee, O.
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Loon, Rev. T. N., Aubara, Me.
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Lumbard, Rev. William, Ripley, O.
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Mahan, Dohn L., Linton, O.
Mahan, Braberth, Jowa City, Iowa.
Matthy, Stephen E., Syracuse, N. Y.
Manley, Emmons, Marion, N. Y.
Manley, Emmons, Marion, N. Y.
Mann, Jamas, West Medway, Mass.
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Marshall, Dea. C. G., Salmon Falls, N. Y.
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Marvin, Thomas, Welton N. Y. *Lovell, Eliaa.

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Matthews, Elizabeth Newark, N. J.
Mattison, Ira, Mount Vernon, O.
Maxwell, Rev. George, Mansfeld, O.
Maxwell, Mrs. Marisa, Mansfeld, O.
Maxwell, Mrs. Marisa, Mansfeld, O.
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Maynard, Moees, Sonth Deerfield, Mass.
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McClelland, J. S., Mount Jackson, Pa.
McClelland, Mrs. Martha, Westfield, Pa.
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McClelland, Mrs. Martha, Westfield, Pa.
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McCloy, Kenneth, West Alexander, Pa.
McGory, Kenneth, West Alexander, Pa.
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McFarland, Mrs. Mary, Washington, Ps.
McGibeny, James, Mount Vernon, O.
McKenzy, James, Grafton, Mass.
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McKenzy, James, Grafton, Mass.
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Mead, Diea, Jones, Greenwich, Conn.
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Merrill, Benjamin, Merrick, Samuel O., Chicopee, Mass.

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Miller, Lewis B., Torringtord, Conn.

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Miller, Lewis B., Monthal, William R., Ripley, O.

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Morse, Rev. Henry O., Union City, Mich.
Morse, Rev. Jason, Brimfeld, Mass.
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Morse, O. D., Great Falls, N. H.
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Morton, Orson E., South Deerfield, Mass.
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Mosely, Oct. Tribmas, Union City, Mich.
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*Mowry, William H.
*Mowry, Mrs. Angelina G.
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Newton, Dea. Gaylord, Durham, Conn.
Nevin, Dea. Gaylord, Durham, Conn. Newton, D. F., New-York,
Newton, Dea. Gaylord, Durham, Conn.
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Osborn, Seldon, Dover, Orugheld, Mass.
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Patton, Robert Weston, Chicago, Ill.
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Wellington, Daniel, Bloomfield, Mes. Wells, Bes. Daniel, Bloomneid, Me. *Wells, Rev. Elias. Wells, Mrs. Mary S., Mansfield, O. Wells, Samuel S., Gloversville, N. Y. Wells, Susannah, Gloversville, N. Y. Wolla, Samnal S., Gloversville, N. Y.
Welsh, Mrs. Mary, Strongaville, O.
Wels, Beve, Rawson B., Oswego, N. Y.
Welsh, Mrs. Mary, Strongaville, O.
Welsh, Rev. Rawson B., Oswego, N. Y.
Wort, Rev. David, Ligonia, Ind.
West, Bav. J. W., Georgetown, Brown Co., O.
West, Jesse, Tabor, Jowa.
Wheeler, Elanson H., Charlotta, Yt.
Wheeler, Charles, Mexico, N. Y.
Wheeler, Erie C., Milford, N. H.
Wheelock, Mrs. L. P., Cambridge, Yt.
Wheelock, Mrs. L. P., Cambridge, Yt.
Wheelock, Mrs. L. P., Cambridge, Yt.
Wheelock, Mrs. Elizabeth R., Brunswick, O.
Whipple, Rev. George, Jersey City, N. J.
Whipple, Mrs. Elizabeth R., Brunswick, O.
Whipple, Berry E., Hillsdale, Mich.
Whipple, Berv, J. N., Brunswick, O.
Whipple, Samuel L., Jacksonville, Ill.
Whitcomb, Mrs. Haryert, Mass.
Whitcomb, Mrs. Haryert, Mass.
Whitcomb, Mrs. Abby F., Harvard, Mass.
Whitcomb, Rev. W. C., Stoneham, Mass.
White, Charles S., Woburn, Mass.
White, Charles S., Woburn, Mass.
White, George H., Shelburne Falls, Mass.
White, Bev. James C., Cleveland, O.
White, Bea. John, Acton, Mass.
White, Rev. James C., Cleveland, O.
White, Bea. John, Acton, Mass.
White, Mrs. Paulina L., Strongsville, O.
White, Wallam Angustus, New Road, N. Y.
Whittle, William Angustus, New Road, N. Y.
Whittler, Whitcomb, Mrs. Bethlah, Woburn, Mass. White, Thomas A., Bangor, Me. White, William Angustus, New Road, N. Y. Whitford, Mrs. Bethiah, Woburn, Mass. Whitford, Hiram, Woburn, Mass. Whitham, Mrs. Elizabeth, West Alexander, Pa. Whitham, Rev. Joseph E., West Alexander, Ps. Whitham, Rev. Joseph E., West Alexander, Ps. Whitham, Rev. J. D., Keene, O. Whitmore, Mrs. Cynthia A., Chester Factories,

Whitmore, Mrs. Cynthla A., Chester Factories, Mass.
Mass.
Walkmore, Rev. Zolva, Chester Factories, Mass.
Whiting, Danlel, N. Brookfold, Mass.
Whiting, Ablgall G., Strongaville, O.
Whitney, Frederic, Weekminster, Mass.
Whitney, Harrison G., Weetminster, Mass.
Whitney, James D., Sandusky Chy, O.
Whiton, Chestory, Westford, Conn.
Whiton, Miss Mary Elizabeth, Boston, Mass.
Whiton, Mary Elizabeth, Jr., Boston, Mass.
Whiton, Mass Morris, Jr., Boston, Mass.
Whiton, James M.
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Wieting, Mrs. Philip, Hyndesville, N. Y.
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Wieting, Mrs. Philip, Hyndesville, N. Y.
Willox, Mollssa, R. Erle, Penn.
Wilcox, Millsa, S. Erle, Penn.
Wilcox, Rev. Philo B. East Bridgewater, Mass.
Wilder, Lucinda E., Hanover, Mass.
Wilder, Lucinda E., Hanover, Mass.
Wilder, Carene, Troy, N. Y.
Willard, Henry, Troy, N. Y.
Willard, Henry, Troy, N. Y.
Willard, Mrs. Laura, Troy, N. Y.
Willard, John F., Wetersfield, Ill.
Willoox, Rev. Wm. H., Reading, Mass,
Williams, Albert E., Buffalo, N. Y.

Williams, Austin F., Farmington, Conn.
Williams, Ellen, Fast Hartford, Conn.
Williams, Mrs. Hartford, Conn.
Williams, Mrs. Hartford, Conn.
Williams, Mrs. Hartford, Conn.
Williams, Anna Maria, Farmington, Conn.
Williams, George Autin, East Hartford, Conn.
Williams, George, Aresle, N. Y.
Williams, Rev. J. M., Farmington, Ill.
Williams, Rev. J. M., Farmington, Ill.
Williams, Rev. Wolvett, Charlotta, Mich.
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Williams, Cowerte, West Bioomfield, N. Y.
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Williams, Charlotte, E. Westher, M. H.
Wilson, Alexander, Francistown, N. H.
Wilson, Lisa A., Francistown, N. H.
Wilson, Rev. Harm, Bt. Catherines, C. W.
Wilson, Mrs. J. Adeline, West Union, O.
Wilson, Martin, Kalamazoo, Mich.
Wilson, Rev. Levit B., Windham, O.
Wilson, Martin, Kalamazoo, Mich.
Wilson, Per. Samuel, D. J., Xenia, O.
Wilson, Martin, Kalamazoo, Mich.
Wilson, James, Francistown, N. H.
Wilson, James, Francistown, N. H.
Wilson, Samuel, D. J., Xenia, O.
Wilson, Mrs. Mary B.
Wilson, John, Dover, O.
Wilson, Martin, Kalamazoo, Mich.
Wilson, Samuel, Danvera, Mass.
Wilste, Abraham, Poughkeepsie, N. Y.
Winchester, Melana T., Anathuburg, O.
Wilson, Rev. Horace, Great Barrington, Mass.
Winter, Leara E., Shutesbury, Mass.
Wisherby, Routa L., Grafton, Mass.
Witherby, Rufa E., Grafton, Mass.
Witter, Des. John, Lisbon, Conn.
Woloott, Joseph Hr., Farmington, O.
Witter, Des. John, Lisbon, Conn.

Wolcott, Rev. Samnel, Providence, R. I. Wolcott, Rev. Seth T., Jameice Missisn, Wolcott, Mrs. Mary J. O., Jameics Missisn, Wolcott, Mrs. Mary J. O., Jameics Missisn, Wolcott, Mrs. Mary J. O., Jameics Missisn, Wood, Rev. Abel Meriden, N. H. Wood, Ballyah, Westborough, Mass. Wood, Mrs. Hannah, Westborough, Mass. Wood, Mrs. Ann, Quincy, III. Wood, Benjamin F., Westminster, Mass. Wood, Franklin, Monticello, Min. Ter. Wood, Rev. John, Townsond, V. Wood, Franklin, Monticello, Min. Ter. Wood, Rev. John, Townsond, V. Wood, Rev. S. M., Pawila, Y. Wood, Timelhy Dwight, Westminster, Mass. Wood, William W., Brabec Falls, N. Y. Woodruf, Edward Payson, Sty Ecervilla, N. Y. Woodruf, Dwight Alasson, West Avon, Conn. Woodward, Austlin, Franklin, Mass. Woodward, Josiah Logg, Millibury, Mass. Woodward, Josiah Logg, Millibury, Mass. Woodward, Mrs. Mary, Casenoria, N. T. Woodworth, Rev. W. W., Mansfield, O. Worte, Alasson, Hartford, Conn. Wright, Mrs. Ann W., Westfield, Pa. Wright, How. Edward, West Haven, Conn. Wright, Mrs. B. P., Walnut Hills, O. Wright, John M., Canon, Ill. Wright, West, Homer, O. Wright, William E., North Brookfield, Mass. Wright, William E., North Brookfield, Mrs. Wright, Pas. Lyman, Galva, Ill. Wright, West, Homer, O. Wright, William E., North Brookfield, Mrs. Wright, Pas. Lyman, Challen, D. D. Wright, William E., North Brookfield, Mrs. Wyle, Rev. Samuel, Spate, Jl. Wyle, Rev. Samuel, Spate, Jl. Wyle, Rev. Samuel, B., D. D. Yille, O. Wright, Mrs. Man, Machaburgh, Pa. Zag, Spanuel, Detroit, Mich.

STEWARDSHIP.

418. 4 HARDEN WAY GOVE THE WAY

EVERY human being is a steward of the Lord Jesus Christ. We are responsible for the use of property, time, and influence. The Saviour will require each one to give an account of his stewardship. The day is at hand! When shall we be prepared for the grand assize? The answer is, to-day; every day. Life, as we all know, is uncertain. Health is precarious.

We speak now of the use of property. Let every one, having property, use it as he would do if to-day were his last day on earth. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that

appeareth for a little time and then vanisheth away."

There are various classes of persons who give, as they think, to the Lord. We name three of them: The first class are those who aim to be their own executors. They give frequently and systematically—"as God, hath prospered them"—and have nothing left at death to bequeath to the cause of Christian benevolence. The second class give moderately—most of them very moderately—during their lives, intending to give "something handsome" in their wills. Some of this class execute wills and do as they purposed to do, but a larger proportion of them die without leaving any will. The third class give little or nothing until death is about to force their possessions from them, and then, fearing thus to go to judgment, they give largely, but hurriedly and injudiciously; and their purposes are often defeated by their heirs. Some of them emancipate their slaves on their death-beds: they are the best of their class; but how much better to have done it sooner!

The first class, it is hardly necessary to say, are the happiest and most useful persons. They enjoy daily the luxury of giving. They see the fruits of their benevolence. If Christians, they are conscious of the divine approbation, and of an approving conscience. The second class enjoy but little of this. They fare, it may be, sumptuously every day, and cause the crumbs to be shaken to Lazarus, the representative of the Lord, who lies at their door, while their posthumous charity does not half or a quarter of the good it would have done if it had been judiciously given by the testators themselves during their life-time. The third class have nothing but animal enjoyment, and this but for a very brief period. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

SYSTEMATIC AND FREQUENT GIVING.

At the commencement of a new fiscal year, it seems desirable and important that the friends of the Association should have well-defined ideas and purposes with respect to the use of their property, in support of the sacred cause of missions. Some donors, in letters accompanying their contributions, use the words, "your" instead of "our" Association. It may be an inadvertence. Each friend of free missions, each friend of the Society, each contributor to the treasury, each subscriber to the publications, should consider the Association his as much as it is the officers', or missionaries', or most liberal patrons'. The Association is in fact the Lord's, and he admits to common partnership, in the blessed work, all who love him, and the souls of their fellow-men. It is his, and it is theirs.

The last fiscal year the receipts fell short of those of the previous year about sixteen per cent, leaving a debt to friends who had loaned money, some of them much beyond their convenience, of more than five thousand dollars. We could not recall our faithful missionaries, we could not lessen their scanty compensation, we could not neglect to send reapers into the fields when the harvest was perishing—a few, at least, as the exigencies of the cause imperiously required—and we could not anticipate that the funds would be so greatly diminished.

We are satisfied that the reasonable wants of the Association can be supplied by its friends, without frequent and importunate urgency, if they will follow the Scripture rule, and be frequent and systematic in their contributions, as the Lord prospers them. Brethren! try it. How often does it occur that the great Proprietor of all takes away hoarded wealth, or disappoints his people in their prospects of gain, because they do not give cheerfully and liberally as or while the Lord is prospering them ! Many are their regrets that the money they might have used for benevolent purposes, the deposits they might have made in the "Bank of Faith." the treasure they might have laid up in heaven, has been swept away, irretrievably gone, because they would use't for accumulation, when the cause of Christ was suffering for want of timely aid. The investment is lost! Principal and interest are gone! They have not done any good! What a fool I have been! Such exclamations, such self-reproaches, and such vain regrets often come to our ears. A beloved friend, who has been a pretty liberal donor to our treasury, lately said: "I did intend to do more the past year for the cause, but the investment I made in a factory wholly deprived me of the means. I have recently lost five times more in one year than I have ever given to a cause that has been ever dear to me, one that called forth my prayers and exertions, and which I always intended to aid more liberally. My means are now gone, that might have been

saved." How many thus risk and lose property that might have been loaned to the Lord, at a compound moral interest that would have enriched the loaner and blessed the world!

There are those who act more wisely, and who will never be tormented with remorse, either in this or the next world, because they have restricted their benevolent action. We have before us a letter from a donor of this class, a dear brother, who from the beginning of our Christian enterprise has helped us steadily, and in every emergency, "as the Lord has prospered him." In reply to an inquiry whether he did not give too much to the missionary cause, he says:

"My family and myself are very careful and prudent in all our expenditures; and if we expend more than some others do (of equal means) in the work of spreading the Gospel, it is because we live in the most simple and economical manner, as to dress, furniture, food, etc., etc. We economize to do good, in some humble degree we hope, as good stewards ought to do. We have enough of every thing that our comfort demands. God has been exceedingly gracious to us in all things, and has filled us with peace and comfort. My wife and myself are like-minded and work together in these things. I have realized in her the truth that a 'prudent wife is from the Lord.' She is a woman of good common-sense and sound judgment, and is not ashamed to appear in plain clothing any where. . . You see then the secret of our means of doing, and I am glad to bear this testimony to her worth; that with the strictest economy in her family she is always ready to help those who need. All we have has been freely bestowed on us by our gracious Father, and why should we withhold? 'The blessed Gospel of the Son of God' has filled our habitation and our hearts with joy, and why should we not desire earnestly to bestow the same blessings on the poor slaves of the world and of sin? Of course you must not expect us to leave you any thing when we are gone. We are our own executors; we wish to see the good done while we live; it will pay a larger interest than any Trust Company; and we don't want to leave a bone of contention between our heirs and the Gospel of Christ. I hope you will excuse this egotism-your remarks

"If all the friends of the Association would adopt the plan of making a monthly offering, however small, I think it would not fail to make a large increase of the income. Where the payments are only once or twice a year, we generally give what is convenient at the time of paying, with perhaps but little thought beforehand to prepare for it. When the time of paying is distant, we spend money for various objects, oftentimes for unnecessary expenses, which if we paid to the Association monthly would be saved and put into the Treasury of the Lord for high and holy purposes. 'Short visits make long friends,' and 'short settlements make pleasant accounts.' I fully believe frequent offerings would make a fat treasury.

"The monthly concert collections are on the same principle, but as our Association has but few congregations that make collections for it at monthly concert, I would hope an effort to get individual friends to make monthly offerings would be effectual in a large increase of funds."

How wise are such counsels! They are from one who well understands both the theory and the practice of "frequent offerings." We must close this article by relating an anecdote. Mr. A., one of "the Lord's collectors," once applied to Esquire B. for a subscription to a highly meritorious object. After explaining it fully, the Esquire replied: "It is a noble plan; I can give you \$100 toward the object without feeling it." "Without feeling it!" exclaimed Mr. B., "I do not wish you to give in that way, for although it may do us good, it will not do you any. True benevolence is giving until the giver does feel it, until he practises self-denial. Such giving is acceptable to the Lord." The Esquire assented, and doubled

his subscription. "Can you give \$200 without inconvenience?" asked Mr. B. "Oh! yes!" said the Esquire, "I shan't feel it at all." Mr. B., who cared for the soul of the gentleman more than he did for his money, replied: "You have not come up to the mark yet. This giving without feeling it is not the giving that is well pleasing in the sight of God. Would \$500 to such an excellent charity be felt by you?" "Why, no," said the other, "not at all." Mr. B., with a respect and kindness that won upon the heart of the Esquire, asked him to name a sum that he would feel, were he to give it. "I think," said he, "\$1000 would make me feel it; nothing short of it would." "Well," said the collector, "that is the right sum then; such giving will be pleasing to the great Proprietor of all. It will do the object I present immense good, and do you a great deal of good, too." "You shall have it," said the Esquire, "it is the first time I ever gave to a good object and felt the pressure."

THE MORAL DISCIPLINE OF GIVING.

We take the following from a report of Prof. Shepard's sermon at the late meeting of the American Board. It deserves a wide circulation:

"This principle that every one at stated times lay by him in store for this purpose, according as God has prospered him, would be sufficient, if we may suppose in him the thoroughly Christian heart. To add this, namely, let him lay by for charity a generous proportion, is leaving it still quite too indefinite. To say a tenth of all that comes in, is greatly unequal. There is neither justice nor benevolence in this as the universal law of giving. For the object I have in view, this statement may be an approximate; at least, may stand preparatory to one more definite, namely, that a person give in measure and continuity sufficient to feel it. How little probably is given in the Charch of God where this is the effect! How very few, probably, from the measure they give have any, even the least, sensation of inconvenience. Of self-denial, and real sacrifice from giving, I suppose the great majority of Christian givers know nothing. In all such cases, of course, the entire personal benefit and discipline from giving, is lost. According to the statement now in hand, the sensation-principle, the tythe system, or the law of tenth, can be no general rule, for, in very many cases, the amount dictated by the rule would hardly be enough to throw any, even the smallest twinges, into the soul's cleaving selfishness. A tenth can be given, and the man never know, by any appreciable diminution, that he has given any thing; of course, he can give all that, and vastly more, without beginning to feel it. What is done, is but shelling off some of the loose outer scales of one of these Leviathans of wealth. The giving, to be effectual as a discipline, must be on a principle that shall reach and restrict the desire for getting—the intent to have more; for all the mischlef, and meanness, and smallness lie in that—emanate from that. On that it is, all Scripture pours its intense and concentrated reprobation.

THIRTEENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD A

CHICAGO, ILLINOIS, OCTOBER 19 AND 20, 1859.

OGETHED WITH

List of Life Members.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

Office, 48 Beekman Street.

1859.

JOHN A. GRAY'S
PIRE-PEOOF PRINTING OFFICE,
16 and 18 Jacob Street, N. Y.

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THIRTEENTH ANNUAL MEETING.

THE Thirteenth Annual Meeting of the American Missionary Association convened at the First Congregational Church, Chicago, Ill., on Wednesday, October 19th, 1859, at 7½ o'clock P.M.

In absence of the President, Hon. Lawrence Brainard, of Vt., Rev. J. Blanchard, a Vice-President, took the Chair, and opened the meeting with prayer; Rev. J. E. Roy was elected Secretary for the meeting.

The following were appointed as a Business Committee:

Rev. W. W. Patton, Ill.; Rev. H. Cowles, Ohio; Rev. O. Emerson, Iowa; Rev. Wm. DeLoss Love, Wis.; Rich. P. Waters, Esq., Mass.; Lewis Tappan, Esq., New-York; Rev. A. Mahan, Mich.

Rev. G. B. Cheever, D.D., New-York, preached the Annual Sermon before a very large congregation, from Isa, 62: 1, 10.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people."

After the Sermon, the Association adjourned, to meet Thursday morning, at 9 o'clock, for business.

Thursday morning, 8 o'clock. Members of Association joined with the members of the First Church in their morning prayer-meeting.

At 9 o'clock the Association was called to order for business, by the presiding officer, and united in singing the Missionary Hymn; after which prayer was offered by Rev. L. Taylor, of Bloomington, Ill. Rev. Wm. E. Holyoke, of Polo, Ill., was appointed Assistant Secretary. The minutes of the last Annual Meeting were read by the Secretary, J. E. Roy, of Chicago.

On motion, a Committee on Nominations was appointed by the Chair, as follows: Prof. Henry E. Peck, Ohio; Rev. J. E. Roy, Chicago;

THIRTEENTH ANNUAL MEETING.

Rev. S. S. Jocelyn, N. Y.; Rev. Warren Cochran, Wis.; H. B. Spelman, Esq., Ohio.

Rev. G. Whipple, Corresponding Sec., reported a letter from Prof. Cleveland, expressing regret for his absence, and inviting the Association to hold their next meeting at Philadelphia.

The Treasurer, Lewis Tappan, read his report, with the Auditors' certificate, which was unanimously accepted, and ordered to be printed.

The Report of the Corresponding Secretary, Rev. Geo. Whipple, for the Foreign department of the Association, was presented, after which Rev. John White offered remarks upon that part of the report relating to the Mendi Mission in Africa, of which he is a member.

The Chairman of the Business Committee, Rev. W. W. Patton, reported a series of resolutions including a Memorial to Congress, for the consideration of the Association.

Rev. Mr. Jones, of Michigan, then offered some remarks upon the Mission among the Indians at Grand Traverse Bay.

The Secretary of the Home Department, Rev. S. S. Jocelyn, presented the Report of that department. On motion, to accept the Reports of both Secretaries, after remarks by Rev. Wm. DeLoss Love, of Wis., Prof. H. E. Peck, of Ohio, Secretary Whipple, Lewis Tappan, Esq., Prof. Cowles of Ohio., Rev. Mr. Cherry, of Mich., it was voted to accept and print them. Closed with prayer by Rev. G. B. Hubbard.

Recess till 2 o'clock.

AFTERNOON SESSION.

Association convened at 2 o'clock and the meeting was opened with prayer by Rev. Geo. Schlosser of Ill.; a Committee of enrolment, consisting of Rev. Mr. Andrews, Mich., Rev. H. W. Cobb, Ill., and Jacob Butler, Esq., Iowa, was appointed.

The Resolutions reported by the Business Committee, were then taken up seriatim, and, after discussion and amendment, were adopted.*

Prof. Peck, from the Committee on Nominations, reported the following gentlemen for officers for the coming year:

. President.

Rev. DAVID THURSTON, Maine,

Vice-Presidents.

Hon. F. D. PARISH, Ohio, J. P. WILLISTON, Esq., Mass., Prof. C. D. CLEVELAND, Penn., ARTHUR TAPPAN, Esq., Conn., Rev. JONATHAN BLANCHARD, Ill., JACOB BUTLER, Esq., Iowa, E. D. Holton, Esq., Wisconsin.

Corresponding Secretary for the Foreign Department.

Rev. George Whipple, New-York.

Corresponding Secretary for the Home Department.

Rev. S. S. Jocelyn, New-York.

Recording Secretary.

Rev. HENRY BELDEN, New-York.

Treasurer.

LEWIS TAPPAN, Esq., New-York.

Executive Committee.

THOMAS RITTER, New-York, HENRY BELDEN, New-York, J. O. BENNETT, New-York, D. M. GRAHAM, New-York, A. N. FREEMAN, New-York,

WILLIAM E. WHITING, New-York, SAMUEL WILDE, New-York, GEORGE H. WHITE, New-York, HENRY H. GARNET, New-York, JoSIAH BREWER, Mass., WILLIAM B. BROWN, New-Jersey, ALONZO S. BALL, New-York.

This list of officers was unanimously appointed by the Convention.

A resolution, thanking Dr. Cheever for his sermon, and requesting a copy for publication, was unanimously passed.

Rev. Mr. Goodman invoked the Divine Blessing, and the Convention adjourned, to meet in the evening.

Thursday Evening, 71 o'clock. Association met for the purpose of celebrating the Lord's Supper. Rev. G. F. Magoun, of Iowa, made remarks and administered the bread, and Rev. C. F. Martin, late of the Coptic Mission, made remarks and administered the wine. After singing, the Rev. John White, of the Mendi Mission, made an address on the Foreign work, and presented for examination an African lad from the Mission School. Rev. O. Emerson also made an address upon the subject of the Home work.

On motion of Rev. W. W. Patton it was voted to adopt the recommendation of the Executive Committee to discontinue the Ojibue Mission.

On motion of Richard P. Waters, Esq., of Mass., it was resolved that the Executive Committee be requested to have the Annual Report of the Treasurer, and the Reports of the several Missions, for the next year, so prepared that they can be conveniently referred to separate Committees for consideration and report.

On motion of Rev. George Whipple it was voted that the thanks of the Association be presented to the Committee of Arrangements in Chicago; to the trustees of the First Congregational Church; to the people

^{*} The resolutions and memorial are published together in another place.

THIRTEENTH ANNUAL MEETING.

7

of Chicago, for their hospitality in entertaining the members of the Association; and also to the choir for their acceptable services.

After singing the Doxology, and prayer by the President, the Association adjourned, sine die.

RESOLUTIONS.

Resolved, That the Divine guidance and blessing vouchsafed to the Association during the year past, as well as in former years, demand our most thankful acknowledgments, and should lead to increased devotedness and liberality on the part of all connected with this Missionary enterprise,

Resolved, That one of the greatest obstacles to the success of the Missionary work, is the sanction virtually given to Slavery by Missionary Boards, ecclesiastical bodies, professed ministers of the Gospel, church members, editors of the religious newspapers, and others, who sanction, apologize for, or sustain the iniquitous system; and that the people of God are called upon to abstain from all action which gives countenance to such offences.

Resolved, That inasmuch as God in his Holy Word has said: "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death," the Association believe that holding men as property is always a sin against God and man, and that all traffickers in the blood and sinews of their fellow-men, whether foreign or domestic slave-traders, slave-buyers, or slave-holders, should be debarred from Christian fellowship until they repent and free themselves from all complicity and responsible connection with slavery.

Resolved, That the sacredness of the Missionary cause, and the honor of Christ, require that Missionaries as well as Missionary Churches should be free from all complicity with slavery, and that support should be withdrawn from such as persist in upholding the unchristian system and practice, and withdrawn in such a way as to demonstrate both to the Church of Christ and to the world that it is done because the offence is heinous, and inconsistent with allegiance to God and love to man.

Resolved, That the only just mode of conducting missions requires the adoption of the perfect standard of holiness given by God in the Bible, and that for missionaries or missionary societies to allow any sin to go unrebuked among the people where they carry the Gospel, or to suffer any members of their churches to practice any sin without using all legitimate means in their power to effect church discipline with such transgressors, is a palpable violation of the spirit and principles of the Gospel, and the sure precursor of multiplied mischiefs to missions and the Church God.

Resolved. That while we believe that some who sought the discontinuance of the Choctaw Mission of the American Board of Foreign Missions meant thereby to advance the cause of freedom and humanity, we yet regard the act as an occasion of sorrow and shame to the Christian world, as indicating either an unfaithful administration of the Gospel in that Mission, or a failure of Christianity successfully to encounter slavery after an experiment of forty years.

Resolved, That we view with unmingled horror the reopening of the foreign slave trade, its justification by influential men in the councils of the nation, and the unfaithfulness or incapacity of the General Administration in securing the conviction and punishment of the violators of the laws of the land against this piracy; and as this trade is the greatest obstruction to our mission in Western Africa, the Executive Committee cause the memorial to Congress on the subject of enforcing the laws against piracy, herewith presented, to be transmitted to both Houses of the National Legislature, and endeavor to secure their support to the prayer of the memorialists.

Resolved. That we rejoice in the existence and activity of Tract Societies that publish and circulate Bible truth without mutilation, suppression, or the fear of man, and that we deem it their duty to publish and circulate the truth in regard to all sin, without respect of persons, and especially the great sin of the age, being convinced by our own experience in the circulation of such tracts, in both the slave and the free States, that such publications are eagerly received and read, while they are blessed to the conversion of souls and the honor of Christianity.

Resolved. That we earnestly request that Ministers of the Gospel and Superintendents of Sabbath Schools will cause the missionary intelligence contained in our monthly paper and magazine to be communicated to their churches and schools, frequently and impressively, until all under their instruction shall be made acquainted with the same, and be led to cordial coöperation in the great work of diffusing light and securing support to the cause of missions as prosecuted by our Association.

Resolved, That we recommend to the friends of the Association to make more earnest supplication to the great Head of the Church for the increase and success of its Missions; more liberal contributions to the treasury systematically and at stated periods, and greater personal exertions in the circulation of the Society's publications.

Resolved. That we regard it as of the highest importance that in all our instrumentalities and agencies for the extension of the cause of Christ, we should seek to be imbued with His spirit, lest all our labors and prayers be in vain; and that while we should endeavor to cultivate a reformatory spirit such as shall be adequate to the great wants of the age, we should aim to receive and disseminate the doctrines and spirit of true piety as well as of morality, as absolutely essential to the successful prosecution of the cause of missions.

Resolved, That the success attending the efforts of this Association in the Southern States of the Union, especially in Kentucky and North-Carolina, and the peculiar wants of the various classes composing the population of that section, should encourage the people of God to furnish the means of prosecuting this department of the Home Missionary work with increased vigor.

MEMORIAL

To the Senate and House of Representatives of the United States, the Memorial and Petition of the American Missionary Association respectfully represents as follows:

That your memorialists are an incorporated body, under the laws of the State of New-York, and that they are engaged in propagating the Gospel of the Lord Jesus Christ in the destitute portions of the Union, in fereign heathen lands and elsewhere, by supporting missionaries, diffusing a knowledge of the Holy Scriptures, establishing schools, and in all proper ways extending the blessings of civilization and Christianity. The Association, however, is neither an ecclesiastical nor a denominational body, and is not supported by denominations as such, but by individual Christians, ministers of different denominations and laymen.

Your memorialists further represent that they have for many years sustained a misstountry, and to all who have come under its influence. There are, however, serious obstructions in the prosecution of the work. It is known to your memorialists, and to all who are conversant with the history of Africa, that one of the principal obstacles in the progress of civilization and the extension of Christianity in that country is the domestic slave-trade, which owes its origin and prevalence chiefly to the foreign slave-trade. This traffic introduces intoxicating drinks and implements of crughty and death, stirs up contention among the tribes, producing vast and desolating wars, and leads to the most debasing vices and crimes, so that it is a well-established fact that the excess of barbarism, on the western coast of Africa especially, is the effect of the foreign slave-trade, and that in the interior, beyond the reach of that influence, the negroes are far more civilized, industrious, and peaceful.

Along the shores of Africa, wherever the foreign slave-trade is carried on, the natives form the worst and most wretched population of the whole Continent. There is more drunkenness than elsewhere, greater cruelty, a lower morality, more crime, more misery of every kind, than is ever seen where the foreign slave-trade does not prevail; and it is the policy of the slave-traders to corrupt the natives by intoxicating drinks and other appliances that they may have power over them, and that they

may more successfully carry on their iniquitous traffic.

In view of these considerations, and of all that pertains to the welfare of the African tribes, and especially of those over which the Association exerts a beneficial influence, your memorialists, in common with a large portion of the people of the United States, feel a deep concern at the recommencement, on the part of citizens of this country, of the African slave-trade. Cargoes of Africans have been brought into the

country by American citizens, in American ships built and fitted out in these States in defiance of the law which stigmatizes such traffic as piracy, and against a treaty with a foreign power; and the unfortunate victims of this nefarious man-stealing have been sold, and, with their posterity, consigned to perpetual bondage.

have been sold, and, with their posterity, consigned to perpetual bondage.

This piratical and illegal trade, this inhuman invasion of the rights of men, this outrage upon civilization and Christianity, this violation of the laws of God and man, is openly countenanced and encouraged by a portion of the citizens of some of the States of this Union; the perpetrators, who were taken flagrante delicto, have been acquitted on a jury trial; and citizens of this country are combining to reopen and carry on the foreign slave-trade, while a party is forming favorable to the repeal of the law that attaches a death-penalty to the crime—a law which was founded upon the broadest-principles of philanthropy, religion and humanity, and is in exact consonance with the Divine Law.

Your memorialists, as American citizens and as Christians, feel compelled, in view of the crime and sin alluded to, and their disastrous effects upon their mission in Africa as well as upon their native country, most earnestly and respectfully to entreat your Honorable Bodies to cause the law of the land against the foreign slave-trade to be rigorously enforced, additional laws to be enacted if necessary to insure the conviction and punishment of pirates who may be engaged in the foreign slave-trade, that the honor of the nation may be preserved, treaty obligations fulfilled, and the country saved from the disprace of renewing a traffic held in abhorrence by the civilized world, and from the displeasure of the Supreme Ruler of the Universe.

The cause of missions is dear to the hearts of the Christian people of this country;

The cause of missions is dear to the hearts of the Christian people of this country; they look to the constituted authorities with deep anxiety at the present crisis, they have a deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of their country, and they justly apprehend the continued displeasure of the Great Ruler of nations if a traffic so abhorred of God and man is suffered to exist. It is their prayer, and the prayer of your memorialists, that the blessing of Almighty God may rest upon the Congress of the United States, and that He will so enlighten the minds and guide the deliberations of those who are called into the councils of the nation, that the faith and honor of the people and their government shall be preserved, all portions of their fellow-citizens saved from the guilt of piratical depredations upon the unoffending inhabitants of a distant continent, and the judgments of an incensed God be averted from their beloved land.

And as in duty bound will ever pray.

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THIRTEENTH ANNUAL REPORT.

THE eighth article of the Constitution of the American Missionary Association declares that "this Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor and conducting the missionary work, will endeavor particularly to discountenance slavery by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves."

The Executive Committee, as the agents and representatives of the Association, have endeavored to execute the trust reposed in them, with a strict regard to this provision of the Constitution, and to the principles which are embodied in it.

Holding in mind the guilty and lost condition of all men by nature, the atoning sacrifice of Jesus Christ, their only Saviour; the necessity of regeneration by the Holy Spirit, and of repentance, faith, and holy obedience in order to salvation; and the duty of the missionary to call upon all to break off from their sins by righteousness, to repent, believe in the Lord Jesus Christ, and bring forth fruits meet for repentance, they have not regarded slaveholding as the only sin against which they must contend, nor sought to measure the comparative guilt of the slaveholder in the eyes of the Great Searcher of hearts, but have endeavored to fulfill the command to preach the Gospel to every creature-yet, acting on the conviction that slaveholding is a sin, a sin against God and man, against the soul of the master and the soul of the slave, and that it is a great wrong to the Church of God, to the crushed and outraged slave, and to the master himself, to lend him such countenance in his wrongdoing, as to receive him to the fellowship of the Church while holding his fellow-man in bondage, its missionaries are instructed to apply the Gospel for the overthrow of this sin as for any other; and, in gathering churches and administering discipline, not to receive slaveholders into the church, nor administer the communion of the Lord's Supper to any who hold that relation. They have not welcomed to their employ any who do not cordially accede to these views.

We are called upon to report the death of one of the officers of the

Association, which has occurred since our last Annual Meeting. Our excellent brother, Rev. Samuel E. Cornish, of New-York, died November, 1858. He had been officially connected with the Association from its organization, first as a member of the Executive Committee, until the meeting of 1848; and since as a Vice-President, which office he held at the time of his decease. The text selected for his funeral discourse was appropriate: "I have fought a good fight, I have finished my course, I have kept the faith." One of our foreign missionaries, Mrs. Brooks, of the Mendi Mission, also departed this life in May last. She had been connected with the mission about a year.

Twelve missionaries and assistant missionaries have during the past year been sent to their several fields of labor. Of these, ten have gone out for the first time, and two have returned, after spending some time in this country. Nine are now under appointment, and expected to sail early in November.

The deaths of fourteen life members of the Association have been reported to us, and three hundred and fourteen new members have been added. The aggregate number of names of life members, now on our list is two thousand five hundred and twelve.

The monthly issues of the American Missionary, in paper form, is 21,000, and of the same as a magazine, 4700. The aggregate number of copies of the two during the year is 308,400.*

MENDI MISSION, WEST-AFRICA.

GOOD HOPE: Missionaries.-Rev. J. WHITE, Mr. D. W. BURTON, Mrs. BURTON, MISS S. G. Mc IN-TOSH, Miss Dowie,

Native Assistants.—Rev. George N. Jowett and John Johnson.

BOOM FALLS: Missionaries.—Rev. J. S. BROOKS, Mr. RICHARD MILES, Mrs. MAIE, Mrs. BROOKS. Native Assistants.-Three.

Under Appointment.—Rev. G. P. CLAFLIN, Rev. J. H. Dodge, Rev. C. F. Winship, Mrs. Miles, Mrs. CLAFLIN, Mrs. Dodge,

Assistants.-Mr. and Mrs. Cooper.

KAW-MENDI: an out-Station of Good-Hope.

Kaw-Mendi.

Of the missionaries connected with this Mission, at the date of our last report, Mrs. Mair and Miss Dowie are at present absent. Mrs. Mair, (who has spent two years in Africa,) with the approval of the Executive Committee, is absent for the improvement of her health; Miss Dowie has not been able to labor in Africa. Soon after her arrival at Freetown she was prostrated by disease, which it is supposed had long been latent in her system, and was detained there till about the first of November, when she was able to be removed to the Mission. It was soon found that she would not be able to remain there, and by the advice of physicians, and of the Mission, she returned to this country in June last.

^{*} The paper is sent free to all donors to the funds of the Association, who express a wish to receive it. The price of the magazine is fifty cents per year.

Mr. White and Mr. Miles sailed for the Mission in November, leaving their wives in this country, and reached Good-Hope, December 16th. After suffering several attacks of fever, Mr. Miles, by the advice of a physician, returned to this country, arriving here June 10. He expects to return soon, and take Mrs. Miles with him. By the advice of the Mission, Mr. White has since returned, for the purpose of taking out his family with him this fall. Much to the regret of the Executive Committee, his rejoining the Mission is likely to be delayed by causes beyond his control.

Good-Hope.

This station is increasing in interest and apparent importance, and seems to be in a highly prosperous condition. Previous to Mr. White's arrival, there had been no resident ordained missionary connected with it, and no church organization. In December last, the members of the Mission at that station formed themselves into a Congregational church, with Mr. White as their minister. Mr. Burton was chosen deacon, and publicly set apart to that office, the last Sabbath in December. Mr. White wrote as follows:

"We then proceeded to examine those who desired to unite with us in church fellowship; and in regard to four men the examination was entirely satisfactory. They are all heads of families, and their 'walk and conversation' appear to be such as becometh the Gospel of Christ.

"Last Sabbath was truly an interesting day for Good-Hope. The little church sat down for the first time to commemorate together the Saviour's dying love. The four individuals referred to, came out from the world and took upon them the 'vows of the Lord, for 'God to live, and for God to die.' It was an affecting and interesting scene! One other joined by letter, so that the little church is now (including the missionaries,) composed of ten members.

"I am happy to add that others are expected to join at our next communion, and some are beginning to inquire the way of life; for the latter I have appointed a special meeting every Monday evening."

account every monday evening.

At their second communion season, March 6, eight more were added, making the number eighteen. At this time Mr. White wrote:

"We have others as candidates, a few of whom may probably unite with us at our next communion; we desire to exercise great care in the reception of members, as there are many who would gladly join us, but we stand in doubt of them. Our congregation is steadily increasing, so much so, that our chapel is not only well filled with attentive worshipers on the Sabbath, but is getting to be uncomfortably crowded and needs enlargement. One of the most interesting features of our present operations, is the apparent interest of the people, not only to come and hear God's word, but in all that is done to extend the cause of Christ."

A monthly concert of prayer had been previously established, in which there was much interest. Four more were added to the church at its next communion, and others were again reported as candidates. The work of God seemed to be advancing, and the whole aspect was encouraging. Some of the children in the Mission family were said to give evidence of a change of heart, and nearly all were seriously disposed.

When Mr. White left the Mission, Rev. George N. Jowett was elected as a supply for the church. Subsequent intelligence indicates continued prosperity. Mr. Burton's last letter says: "I think our church members are trying to live near to God, and that they are feeling an interest in the conversion of the heathen, such as I have never seen before." We can but hope this feeling will continue, and the little church gathered there be like a city set on a hill, that others through them may be led to glorify God. There has been a daily religious exercise in the Sherbro language, but most of the instruction at this station is in English.

The Mission school at Good Hope is under the immediate charge of Miss McIntosh. It numbers twenty-four scholars, and is prosperous. The children of this school are entirely under the control of the Mission, most of them having been given up by their parents to its care for a series of years, reaching to their majority. It is the policy of the Mission to train the scholars to some useful employment; and both males and females spend a portion of each day in manual labor. Active, useful occupation is required, as tending to promote a healthy development both of manly and Christian graces. An out-school connected with Good Hope is under the charge of Mr. Jowett. The number of its scholars has not been recently reported.

Some trouble has occurred to the Mission from the presence of wicked white men near the station, who have exerted their influence (but too successfully in one case) to corrupt the children of the school, and annoy the Mission. Our missionaries in Africa find that one of the greatest obstacles in the way of their success is the presence of men from so-called Christian countries, or the evil agencies they have introduced. Rum, the slave-trade, and wars undertaken to supply that trade, stand in the way of the missionary far more than heathen superstitions; and when the Spirit of God takes hold of the heart, the last stronghold is, in some cases, the appetite for rum, the white man's dread gift to Africa.

During a portion of the year, there was an expectation that a Papal mission would be established in close proximity to this station, as several Romish priests were at Freetown ready to sail to the Sherbro. While remaining there, however, they were nearly all cut off by the yellow-fever

Mr. Burton's letter of August 10th, the latest yet received, reported all well at the Mission, and that the Church and school were prospering.

Kaw-Mendi.

This is now regarded as an out-station of Good Hope, and in the very trying circumstances in which the Mission has been placed from want of laborers, has had no assistant missionary connected with it during the year. The aged interpreter, Father Johnson, as he is familiarly called, has removed to Good Hope.

At a meeting of the Mendi Mission Association, held in February, the

condition of the Church at Kaw-Mendi was considered, and the following recommendation adopted :*

"This Association would recommend, in regard to Kaw-Mendi, that the members of the Church, if they decide to remain there, he encouraged to meet for religious services, and maintain their Christian profession, until a teacher or minister be procured to take charge of that station, and that in the mean time an effort be made to secure a person of suitable qualifications for that work, who, as a requisite, shall possess a good knowledge of the Mendi language."

They do not recommend that a white missionary be stationed there, but a native assistant, who shall be frequently visited and counseled by some ordained missionary appointed for that purpose. As the Mission is to be largely increased this year, we hope both these things may be done, and that what remains of the Church at that station may be strengthened and established in the faith. We can not report the number of Churchmembers at present in good standing there.

Boom Falls Station.

During the early portion of the year, every thing at this station seemed to be highly prosperous. Mrs. Brooks, during her short residence there, had very much endeared herself to the children, and was exerting a very happy and salutary control over them. Mr. Miles had joined the Mission, and was expected to relieve Mr. Brooks of secular care, so that he could devote his whole time to preaching, and to reducing the language to written form. Mr. Miles, as has been stated, returned to the United States. Mrs. Mair having previously obtained the consent of the Executive Committee, left for her home, and on the fifth of May, Mrs. Brooks died, soon after having given birth to a child. Thus, in a short time, every thing seemed reversed, and Mr. Brooks was again left with only native assistants, in charge of a station, and with outside labors, that would furnish abundant employment for many strong men,

Though greatly afflicted by the death of his wife, Mr. Brooks was not in despair; on the contrary, he wrote as follows:

"I am determined to increase the work, so long as health will allow me to do so. "I am determined to increase the work, so long as health will allow me to do so. The more I see the emptiness of worldly joys and hopes, the more do I see the great need of labor for joys above, both for myself and others. I most earnestly hope that help will soon come to us. If the friends of our Mission could feel, as they should, their duty to make known the Gospel to the heathen, it seems to me that they could not long live as they do, quite like other men.

"It may seem strange to you that I am not disheartened. I most solemnly declare I am not, and can see nothing peculiar to this field that is truly discouraging. Indeed, my hopes are enlarged, my faith is strong, and I feel as much spirit and life to labor, as when I first entered this field, and a much better will and judgment.

The Lord is blessing us, and we prosper. Rest assured the day is fast approaching when the Gospel will have free course and be glorified."

Of Mrs. Brooks and her labors, Mr. Brooks bears the following testimony, in which he is sustained by all who knew her intimately:

"Mrs. Brooks had only become so well settled in her new sphere of usefulness as to love it, and feel a deep interest in this particular field. She had not only an interest, but a growing and active interest, for the salvation of the children and people in our neighborhood. Her efforts for the Sabbath-school, for the short time she was here, were more efficient than have been those of any other missionary at this station. She seemed to understand better than any one of us, how to bring in and retain members of the school. She never allowed a member of the school to be absent and escape a reproof, the first time they passed within the sound of her voice. She administered these reproofs with so much grace and good sense, so much promptitude and faithfulness, that I have felt reproved and spurred on to duty myself. Her improvement of all the means of grace she had was also remarkable. Especially was this the case the last few weeks of her life. She has been such a comfort and blessing to me, as calls for lasting praise and gratitude to God. I feel deeply afflicted, and at a great loss to know what to do. I know God is good, but oh! how strange his ways appear to us!"

Early in the year, Mrs. Mair, writing of the Mission family at Mo Tappan, said:

"It is truly an oasis in this desert of heathenism. Of course, much remains to be done for them, but I can not help rejoicing at the good beginning that has been made. Some are in a serious state of mind, others of them profess to have begun the Christian life; but often I tremble for them in thinking of the powerful heathen superstitions and temptations that will assail them when the time comes for them to act for themselves—temptations before which many who have been trained in the Mission have already fallen. Out of the Mission there is no Christian society in which they can mingle, no favorable public opinion to help them on in the good way, but on the contrary, their relations, the revival of old habits, and the desire to become great in the eyes of their family, all tend to draw them away. The obstacles against which they have to struggle are legion, and I want to enlist the prayers of all the good people I can, for those in the Mission who have begun in earnest to think about their souls' salvation, and for us who are trying, by God's blessing, to turn, and to keep, their feet in the right path."

The following account of the rise and progress of this station is taken from a recent communication from Mr. Brooks, under whose auspices it was established:

"Braw, a chief whose memory is dear to all who knew him in the latter years of his life, having become acquainted with Mr. Raymond, and the object of his mission, invited him to visit his country, and establish himself there, to teach the Mendi people. Frequent communications passed between them, and Braw took special pains to urge his invitation. Mr. Raymond regarded it with favor, as wholly providential, but, from want of help, could not at once accept it. Before he was able to realize his wishes, he fell a victim to incessant labor, and his crushing care and responsibility.

"In 1850 Mr. Thompson visited Braw, and made arrangements with him and his associate chief, to commence a station at Tissana. A country-house was erected, and the materials were collected for a school and meeting-house. The native assistant, to whom this work was committed, proved unworthy, and was dismissed from the mission. War soon broke out, and prevented any further progress at that time. The country-house rotted down, and the building materials were scattered."

In the year 1852,

"The missionaries again visited Braw, made new arrangements for a mission in the Boompey country, and selected a more eligible site than Tissana. The Mission were then in expectation of immediately receiving materials from America for houses to be erected in the Boom and Boompey countries. The necessary negotiations, both with the Boompey and Upper-Boom chiefs, for ground to be occupied by the Mission had been satisfactory; and lumber, tools, goods, and laborers, were

^{*} The Association here spoken of consists of the members of the Mission only. Its meetings, after the manner of some Congregational Associations of New-England, are composed of ministers and delegates. At its second meeting George N. Jowett was examined, and subsequently ordained to the ministry, and John Johnson licensed to preach the Gospel.

sent to Mo-Colong to lay the foundation for the house for the Upper-Boom station, when war again broke out between the Jong and Boom people, preventing further

progress.

"The missionary to whom the work of opening these stations had been committed, after a careful review of the whole matter, a prayerful consideration of other openings, and free consultation with others, formed the purpose of carrying out the original instructions of the Executive Committee, notwithstanding these untoward circumstances. On the first day of March, 1853, the missionary, accompanied by three school-boys and guides, left Kaw-Mendi for Boom Falls. On the third day of the month, the necessary arrangements having been made, the little party took possion of the place now occupied by the Mission, and commenced clearing it. A small house, twenty feet in diameter, was erected, from such materials as the place afforded; and in April, the Boom Falls Mission-house was dedicated.

"The little company had fully counted the cost, and agreed to abide the issue. They were content to share the mere necessaries of common "country life," in times of trial, for those were days which tried the power of endurance. With war on every side, men provided little more than sufficed for the necessities of the day; food of every kind was scarce; much of the time neither flesh, salt, nor oil could be had; several times the rice or cassada for the morning meal could not be had overnight; and for weeks at a time they subsisted wholly on those articles, with occasionally a lime or orange for a relish. Yet no one of that company ever lacked his daily portion, though they often had barely enough of one simple article for a single meal. They depended on One who could, and did, feed every living thing, by giving them only one meal at a time.

"Six little boys were at once taken into the family, swelling the number to ten, and a school was started. From the first arrival at Tissana, public worship, morning and evening, and Sabbath services, have been sustained; and so long as the strength of the resident missionary would allow, stated weekly meetings were held at five different villages. In the first two months the Mission was in full operation. Since that time the work has slowly but steadily progressed, with a few necessary interruptions, until now a little community is formed in circumstances of great comfort and prosperity."

Foreign Help Employed.

"The foreign help employed at the station has been very limited. In 1854 Dr. T. G. Côle joined the Boom work, but, after spending about one month, removed to Mo-Colong to open an out-station. The people there had been greatly disappointed that the missionaries had been driven away by the Boompeys, in an unjust war to catch children to supply the demand for slaves. That they had then established a mission among their enemies was a sore trial to them. They claimored for a share of attention, and made it difficult to travel up and down the river. The opening of a school at Mo-Colong, where a building was already erected, seemed a necessary compromise. Ds. Cole undertook to establish such a school under a native teacher, and it was opened on the morning of the twenty-fifth of December, 1854."

Mr. Brooks then makes a statement, showing that all the labor expended on that station by foreign male missionaries is equal only to four and a half years' labor of one man.

The missionary labor from foreign females has been still less. Until July, 1855, no female missionary had ever visited the Boom field. Mrs. Brooks then joined her husband, and labored these three months, when she left, on account of ill health, and soon died. Mrs. Mair, (with her husband,) joined the station in 1857, but soon left, returning again in 1858. In the meantime, Mrs. Locks, an estimable woman from Freetown, spent nearly a year in charge of the Mission family, where she made herself very useful, and will long be kindly remembered. In September, 1858, the late Mrs. Brooks joined the Mission, where she labored eight months, when she died, greatly lamented. Altogether there has been about one and a half years of female missionary labor at the station, or, including Mrs. Lock's residence in the family, two and a half years.

Notwithstanding this, there has been not less than two thousand congregations convened to hear the word of life, and not less than ten thousand different individuals from every part of the Mendi country have heard directly from us, the news of salvation by faith in the Lord Jesus.

Boom-Falls Church.

The Boom-Falls Church was organized on the 8th of April, 1854, consisting of four members, and possessing the ordinary powers of Congregational churches. Since its formation, there have been in fellowship with the church twenty-five members. There have been four deaths, three dismissals, two removals by letter, and three without letters. There are now in church fellowship thirteen.

There is still a class of hopeful inquirers, who need much patient instruction. Three or four will doubtless soon be asking for baptism, that they may be separated

Three or four will doubtless soon be asking for baptism, that they may be separated unto God, a peculiar people, zealous of good works.

The church seems to be in a healthy condition, possessing fully an ordinary degree of piety. During the last six months, it has contributed for benevolent purposes the sum of £4 16s. 6d, to be appropriated by vote of the church. It will doubtless be expended in building a meeting house at Mo-Gbongo, a town against which these

people were at war but a few years since.

The report of the Sabbath-school, under the care of Mr. Thomas Bennett, was encouraging. There are thirty-two scholars: eighteen of the mission children, ten children from families in the neighborhood, and four aged men.

In the work of reducing the Mendi language, it was reported, that, in the last two years and a half more than ten thousand Mendi words had been collected and committed to writing, and the most of them defined in English. A primer had been prepared and sent to England for printing; the translation of the Gospels had been commenced, and a few sacred hymns composed, so that the praises of God were now sung in the native tongue.

Mr. Brooks gives an instance where the singing of these hymns in the Mendi tongue had had a happy effect. The Sabbath before, visiting Mo-Gbongo, to hold meetings, he found the people under considerable excitement, created by an annoying visit of a band of warriors, to extort presents. The warriors were in the "barry," making a very noisy "palaver" with some of the people of the place. He passed them quietly, and seated himself, with an interpreter, in the chief's yard. The band followed with horn, fife, and drum. After shaking hands with the chief of the band, and before they could urge their demands, he sang the hymn entitled "God is great and good." Before the first verse was sung, the horn was stopped, the fifer held his fife noiselessly to his mouth, and the drum was still. The singing went on. The chief of the party retired, leaving his musicians and company listening silently to the sweet words of the song. Other hymns were sung, and all quietly retired, the musicians, who should have gone with the chief, being the last to leave.

Since July 10th, there have been regular Sabbath exercises in six native villages, besides the station, and regular labors in three of those villages on one or more of the week days. In these Mr. B. has the assistance of Mr. Leigh, Mr. Richmond, Wm. Brooks Tucker, and Albert Tucker. At some of these, great interest has been manifested, and the hearts of the people seemed to be touched.

In March, Mr. Brooks wrote that there was a growing religious interest at the station. The Monday and Thursday meetings for prayer and conference were well attended; and an inquiry meeting was held every Friday afternoon. At the succeeding communion season, four were admitted to the church on profession of faith, one a convert in the school. Mr. B. says:

"I regard the separation of this young man unto the people of God with no ordinary interest. He reads, writes, speaks, and translates into Mendi with considerable ease and accuracy."

The church there now numbers thirteen members.

Two new stations (including Salem Hill) are expected soon to be occupied by white missionary laborers; and in addition, a beautiful location has recently been obtained on Sherbro Island, for an out-station, where a day-school and regular preaching will probably be established. One of these new stations is in the Bargroo country, where the people speak the Sherbro language, and are apparently desirous of having a mission established. Our missionaries are negotiating for a mission site, which, if obtained, it is thought, will prove comparatively a healthy location.

Although the Mission has suffered from the want of a sufficient number of laborers, yet we can not but regard it, to the honor of God's grace, as in a very promising condition, more so than for some years past. The native members of the Mission churches seem to feel a deeper interest in the spiritual welfare of their heathen neighbors, and those of them who, in the opinion of the Mission, are qualified for direct missionary labors, seem ready to enter upon them with the right spirit. We earnestly entreat for the Mission the prayers of all God's people that the lives of the missionaries may be preserved, and that converts may be multiplied and kept from the thousand temptations that beset them.

The Mission have not been able yet to open the station authorized at Salem Hill, owing to the want of sufficient help. This station is in the Sherbro country, is reported as high, dry, and pleasant, with fine springs of soft water. The people have been long expecting a station there, and are pleading with the missionaries to come and live with them, and teach them and their children the knowledge of the true God. The missionaries have had their hearts set on it, and have possession of all the land they need for mission purposes. We hope they will be able to commence there this year.

But there is demand for enlargement every where. Mr. White enumerates several places which the missionaries desire to occupy, where they would be cordially welcomed, and adds:

"As I look upon this wide-spread field on every hand, and dwell upon the importance of the work, as I seem to hear wafted on the evening and morning breeze the mournful cry of distant tribes, 'Come over and help us,' my heart is pained within me that the laborers engaged in cultivating it are so few and feeble. How much we need your prayers, and the prayers of all God's people! These we earnestly desire, but still far more importunately do we desire the aid of the Holy Spirit that we may be enabled to do something, at least, in preparing the way for others."

He relates an instance where, when traveling through the Bargroo country, an aged chief called his people together to listen to the words of

the missionary, and took his seat by his side. People outside making some noise, the chief went out and addressed them:

"My people, you know not what you do. A 'God-man' has come to speak to us, and I command you all to be still, and listen to what he says. He brings you true word, and I want you not only to hear God's word, but hold it in your hearts."

Again Mr. White wrote:

"If we could have laborers as rapidly as the way is open to receive them this work, I am persuaded, would go on gloriously. Oh! will not the sons and daughters of the church—at least some of them—will not some of the subjects of the 'revival' come here, and devote their lives in the cause of Africa's regeneration?"

A few extracts from one of Mr. Brooks' letters will indicate what some may regard as the outside influences of the Mission. After mentioning the necessity of direct labors against polygamy, (that vice of all heathen lands,) slavery, and the slave trade, he says:

"The influence of the Mission in favor of Peace is far felt, well understood, every where acknowledged, and can never be extinguished. It is generally acknowledged that the Mission at Boom Falls has been the cause of the last six years peace in that quarter."

Slavery.

"The question of slavery, perhaps more than any other, is affected by our presence and labors.

"A chief remarked to me, some time since, that slaves were no longer of value to him..... A year or two since, he sent some of his slaves to the bush to cut him a farm. They made the farm—worked hard—built themselves a village, and sat down for themselves. At harvest they fetch him what they choose. They no longer ask him for tools, clothes, or seed. They sell rice, make oil and sell it, make cances and sell them; and, so long as they treat him as a child should treat his father, he can have no ground for a palaver, and, when he dies, his children will be as likely to be subject to these very slaves, as the former slaves to them."

The Slave Trade and Lawful Commerce.

"When I first came to the Boom, there was no trade in the river, because of war. Before the war the chief traffic was in slaves; two-thirds of the cances afloat in the Boom waters were engaged in the slave trade. That trade is virtually stopped. Not as many slaves are now carried out of the country as there were cances then in the traffic. In the place of the slave trade has grown up a spirited trade in produce. This year the palm oil purchased in the Boom river from the mouth of the Kittam to this place can not be less than 50,000 gallons—more than one-fourth of the whole shipment from the colony of Sierra Leone in 1853, the year I came to the Boom. The quantity of palm kernels purchased is not less than 10,000 bushels—about one-third the quantity shipped from Sierra Leone the year I came here. The quantity of rice I can not give, but it must not be far from 15,000 to 20,000 bushels. These form the staple articles of export. The whole of this trade has sprung up within the last fifteen years. In this legitimate trade are the elements of progress."

The following incident will be regarded with interest by those who knew personally the "Amistad captives:"

"One of these, John Smith, was once a member of Kaw Mendi Church. He left Kaw Mendi a long time since, and lived very careless until within the last year, when a tornado, heavily charged with electricity, in passing the place where he was living, killed several people. The lightning from the same cloud killed, at different places within a few miles of this place, twenty or twenty-one people. In farm be-

longing to the people where Smith lives, five persons were killed. This circumstance alarmed Smith, and aroused him to a sense of his condition as a sinner with whom God was angry. He remembered the words of the law, and of the promises in the Gospel. He began to pray in his family, to keep the Sabbath, and talk of the things he had heard respecting the soul, sin, and the judgment. The people, alarmed by the same sad providence, listened, and begged him to tell them more, and pray for them, that God's anger might be turned away from them. He declined praying in public, telling them he was not a missionary, and could not read the good book; that he was not able to teach them, but he would pray with them in his own house. Since then, all the people in the village (which is small) have kept the Sabbath, and met in Smith's house for prayer. He has had morning and evening prayer during the last six months. Now, may we not expect good to come out of this? The fruit of the seed sown at Kaw Mendi will yet be seen. I have no doubt but that the work done there will be all God has designed it should be. Though Kaw Mendi be uninhabited, the effects of the work done there will last longer than we shall, so that we may die and be out of mind when the rich harvest of that mission effort will be reaped year after year. I do not believe in efforts for the salvation of men being lost. I have not so learned Christ. And when I see an instance like the case of Smith, hope revives and I rejoice."

The observations of another year do but strengthen the views heretofore expressed by your Committee, of the comparative importance of Africa as a field of missionary labor, and of the especial duty of this Association, composed as it is of Christian abolitionists, to prosecute their work vigorously in that direction, especially by increasing the force and efficiency of the present mission.

The conviction that it presents peculiar openings for the preaching of the Gospel, and the religious education of the people, and that hundreds of missionaries more than are now there, might find fields in which they could labor with as much hope of success as in any part of the world, is not derived solely from the testimony of our own missionaries, but from that of missionaries of almost every society having laborers there, and of distinguished travelers, who have penetrated its interior. To quote the testimony, especially of Livingston and Bowen, on this point, would be to quote from almost every page of their books. In the providence of God, that continent is now laid open, as never before, to the preaching of the Gospel, and in almost every region where missions have been established, there is a very manifest desire to have their number increased.

The attention of the commercial world is being steadily fixed on Africa. It discovers there an almost unlimited capability of production of some articles of commerce, supplies of which, from other quarters, were failing to meet the continually increasing demand. Especially is this true in relation to cotton. The statesmen and manufacturers of England are unquestionably looking to Africa, rather than to any other quarter, for that large increase of it which is becoming absolutely necessary for the manufacturers of Great Britain, and to meet the continually augmenting consumption of cotton fabrics.

While this promises much good to the people of that continent, there is great danger that the slavery now existing may be increased and strengthened by the rapid rise in the value of labor, and that it will thus

become so firmly established as to require the toil of ages for its removal; but the spirit of Christianity, the practical working of the law of love, is sufficient to meet and overcome this danger. Another argument is thus providentially presented for the enlargement of missionary labor. A wise expediency should lead Christians at once to forestal this evil.

Neither time nor space will allow us to spread out the claims of that country on the Christian world, and especially on the United States, for the blessings of the Gospel, on the ground of just compensation for the wrongs heaped upon her. They can only be hinted at. Send to Africa one missionary of Jesus Christ, with the spirit of his Master, for every hundred of her sons torn from her bosom, and carried into perpetual slavery; give to this cause one dollar for every hundred that have been received through the unrequited toil of her children, or from the sale of their flesh and blood, and the day of her redemption will have drawn nigh; and from the East to the West, from hill-top to hill-top, her free children will lift up their hands and their voices and praise God for his abounding grace. Surely, Christians will not think it too much to refund in this way one per cent of what has been unrighteously made in trading with the bones and sinews of the sons of Africa.

It is peculiarly appropriate that Christian abolitionists should select, send forth, and sustain missionaries, who rightly appreciate the requirements of the Gospel, and who will be fearless and faithful in the application of them. Can it be doubted that Africa and her descendants in this country have stronger and more urgent claims on Christian Abolitionists than any other quarter of the globe? When will they recognize the full extent of these claims, and joyfully, cheerfully, generously respond to them?

The Association has acted on the principle that no man who has any doubts as to the essential, enormous wickedness of slavery, or any hesitancy in treating it as a sin, ought to be sent as a missionary to Africa. Christian men, whose sympathies are with the oppressed, whose hearts God has so touched that they are filled with the compassion of Christ, who appreciate the practical operations of the great law of love, these should be selected and sent forth, by tens and by hundreds, to preach the Gospel in these opening and rapidly enlarging fields.

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

BRAINERD. Missionaries, Rev. H. B. Hall, Mrs. Hall. Teschers, Mr. Thaddeus Hoppin,
Mrs. Hoppin.
ELIOT. Missionaries, Rev. L. Thompson, Mrs. Thompson. Teacher, Miss Lucy
Woodcock.
CHESTERFIELD. Missionaries, Rev. C. B. Venning, Mrs. Venning.
PROVIDENCE Missionary, Rev. C. C. Starbuck.
OBERLIN Missionaries, Rev. T. B. Penyield, Mrs. Penyield. Teacher, Miss Sarah M.

TREAT

EASS, Mrs. DOTGLASS.

SEA VIEW........(Out-Station of Eliot.) Teacher, John Williams.

ROCK RIVER,.....(Out-Station of Eliot.) Teacher, Robert C. Jackson.

GOOD HOPE......(Out-Station of Brainerd.) Teachers, W. J. Davis, Jos. Mitchell. Teachers, not located, Mr. S. B. Wilson, Mrs. Wilson, Mise R. J. Vrasir.

Mr. and Mrs. Penfield, who were under appointment last year, joined the Mission in Nov. last. Mr. and Mrs. Douglass, and Miss Treat, have been since appointed, and sailed from New-York, May 10th. They arrived at Jamaica the 25th. Mr. and Mrs. Wilson, and Miss Veasie, whose appointment is also recent, sailed for the Mission the 12th inst. Mr. and Mrs. Thompson, and their daughter, expected to return, with the missionary company, in May, but under advice of physicians, Mr. Thompson remained here for the further improvement of his health, and his family went without him. He sailed the 12th of October, 1859.

| Stations. | Number in the Congregation. | Rec'd to the Church
on profession. | Rec'd to the Church
by letter. | Deceased. | Cut off. | Dismissed by letter. | Present number of
Church Members. | Contributions by the people, exclusive of their contributions for Schools. | Number in Sabbath
School. | |
|---------------|-----------------------------|---------------------------------------|-----------------------------------|-----------|----------|----------------------|--------------------------------------|--|------------------------------|---|
| Brainerd, | 350 | 6 | 0 | 2 | 1 | 1 | 142 | \$215.60 | 175 | |
| Eliot, | 200 | 5 | 2 3 | 2 3 | 8 | 4 | 77 | 95.61 | 80 | |
| Oberlin, | 120 | 1 | 3 | 3 | 1 | 100 | 46 | 20.95 | 130 | 1 |
| Providence, | | 1 | 1 | | 1 | | | | . 627 | |
| Chesterfield, | 150 | 5 | 4 | 4 | 4 | | 62 | 55.74 | 70 | |
| Brandon Hill, | 100 | 7 | 0 | 3 | 0 | 0 | 38 | 18.34 | | |
| Richmond, | | | 3 | 12 | | | 100 | | | |

| Schoots. | Male
Pupils, | Female
Pupils. | Whole
Number of
Scholars. | Contributed
for the sup-
port of the
Schools. |
|--------------------------------|-----------------|-------------------|---------------------------------|--|
| Richmond, (Industrial School,) | | e VIII | | |
| Eliot, | To 5 . 14 | | 59 | \$30.99 |
| Oberlin, | 23 | 22 | 45 | 22.06 |
| Chesterfield, | CONTRACTOR | 57.1.15 | 70 | 49.92 |
| Brainerd, | | | 103 | 41.64 |
| Good Hope, | no Strong | 10 C P 1 | 23 | 8.69 |
| Sea View, | 200 | No. | 19 | 4.08 |
| Rock River, | 1000 | Marian Maria | 94 | 25.25 |

Brainerd.

In reporting the condition of the Brainerd Station, Mr. Hall says:

"From the statistics you see that Brainerd has remained about stationary. A part of the time the congregation has been unusually large, and to a casual observer every thing would appear to be in a prosperous condition; and yet the whole year has been characterized by a want of spiritual life in the church, while dissensions among brethren have been frequent.

"A part of the time I have had an inquiry-class on Monday morning, which has been well attended, though I fear more as a matter of form than from any serious intentions to turn to God. Sometimes, when we do not see the progress that we feel is desirable, we are led to ask what good we are doing by our labors here. But if matters have not progressed as we could desire, they evidently have not retrograded, as they would have done had the Church and community been left without the labors of a minister.

"We hope that some have been converted, and that others have been quickened and built up, and that some seed has been sown, that will bear fruit at another day. "W. J. Davis left Good Hope at the beginning of this year. Joseph Mitchell went into the school there a few weeks since. It seems to be in a prosperous con-

dition "

Eliot.

The protracted absence of Mr. and Mrs. Thompson from this station, though apparently necessary, has been a cause of severe trial to the church there. Mr. Hall, who reports the statistics, says:

"The church at Eliot has evidently suffered from the long absence of their pastor. During the year, eight members have been cut off, six of them for a violation of the seventh commandment. Among those cut off were some of the most prominent members of the church. These are fearful developments.

"Some at least of the members of the church seem to be benefited by the trials through which they have passed. There evidently are some who understand the Gospel, and exemplify it in their lives. God has in this church, as in all our churches a seed to serve him, and the moral force of the church is not lessened by cutting off lifeless branches.

"The school at Sea View was taught a few months by John Williams, (a native.) who left at the end of last year, since which time there has been no school there, for the want of a competent teacher.

"Robert C. Jackson has had a large school at Rock River, but the people do little for his support."

Chesterfield and Brandon Hill.

These stations, though several miles apart, have both been under the pastoral care of Mr. Venning, who has also had charge of the large school at Chesterfield. He says he has been able to prepare little more than a statistical report.

The whole number of members in the two churches, is one hundred. Sixteen have been added during the year.

Referring to the exclusion of some members from the church at Chesterfield, he says:

"We have had trying times in the painful and vexatious work of discipline, which issued in the excommunication of three or four persons. At times, while passing through these troubles, it seemed to me as though every thing was going to destruction, but God has been better to us than our fears; and I now hope that his gracious design is, to bring good out of all the evil things that have happened, and to cause them to issue in the establishment and building up of His church here. A few serious-minded persons have lately made a public profession of their faith, and been added to the church.

"The little church at Brandon Hill has suffered somewhat from the death of two or

three of its efficient members. A few persons however, have been brought into the church, and four or five others now stand as candidates for admission. The brethren there have gone on steadily with their new building, till now it is about completed. For the present it will have to be used both as a chapel and a school-room, having also under the same roof small apertments for the teacher. We hope at some future time,

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the good hand of our God being upon us, to put up a separate house for a dwelling.

"In such matters we must have in mind the training of the people. We have accordingly encouraged them to build such a house as their own labor and money could accomplish, or nearly so, without incurring any debt. The only assistance we afforded them was £20, out of a grant made annually to our schools from the government."

This church and station had been for a long time destitute of a resident pastor, and the people were prepared to welcome the advent of one among them. After his first Sabbath there, Mr. Penfield wrote :

"I enjoyed the services of the day deeply. The chapel was nearly filled, (an unusual thing for Oberlin,) and the audience were all attention. I think I shall like the people well, as I hope to do them much good. They have so long been without a steady pastor, that they seem overjoyed in the prospect of my living among them. I should judge that the church was in a somewhat backward state, but we could hardly expect it to be different."

Feb. 2, after having been examined by an ecclesiastical council, called for that purpose, Mr. Penfield was ordained, and installed paster over the church. The exercises were deeply interesting, and the appearance of things was thought to warrant a good hope for the future.

In communicating the statistics of the church, the 1st of August, Mr. Penfield calls attention to the fact that before his arrival both the congregation and the Sabbath-school had dwindled to the small number of 20 or 30. He says:

"During the eight months that I have been with this people there has seemed to be a steady increase in the interest manifested by them upon the subject of religion, and of growth in grace. There has been but one united with the church on profession of faith; still we think that, through the mists, we can see the first faint glimmer of the coming day."

From Providence, under the pastoral charge of Mr. Starbuck, and from Richmond, under the care of Mr. Wolcott, we have received no statistical report, owing, we doubt not, to the uncertainty of the mail between this country and Jamaica.

The Industrial School at Richmond has been suspended during a part of the year, for want of a teacher. Mr. and Mrs. Douglass are now there, and have entered upon their labors. We hope the school will speedily be more than restored to its former condition.

The following extracts from an article published in the Jamaica Watchman, will show the character of the school, its condition at the commencement of this year, and its hold on the public confidence. After a criticism on the examination in one or two studies, the writer said:

"But the exercises, as well as compositions, a number of which were presented, showed that the minds of the scholars had been at work—had been gathering ideas,

and gaining the power to express them in due connection and in appropriate language. The female pupils here, as usual, exhibited the facility of expression in which girls commonly have the advantage, while in good sense and moral value, their pieces were not at all behind hand. A very commendable feature in all the essays was an entire absence of that wordy pompousness which is so ridiculously common with those of this class that have gained a little smattering of letters. Our young friends of both sexes at Richmond seem to have learned that the power of speech is not given for display, but to express ideas. The modest and sensible style of their compositions is pro-bably due to the love of display being checked by cultivating the sense of responsibility. It is constantly impressed on them that education is not meant to lift them above customary duties, but to fit them for the better discharge of those duties."

To correct an error in relation to the objects of the school, the writer

"The conductors of Richmond aim to impart knowledge for its own sake, and to teach industry as the sure means of personal independence. Their chief aim is neither to make teachers nor laborers, but reliable, intelligent men and women, fitted, according to disposition or occasion, either to teach others or to take their place as sober, exemplary householders, prepared, in short, to work either with their minds or hands. Such a leaven among the masses of Jamaica will be perhaps not the least efficacious agency of moral and temporal good.

"The increase of the school, though not rapid, sufficiently testifies its hold on the confidence of those who need its advantages. Limited accommodations have hitherto compelled the postponement of many applications, but at present there are thirty-six pupils, thirty-three in daily attendance, and applications for the next term far exceed the present capacity of accommodation.

"The easy terms of admittance facilitate its increase." In return for four hours labor each working day, a young man or woman is provided with board, lodging, and tuition. Time is given to earn the needed amount for clothing and other necessaries.

"A hundred acres of land belonging to the school, and a large amount of private land adjoining, in addition to domestic labors, furnish the pupils work. It has been meant from the first to afford facilities for learning trades.

"Besides pupils whose labor is of some account, the superintendent has in his family several friendless or orphan children of tender age, for whose support he has made himself responsible. It is expected and desired that the number of these should increase, but it is needless to say that the resources of Mr. Wolcott are limited, and the benevolence of others may be fitly exercised in relieving a burden which is too heavy for one man's shoulders."

The friends of the oppressed and the supporters of missions among an emancipated people, may certainly rejoice in the uniformity of the testimony borne as to the favorable results of emancipation. Were this the proper occasion, it would be easy to multiply evidence to almost any extent from missionaries of all denominations, from governors of colonies, colonial records, and parliamentary reports, and from the speeches and writings of ministers of the crown and other statesmen, showing the general prosperity of the islands and colonies where emancipation has taken place.

The most noticeable apparent exception to this testimony is drawn from the island of Jamaica, but it would not be difficult to show that much of the alleged adversity which forms the basis of this contradictory testimony is, after all, but seeming adversity. The absentee proprietors, the owners of mortgaged estates, and a few others doubtless experienced loss-at least their affairs were brought to a sudden crisis, by the emancipation act; but the masses were immensely benefited. By far the larger part of that which is real is the result, not of emancipation, but of slavery—the exposure of a delusion that could no longer be held, the development of a previously existing bankruptcy, that could not be concealed after the light of freedom had been shed upon the island.

Freemen always gather around them manifold more of the comforts and luxuries of life than are allowed to slaves; and the changing of the condition of nineteen-twentieths of any population, from that of slaves to freemen, will, of necessity, greatly multiply the consumption and diminish the export of every article that contributes to the comfort, or ministers to the real or supposed wants of the emancipated. The prosperity of a country is the prosperity of the people, and must be measured by the improved condition of the mass; not that of a few persons, less than one-twentieth of the whole. With these obvious truths in view, Mr. Wolcott wrote, as published in the February number of the American Missionary.

"We believe a candid inquirer may find facts here to prove that emancipation has not been less beneficial to Jamaica than to other islands. I believe that in the apparent deficiencies will be found the foundation for a broader and deeper independence, and a more thorough development of manhood than in any other of the islands. The production of the great staples by large planters is indeed much less than formerly, but the same production by small farmers is largely on the increase. The amount of exports does not give a true basis for calculating our comparative prosperity. Home consumption is now incomparably greater than in the 'pulmy days' of slavery, and of course home enjoyments."

The following extract from a despatch of Lord John Russell, quoted by the Governor of Barbadoes, as to the favorable results of emancipation, has some bearing in the same direction:

"Carrying into effect the religious and benevolent views of the nation at large, it was their object to convert slaves into freemen, to rescue their brethren of Africa from the lash of compulsory toil, and establish them as Christian men on the soil where they had been transported as chattels or beasts of burdon. On this, the principal question of all, there is, I am happy to say, no room for doubt. None of the most inveterate opponents of our recent measures of emancipation allege that the negroes have turned robbers or plunderers, or blood-thirsty insurgents, What appears from their statement is, that they have become shopkeepers, and petty traders, and hucksters, and small freeholders—a blessed change which Providence has enabled us to accomplish."

There can be no possible question but that the moral and spiritual condition not only of the emancipated, but of all the people of the Island has been improved by emancipation, and the missionary labor thereby rendered more efficacious. Those who argue against this from the defections of a few, or the occasional exhibition of an adverse state of things, must, to be consistent, argue against an emancipation wrought out by direct divine appointment, and by divinely constituted leaders, or they must deny the facts of Jewish history. If any thing additional were needed, we might say, with the Bishop of Barbadoes:

"It is a common mistake, in revolutions of this kind, to look for speedier results of a beneficial character than the nature of things admits. External changes inaugurate a new state of things; they do not at once accomplish it; the seed is sown, but the harvest is not yet. In regard to slavery in particular, I need not say that its sequels are not to be got rid of in one or two, or even three generations, and yet we are only in the first."

In this first generation there are favorable results exhibiting manliness, moral worth, and Christian character, such as were nearly impossible in a condition of slavery. The good results that God by his providence and his gracious blessing has granted to the labors of Christian missionaries, are fast and effectually silencing the objections of those who argue against the safety or the expediency of emancipation.

The reports of missionary labor among the colored people, not only of Jamaica, but wherever they have been subjected to the almost dehumanizing influences of slavery, often call to mind incidents connected with the exodus of the Israelites from Egypt under divinely appointed leaders. At one time God seems to be walking in their midst, blessing and sanctifying them by his presence and the operations of his Holy Spirit, and the heart of the missionary rejoices, as Moses did on the further bank of the Red Sea. Again, under the power of some great temptation, or when the restraining influence of the Spirit, or the stated means of grace, are for a time withdrawn, all things seem to go backward, and developments of wickedness take place, in most cases having a marked relation to the evils of their former condition, that try the missionary as the Israelitish leader was tried when he brake the tables of stone, and seemed ready to give up the people in despair.

Yet, in the midst of all this, we have confidence that in every thing which relates to the moral and spiritual improvement of the people, the missionary of the cross has as much reason as Moses and Aaron had, to believe that their emancipation from slavery was of God, and that labors for their improvement are appointed by him, and will have his blessing. The spiritual condition of the emancipated people of Jamaica will compare not unfavorably with that of any people who have been brought out from under the crushing influences of oppression.

OJIBUE MISSION.

LAKE WINNEPEG, MINNESOTA TERRITORY.

Missionaries—Rey, S. G. Wright, Joseph S. Fisher, David B. Spencer, E. W. Carver, Mrs. Wright, Mrs. Fisher, Mrs. Spencer, and Mrs. Carver.

There has been, for some years, both among the friends of missions and the missionaries themselves, a growing feeling of discouragement in regard to missionary labors among the Indians of the far Northwest, and a strong doubt as to whether the prospect of future favorable results was such as to warrant the continuance of these labors. A large number of missions, vigorously prosecuted for a long time, by several distinct missionary bodies, both in this country and England, have been successively abandoned.

This feeling has been for some time on the increase among our missionaries to the Ojibues, northwest of Lake Superior, and two years since it so nearly culminated that they were almost ready to abandon their work, and leave the country. The remembrance of some extraordinary manifestations of Divine grace in the conversion, the godly lives, and triumphant deaths of some of the Indians, which they had from time to time witnessed as the result of their labors, and their unwillingness to leave, like sheep in the wilderness, some whom they had every reason to believe were Christ's little ones, restrained them, and led them to determine on one more effort, by concentrating on a single station the labor that had theretofore been expended on two or three. There was not, however, such confidence of hopeful results as is often, under God, a presage of success. They felt that it was a last effort, and it is not improbable that this feeling may have contributed to the result.

Some of the causes for discouragement had such rapid increase or development that one of the missionaries, Rev. Mr. Wright, and his wife, felt that the good likely to be accomplished would not warrant their remaining there, if the funds for their support were to come wholly from the Church, but as an arrangement had been entered into by which the Government would sustain, for some years, their school operations, he consented to remain.

The letters received from the Mission, last Autumn, indicated to the Executive Committee that the missionaries were rapidly coming to the conclusion that their work for those Indians was about done. In December the Corresponding Secretary wrote to the Mission, requesting them to communicate in full the causes of their discouragement, and their views as to the future prospects of the Mission. Their replies, exhibiting great unanimity of views and feeling, brought before the minds of the Committee some facts before wholly unknown, and were conclusive that the Mission could not be sustained by the missionaries. Mr. Carter determined to remove without waiting for the further action of the Committee.

At the request of the Committee, Rev. Mr. Bardwell, who had formerly been connected with the Mission, who, for many years, had acted as general agent and superintendent of the same, and was perfectly familiar with all its operations, visited it. A meeting of all the members of the Mission was held. After a full expression of their individual feelings, it was decided unanimously that the Mission ought to be given up. If those who have had sixteen years experience among these Indians, who have a good knowledge of their language, and in whom the Indians, as well as the Committee, have as much confidence as they can be expected to have in any company of men, are unanimous that it is their duty to withdraw from them, there seems to be little hope that strangers, who would have the language to acquire, would succeed any better. The Executive Committee therefore recommend the relinquishment of the Mission. Mr. Wright will remain there during the winter, at least; but his support will come wholly from the Government. Mr. Spencer has re-

moved to another part of the Indian country, to engage in a school supported also by Government.

From the reasons given by the brethren for the conclusions to which they have arrived, we note the following:

For sixteen years the Indians, among whom their Mission is located, have had the Gospel preached to them, and though there have been some bright fruits of these labors, the anticipations of the missionaries are very far from having been met. Most of those who have professed religion were converted during the first five or six years' labor there, and now the remainder of the people seem to have rejected the Gospel. They turn a deaf ear to its invitations, and will not attend religious meetings.

The parents have so little regard for the education of their children, that it is almost impossible for the missionaries to retain them long enough to do them any real good.

Intemperance has greatly increased within a few years, and the facilities for obtaining the means of intoxication are increasing yearly. "The whole nation," says Mr. Wright, "is being ruined by the use of whisky. Not less than three barrels a day are sold at Crow Wing to the Indians. A part of it is brought to Lake Winnipeg. . . . Last winter a drunken gang came when we were all asleep, and broke a window, demanding admittance. The next day they came again, and began their depredations. Drunken Indians are everywhere, and our church members do not all resist the temptation."

It is stated that through the licentious habits of vile white men on the frontier, a destructive disease is rapidly spreading among the Indians. A physician has been sent into the country by the Government, to minister to the affected. He says a very large proportion of the Indians are diseased, that it has increased a hundredfold within a few years, that even little children are affected, and are dying with it. The facts that have been reported to us, showing the extent and dreadful effects of this disease, can not be detailed here.

The influence of traders in the country, and of many of the Government officials, is such as to thwart the influence of the Mission, and work the destruction of the Indian.

Combined with these and other discouragements, and the fact that the blessings of the Spirit seem to be withheld from their labors, there has been a constantly increasing impression on the minds of the missionaries that their work there was done, and that God was directing them away from that field. The fact that men and means were greatly needed in more promising fields, has ripened this feeling into conviction, in accordance with which the brethren and the Committee, after earnest prayer for Divine guidance, have acted.

While he remains in the country, Mr. Wright will look after and in-

struct the little flock, and it is hoped that most of them are rooted and grounded in the faith, and will be kept by the power of God unto salvation.

Of the steadfastness of the little church at Red Lake Mr. Wright has given the following account:

"Early last fall, a Catholic priest from among the Ottawas established himself at Red Lake. As we supposed, he spared no time in visiting our members there. His object was to prevail upon them to abaudon their faith at once; and, as he had heard that I intended to visit them, he was very anxious to overthrow their faith before I should come, lest my influence should prove a barrier in his way. He commenced his labors by telling them that we were heretics, and they could not listen to us again without periling their souls. He visited them frequently, urging them to join the true church without delay.

"To all his arguments they replied in substance as follows: 'We are not able to argue this matter with you, for we are ignorant, but we can not abandon our religion and join yours. One reason is, when we received the Word, we received it as the Word of God. We were taught to put all our trust in God alone. We were taught that all our own works could not secure the favor of God, or the pardon of sins. We believed, gave ourselves to the Lord Jesus Christ, trusted in him for salvation, and found what we sought, the favor of God. Our faith, we trust, has purified our hearts, and what do we need more? Again, we are acquainted with those whom you instruct, who put confidence in you, and we know, and you know, that they are all addicted to drunkenness, gambling, dancing, slandering, cheating, lying, etc. Now what motive can we have to join such a people? And further, several of our praying friends have been called away. We witnessed their departure from this world, and they all died in peace. The faith we hold carried them triumphantly over the river of death, and we have no doubt but they are now with the Lord in glory. These reasons are sufficient to convince us that our teachers are true and right, and that we shall gain nothing by listening to you."

"The priest gave up all hope of converting them, and addressed his labors to his own people, but his labors were suddenly arrested by death."

OJIBUE AND OTTAWA MISSION.

GRAND TRAVERSE BAY, MICHIGAN.

Missionary, Rev. GEO. N. SMITH.

This Mission was taken under the care of the Association last December. It is located in the Northwestern part of Michigan, at Northport, Grand Traverse Bay. The Indians among whom he labors are part Ojibues, and a part Ottawas. To these Mr. Smith preaches in their native language. As the white population is continually increasing in that region, he preaches a part of the time to them. At the commencement of this year (1859) the church consisted of forty-nine members, (forty-one being natives, twenty-four males and seventeen females.) One of the white and ten of the native members were then under censure. Some of them seemed to be inclining back to Romanism, from which they were originally received.

Mr. Smith now reports eight months' labor. In this time there have been seven hopeful conversions among the Indians, all of whom have joined the church. It now consists of fifty-five members, forty-eight being Indians, and seven whites. Mr. Smith says: "We have but one church, but I preach in three different places; in Northport, every alternate Sabbath morning, to a white congregation; in the afternoon, to a native congregation, and a third time, to a white congregation, at a place which I have called the Head of the Harbor, nearly three miles from here by land—nearer by water. It is a newer settlement than this, and promises well. There is no liquor sold in that vicinity, to my knowledge.

"Every alternate Sabbath, I preach at Onumuneseville, three miles from home, an Indian village, unmixed with whites situated on the shore of Lake Michigan. The Indians own all the land in the vicinity. The Government school is kept there. The scholars are advancing very well.

"Before we came here, that band was in what is denominated a Pagan state; now almost all the heads of families, and a good proportion of the young people, are members of our Mission Church, and their daily walk is, as far as can be seen, worthy of the Christian name.

"One thing connected with that band I must mention as worthy of note. The chief's son, Wasacquam, soon after he joined the church, came to our school a few days, learned the alphabet and how to construct simple words, and then sought other aids from time to time. He then taught his wife, (he had quite a family at that time,) and the young men and women, married and single, so that in a short time a large proportion could take their hymn-books and single without difficulty. Many of them can read the Scriptures, and to the friend of missions their condition is very encouraging. The old chief, Onumunese, died two years ago this fall. Though he never professed religion, he almost always came to meeting, and used his influence decidedly to promote civilization and religion among his people.

"The population of this village (Northport) is thought to be 300, and 300 more reside in the vicinity. I think the morals of the place have improved during the past year; a better class of people have come in this summer, and though considerable liquor is still sold and used, and drunkenness prevails, yet not so much so as last year. Not so many Indiana drink as formerly

many Indians drink as formerly.

"In view of all the facts, I think we have cause of gratitude for the past, and hope for the future, both in relation to the native and white population, and with the blessing of God resting on our unworthy labors, we shall expect that society will be established on the only true foundation, the principles of the Gospel, and many souls, as the result, be made heirs of immortal life."

SANDWICH ISLANDS.

MAKAWAO, EAST MAUI.

Missionaries, Rev. J. S. Green, Mrs. Green, six native assistants. One station, three out-stations.*

Under the figure of the watchman upon Mount Seir answering to the inquiry, "What of the night?" "The morning cometh, and also the night," Mr. Green, in reporting his own labors, briefly reviews the history of the Islands, and of missionary labors there, showing that while, through the abounding grace of God, there has been frequent reason to say concerning individuals, the churches, and the nation, "the morning cometh," there has often been reason to add, "and also the night." We can only make some brief quotations from this review.

In consequence of the failing health of Mrs. Green, concerning which there are very serious apprehensions, and of his own labors, in this, his thirty-first year of missionary life in the Islands, he says:

"We still observe the monthly concert on the first Monday of each month. On the second Monday we pray unitedly for schools; on the third, for seamen; on the fourth Monday, when there are five Mondays in the month, for the cause of peace, and on

[&]quot;Our mission was originally called Old Wing Mission, after a very aged chief, (said to have been over 100, perhaps 110 years old, uncle of our chief at that time,) who died the year our mission was established.

^{*} Mr. Green formerly reported six out-stations. The number of churches, or of preaching places, is not diminished; but where two churches meet together at their communion seasons be regards them as one station.

33

the last for the enslaved. Other labors of the week are much as reported in former years."

These consist in a meeting with his people at sunrise, which generally lasts two hours; preaching in English at 11 o'clock A.M.; and again meeting with the people, old and young, at 1 P.M. for the study of the Bible. This is often followed by a short meeting with the church.

After stating some of the benefits of this English service, Mr. Green adds:

"If things continue to improve as they have done for the last five years, we shall need a house for worshiping in English, and shall have many hearers. I hope we may ere long have a church of Christ among the 'foreigners.'"

Out-Stations,

"Kenkea.—This district is in Kela, some twelve miles from Makawao. There we have a stone meeting-house, with a bell. Directly below Keokea, on the sea shore, is another stone meeting-house, with a bell. This, Kalepolepo, constitutes with Keokea one station, the two congregations uniting on communion days. This church, from a small beginning and a feeble state, has greatly increased, is decidedly prosperous, is breaking forth on the right hand and on the left, and enlarging its borders. Kahikinui, a small lava district, has united with Keokea, and is an out-station of this church. The people there are about building a small stone church. During the year past, fifty-seven individuals have united with the Keokea branch. Present appearances seem to warrant us in saying concerning this branch of our church, 'The morning cometh.' May the light continually strengthen until the perfect day.
"Hullo is another branch church. Of the church here we began to predict the

"Hurlo is another branch church. Of the church here we began to predict the coming night. But at our last communion season we were encouraged. Some backsidiers were restored, and several from the world were propounded to unite with the church. I hope to do more for both branches of our church, now that our son, Joseph Porter Green, has returned from school, to teach our English-Hawaiian school, and to labor with me on the Sabbath, both at Makawao and also at both the out-stations. An excellent Sabbath-school, the best in all my field, is taught at Huelo. The adults also commit by heart the precious oracles of God. Their beautiful stone meeting-house is nearly finished, when the church and congregation will be very comfortable, and that without being in debt.

"Makawao is the central church, and the place of my residence. Three individuals have united with it during the year. We hope ere long to receive others."

Of the prospects of the nation, the future of Hawaii, Mr. Green writes. doubtingly. He says that now:

"After all that God has done for the Hawaiian race, its chiefs, and people, the old heathen 'Hula,' a licentious, shameful dance, is revived and practised at mid-day, defended and patronized by the Government press, winked at by chiefs and foreign ministers of the King, and actually to be licensed at Honolulu, and this, though the King himself admits that it is of such a character that no man can say one word in its favor."

Another fact is, that strenuous efforts are being made in which two of the ministers of the King, one from England and one from the United States, are active, to repeal the law restricting the natives in the purchase, sale, and use at pleasure of intoxicating drinks. The bill for repeal has already once passed the House of Nobles, but was defeated in the House of Representatives. The defeated nobles hope for the return of a more pliant set of representatives, and the passage of the bill. Mr. Green says:

"Should the prohibition be repealed, the utter ruin of the nation would seem to be speedy and certain." He concludes his report by saying:

"Pray for us, brethren and friends, that we may be saved from unreasonable and wicked men; that God will give repentance to chiefs and people, and yet save the Hawaiian nation from impending ruin."

CANADA MISSION.

ROCHESTER, Essex Co., Canada West.—Rev. D. Hotchkiss, Mrs. Hotchkiss. DRESDEN, Rev. L. C. Chambers.

Mr. Hotchkiss continues his labors among the colored people of Canada at the Puce River, Little River, and Pike's Creek.

At several times during the year he has written very encouragingly concerning his field of labor, notwithstanding he meets with some severe trials. In January, in answer to the inquiry, "What is the Lord doing among you?" he wrote:

"Unless I am greatly deceived he is doing wonders." I never saw a more evident change, a constant revival spirit, no enthusiasm, no jumping, but a large weeping congregation. There never appeared to me so great an opportunity for doing good, and we are trying to improve it. Our numbers, of course, are not so large as in well filled towns or neighborhoods, for we are comparatively small; but, considering our numbers, our congregations are large and very attentive, and they keep coming in. We now number twenty-five church members here at the Puce, with a good prospect of more. If we do not prosper here, it will not be for a lack of a willingness on the part of our God, in answer to your prayers."

The church at Puce was formed in June, 1858, with fourteen members; seventeen have since been added; three have been excommunicated, and one has died. The number of members is now twenty-six. In his last report he says: "Our meetings here are well attended and very encouraging. Several of our school children appear serious, and a number have manifested a good deal of engagedness, and speak freely of their determination to give up all for Christ."

The church at Little River contains thirteen members. For some time past, there has been serious opposition to his labors at this place, but a change has taken place for the better; his audiences are now large and attentive, and he hopes the Lord is about to bless his word abundantly. At Pike's Creek there are now but five members; one has been added during the year, and one has died.

Mrs. Hotchkiss has continued to teach, with very encouraging success, throughout the greater portion of the year, but has at length been compelled by failing health to relinquish this charge. The school is at present vacant.

Rev. Mr. Chambers has received his appointment during the year. He is a colored brother, and is laboring among the colored people, mostly in the vicinity of Dresden. He has two regular preaching places, at some distance from Dresden, and other occasional appointments. He has a large Sabbath-school under his charge at Dresden, and smaller ones at his regular appointments away from there. He has organized two small churches since his appointment, and has from time to time reported the apparent presence of the Holy Spirit, the hopeful conversion of some of his hearers, and their connection with these churches. The number of members in them at present is not given. From his letters we judge they are in such a condition as to furnish him good ground of hope in the future.

SIAM MISSION.

BANGKOK, SIAM.

Missionaries, Rev. D. B. BRADLEY, M.D., and Mrs. BRADLEY.

There are very cheering indications that the long tried faith of missionaries in Siam is about to be encouraged and strengthened by the manifestations of the Divine blessing in the conversion and salvation of souls. For many long, wearisome years they have labored and prayed with little visible success, yet they have hoped that he who sent them forth to preach his Gospel, in the midst of such great darkness, would yet make it manifest that that Gospel was the power of God unto salvation, by making it effectual even over character as unreliable and hopeless as that of the Siamese. That the missionaries should not have been fed to abandon their work as lacking the Divine sanction, can only be attributed to the grace of God strengthening their faith in his assurance, "Lo! I am with you always, even unto the end of the world." The several missions in Siam are now rejoicing in the apparent conversion of some of their people to Christ.

In May last, Dr. Bradley wrote: *

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"We have now a little more interest manifested for the concerns of the soul than formerly. Two of our printers seem a good deal serious, and have expressed a desire to be Christians. Indeed, Sawat, a very interesting young man, about whom I wrote you a long time ago, is now foreman in the office, and appears a good deal like a Christian. He protests against idolatry, and has for years been endeavoring to live as did Joseph of Arimathea before the passion of Christ."

Dr. Bradley also spoke of a young priest, who had become very familiar with all the religious tracts and portions of Divine truth published in Siamese. He affirms that he is no more a worshiper of idels, and wishes to be a Christian; and has become a voluntary distributor of religious truth. He added: "A Siamese teacher in the Presbyterian Mission Boarding School gives very cheering evidences of being a regenerated man, and stands propounded for admission to the church of that mission."

In June, Mrs. Bradley wrote, in the absence of her husband, expressing her confidence in the hopeful conversion of several of the Siamese, who had been more or less connected with their Mission.

July 15, Dr. Bradley wrote:

"The Lord, in great mercy, has, as we trust, visited a number of Siamese men and women, connected with our family and with our printing office, by the special influences of his Spirit, and made them willing, in the day of his power, to believe in Christ and give their hearts to him."

He said the young men, mentioned by him in May, continued steadfast in the service of God, and seemed to be growing Christians; and that on the second Sabbath in June, during his absence, the special power of the Spirit seemed to be present: "And eleven Siamese, besides the two young men mentioned, publicly confessed Christ, solemnly promising that they would henceforth and forever renounce idolatry and be true followers of the Lord Jesus Christ, the Son of God. All these still hold on to their profession, and some of them appear quite well. For these we can not but rejoice and praise the Lord. But we rejoice with trembling. They take part in our prayer-meetings, and seem to pray in the spirit."

Three weeks before, Dr. B. wrote that a noonday prayer meeting had been established to meet the wants of those who lived so far off that they could not be with them morning and evening. This was well attended. He says:

"Our brethren of the Presbyterian Mission attended on the 9th inst, and expressed themselves as having there seen wonderful things for Siam, and as having lively hopes that it was the genuine work of the Spirit. One of the young men who prayed had formerly been under their tuition three or four years."

All the missionaries in Siam make occasional tours into the country for preaching. They are sometimes gone two or three weeks. In a recent tour made by Dr. Bradley, in company with the Rev. R. Telford, of the Baptist Mission, they were gone sixteen days, and preached in twelve different towns; nine of them had never before been visited by Protestant missionaries. "It was rare," says Dr. B., "that they did not find, in every company, some who had heard the Gospel at Bangkok, or learned something of it from the tracts and portions of the Bible distributed by the missionaries." Some of the incidents of these preaching tours are very interesting. One of them is thus related by Dr. Bradley:

"At a service which we held on board our boat, in the evening, I was pleased, and a good deal encouraged, by the demeanor of a gray-headed woman, to whom I had preached in the morning, by the wayside. Before the meeting, she brought a little present of rice, as their custom is, and said she was much interested in what she had been taught in the morning; that she believed it was truth—that God was indeed alive, the maker and preserver of the Universe; that Buddhism was therefore false and ruinous, and that she was determined to be a follower of Jesus. She moreover said that in hearing me preach she seemed to realize the fulfillment of a dream, which she had a shortstime before, of having found a most precious diamond, on Mount Kouluang. Upon this I turned to the parable of the pearl of great price, and read it to her. I was surprised to find that she, a sooman sixty-five years old, could read it herself, and that, too, without the aid of glasses. A copy of Matthew, and a tract on prayer, were given to her. She asked for nothing but the Gospel, excepting that she wished to cultivate our acquaintance, and to have us and our colleagues call at her house whenever we passed along that way."

In the printing-office, to which Dr. Bradley alludes, he is very much assisted by his two older children. The burden of the work is performed by Siamese workmen, and goes on during his absence under the supervision of his family. There are frequent ealls for printing, both in English and Siamese, for which pay is received. From this source, and the rent of mission buildings, not needed at present, a sum has been received large enough to defray all the expenses of the mission for the year. Dr. Bradley asks imploringly for additional missionary aid, and the increasing

importance of the work there gives emphasis and urgency to his entreaty. The Executive Committee will be glad to send another missionary family

COPTIC MISSION, EGYPT.

Flattering as were the prospects of this mission at its commencement, no favorable progress has been made in relation to it during the year. Judging it probable that the operations of the mission would not be speedily resumed, Mr. Murad, in May, requested a release from its connection, that he might seek employment elsewhere-at the same time expressing his readiness to return to Egypt whenever the Committee should call upon him, if not at the time bound by other engagements. The Committee were gratified at this expression of Mr. Murad's views, and gave him an honorable release from his connection with its missions.

Rev. Mr. Martin's health has continued such that the Executive Committee have not felt willing definitely to decide upon his return to missionary labors in Egypt. A council of physicians, held in New-York last winter, decided that it was unsafe for him to do so, under the ordinary circumstances of missionary life. His affections, however, were so strongly fastened upon this field that, until very recently, he has been unwilling to relinquish the idea of returning to his labors.

From their confidence in the opinions of the council of physicians referred to, the Executive Committee, while they assured Mr. Martin that they would provide with pleasure for a return to his labors among the Copts, with a suitable reinforcement, if the condition of his health warranted it, felt bound to express their opinion that his own apprehensions and those of the physicians were too well founded to warrant his doing so.

On the 17th of September he requested a release from his connection with the Association, in the following letter:

"After long waiting and careful deliberation, with carnest prayer, we are at last forced to the conclusion that the providence of God does not favor our return

to Egypt.

"As you are aware, the best medical advice which we could obtain has decided."

"As you are aware, the best medical advice which we could obtain has decided." that it is unadvisable for me to return to Egypt, under the ordinary conditions of missionary labor. The experience of several months since this advice was given has only confirmed my acquiescence in it. Nor do I see how any arrangement for our return could be made which would not be likely to involve either the risk of health or a material abridgment of our usefulness in the missionary field for a con-

siderable time to come.

"Under these circumstances we are forced, though with great reluctance, to the conclusion that it is probably our duty to relinquish the hope which we have so long cherished of being able to return to the field in which it was our privilege to

"We had hoped that it might be ours to live and die in the field of our 'first love.' We do not relinquish it because we have, or ever have had, a doubt as to the success of labor there, nor because we have, or ever have had, a doubt at the success of labor there, nor because we desire to leave the service of the Association; but because, with the best light we can obtain, we think Providence indicates that duty does not call us to return to Egypt.

"I therefore respectfully request for Mrs. Martin and myself that we may be released from our connection with the Association.

"We shall ever be thankful that we were permitted to labor in Egypt for a time; and that during our entire connection with the Association, now covering a period of more than six years, secondality and Christian feeling.
"With Christian regards, I remain, of more than six years, nothing, so far as we know, has ever occurred to interrupt

egards, I remain,
"Very respectfully yours,
"C. F. Martin."

At the next meeting of the Committee his request was granted. There has not eyet been time for the Executive Committee to mature any plans to meet this new condition of its affairs,

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HOME MISSIONS

The year just closed has been one rich in blessings from the "Lord of the Harvest," The number of laborers in our Home field has been increased, and a greater amount of good secured, we believe, than in any former year. Amid the various trials and exposures of some of the missionaries and colporteurs, we have renewed occasion for gratitude to God for the protection he has vouchsafed to them, and for his saving mercies to others through their instrumentality. Never have the friends of the cause had so much reason for encouragement, and at no former period has it been so evident that our trust in the Divine promises, with regard to the accomplishment of the objects of the Association, would be realized.

GENERAL TABLE.

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- Additions to the churches, on examination.
- 7. Additions to the churches, by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars.
- 13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missionaries are to the 1st of August. In some instances the number of members in two or more churches is given together.

For further explanations, see page 42.

For "Selections from the Reports of Home Missionaries," see p. 58.

OME MISSIONS .- SCHEDULE.

| OTHER PARTICULARS. | Church edifice building. Church organized at Mt. Gilead. Church organized at Henderson. Revival. Preaches in various places. Revival. Efforts ageins gambling and intemperance. Church edifice building. Church organized. Preached much against slavery. Sermons published there. Now missionary agent in New England, etc., among people | Presides often in protracted meetings, etc. [Lenyroring field. Revival at Demont—since at Do Kaib only. Presides also at Whithrop. Mo., and other places. Two Hatches organized. Hatches organized. | Interesting gold, Same service is to Colon. Edward in cher phones sho. For other places. Labored in other places sho. For Pur revirsals. Two churches organized. Church editio built. Presched in other places. Church organized at Lincoln. Fresched. In Commission cleaned organized at Lincoln. | See Pee |
|--|--|--|--|---|
| No. of S. School and
Bible Class Scholars. | 118
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| Contributions to
Benevolent Objects. | 6 50 146
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| rledged to Total | 2 23 2 3 | 3332 2 | 111 1 | 1111 511 |
| Pledged. Pledged to Total Pledged to Total Abstinence. | 100 1100 1100 | 200 400 000 | 200 100 | 800 24 600
800 24 600
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| No. of Members. | 85 8 88 8 8 | 20 20 20 20 20 20 20 20 20 20 20 20 20 2 | 151
161
24 | 4835 848
4858 848 |
| Additions by Let- | 12 10 10 1 | 01 to 12 | 8 8 | or 4 0 00 |
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amination. | 8 1 8 | 5 H | 180 | H4 68컵 |
| stons, | 8 PH 4 | 1 27 | 250 | 88 1 |
| Months of Labor
Reported.
Hopeful Conver- | 55 04T - | . wg % ; g | 202 0 | සෙයස් සෙයස |
| DATE OF COMMISSION. | Oct. 1, 1858
June 1, 1858
Jan. 1, 1859
Jan. 1, 1859
Jan. 1, 1858
Mar. 1, 1858
Arrell 1, 1858 | Obio Mar 7, 1859
Dec. 25, 1859
June 1, 1859
Sept. 1, 1859
and Bar- April 1, 1859 | 16,1859
1,1858
1,1858
2,1858 | Nov. 1, 1857
July 1, 1857
Dec. 1, 1858
Dec. 1, 1868
April 1, 1869
Jan. 1, 1869
Oct. 1, 1869 |
| CHUROHES AND MISSIONARY
DISTRICTS. | | Agent and Missionary in Sto, Ohio, Octors. Che. of La Ports and Rawnowyllis, Ohio List Cone. Che. of La Ports and Rawnowyllis, Ohio, List Cone. Ch., Paterson, N. a. (Cone. Ch., Actalison, Kanasa. Stefano, C. Ch., Earl, Paw-Paw, Dundee, and Barlington, Ill. | Free Fresh. Chs., Fellctr, and Cedron, Ohlo
Chs., at Bantons and McKes, Ky.
Cong. Ch., Cambrige, Centerville, Riceville, and
Storretania, Pa.
Cong. Chs., McLean and Nebraska, Ill. | Come Ch. Wayne Centre, III. Wayne Centre, III. Union Ch. of Christ, Brocklyn, Minn Union Ch. of Christ, Brocklyn, Minn Drong Cha, Chitton and Kanawaca, Kansaa. Cong. Ch., Wantegan, III. Ewragelist, Quaquelcon, Iowa. Jan. Glenville Ch., Cabin Creek, Bestheada Ch., Ger. Jan. Glenville Ch., Cabin Creek, Bestheada Ch., Ger. Jan. Glenville Ch., Cabin Creek, Bestheada Ch., Ger. Oct. |
| MIBSIONARIES. | B. L. Adafr. M. N. Adams. B. M. Amsden. E. Andrus. Geo. Barnum. G. W. Bassett. R. C. Rireo. | M. Brigger
H. A. Bu
In H. By | J. B. Campbell
Geo. Candee
U. T. Chamberlain.
H. W. Gobb | B. B. Cone. J. T. Cook. Melson Cook. Joseph W. Cross. G. T. Commins. James B. Dayls. |

HOME MISSIONS.—SCHEDULE.—(Continued.)

| MISSIONARIES, | CHURCHES AND MISSIONARY DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Hopeful Conver- | Additions on Ex- | Additions by Let- | No. of Members. | Dollars of Aid
Pledged. | Pledged to Total Abstinence. | Contributions to
Benevolent Objects. | No. of S. School and
Bible Class Scholars | OTHER PARTICULARS. |
|--|---|--|------------------------------|---------------------|------------------|-------------------|--|---|------------------------------|---|--|---|
| Samuel Dilley
O. B. Donaldson
Miles Doolittle | Buena Vista and Pisgah Cong. Cha., Fort Recovery, Ohlo. Cedron Cong. Ch. of Chill, Ill. Cong. Ch. of Lowell, Wis. Cong. Cha., East Troy and Rochester, Wis. Cong. Cha., Eeedsburg, Wis. | April 1, 1859
Oct. 17, 1858
Sept. 3, 1859 | 12 9 | 15
16
5 | 12
5
4 | 1 1 5 | 32
27
27
30
58 | 100
150
100
100 | | 1 00
13 00
8 00
11 50 | 80
57
70 | Buena Vista is in Ind. Revival Revivala. A deacon preparing for the ministry. Progress making. Revival. No report from Rechester. Preaches also in destitute piaces. Revival. One brother |
| Cyrus H. Eston | Congregation, Livonis, Mich | Nov. 1, 1858 | 9 | 4 | 10 | 1 | 45
52. | 75
450
100
450 | | | 85 | preparing for ministry. Labored only part of the time at Livonia. Labors extensively in destitute fields. No report. Added other missionaries in revivala. Commission closed. Presches in various counties; aids missionaries; is promoting Literary institution at Rorea. Revival. |
| J. W. Fox | Itinerates, Indianapolis, Kansas. Cong. Ch., Leroy, N. Y. Cha., Adama, Valley Farms, and Paris, Iowa Free Presis, Cha., Frankfort and North Fork, Ohlo. Ist Cong. Ch., Prospect City, Ill. Evangelist, Eight, Iowa | Feb. 15, 1858
June 1, 1859
Jan. 1, 1859
Sept. 18, 1858 | 12
12
7 | 8
25
25
25 | 8
18
25 | 1 1 8 | 40
58
25
92
18 | 2624
100
200
90
150
200 | | 175 00 | 115 | Presched to Hawarth Wes. church, and at three stations on
the Cottonwood, Necsho, etc. Commission closed.
Revival.
Revival. Promising field.
Labors extensively in Northern Iowa. Three revivals. Two |
| T. H. Holmes
Wm. Holmes
Ezra Howland
E. J. Hughes | Cong. Ch., Lima and Illyria, Iowa Free Ch., Sunbury, Ill. Cong. Ch., Baraboo, Wis. Maple Grove Cong. Ch., Cato, Wis. Trinity Cong. Ch., Albion, Ill. Evangelist in Southern Ill. Cong. Ch., Oregon, Ohlo. Weish Cal. Meth. Ch., St. Clair, Pa. Female Missionary teacher, Evansville, Ind | Jan. 1, 1859
Jan. 1, 1859
Dec. 24, 1858
Aug. 1, 1858
Sept. 1, 1858 | 12
8
12 | 60
8
6 | 8 | 2 2 | 16
15
90
48
40
18
84 | 200
100
100
150
200
400
125
100
150 | 4 | 5 00
17 50
70 00
14 70
5 78 | 82
80
40
50 | young men preparing for the ministry. Left. Revival. Preaches in many counties. Opposition, but progress. Difficult field. Many foreigners. Some success. Preaches some in other places near. Teaches a colored school, and missionary to colored and |
| E. F. Jones | Welsh Cal. Meth. Ch., Danville, Pa | Jan 1 1850 | 7 | 10 | 5 | 6 | 89
49 | 140
200 | | 4 50
10 00 | | white people. Preaches also in Bloomsbury. Labored with Zeandale Church till March. Revival at Wabaunsec. |

| Joseph H. Jones | Cong. Chs., New Corydon, Limberlost, and | Feb. 1, 1859 | 6 | 2 | 1 | | 25 | 200 | all | 12 0 | 0 110 | Preaches extensively in Adams and Jay counties. |
|------------------------------------|---|--------------------------------|----------|----------------|---------|-----|----------------------|--------------------------|-----|--------------------|--------------|---|
| Thos. W. Jones | Adams Co., Ind. lst Cong. Ch., Augusta, Mich. (tinerated in Southern Illinois | April 1, 1859
Nov. 17, 1858 | 5 | 10 | | | 75 | 100
400 | 4 | | | Building a parsonage, encouraging prospects. Labored some in Southern Indiana. Preaches in Jackson, Rock Castle, and Clay Counties. |
| W. G. Kephart | F. P. Chs. Huntington and Raccoon, Pine Grove,
Ohio. | July 1, 1858 | 12 | 1 | 1 | 11. | 65 | 150 | ** | 130 | | Left, |
| John Lowrey Jas. McChesney | Cong. Ch., Sandwich, Ill.
Cong. Chs., Paris and Bristol, Wis
1st Wes. Meth. Ch., Saratoga Springs, N. Y
1st Cong. Ch., Babcock's Grove, Ill. | June 1, 1858
Jan. 1, 1859 | 12
7 | 2
25 | 2 2 | 1 | 67
48
20
21 | 150
100
150
200 | | 85 6
4 5
4 7 | 0 50
8 87 | Encouraging field,
Left.
Revival. Church organized. Four Roman Cath, converts.
Preaches in two other places. |
| Norman Miller | Free P. Chs. of Clarkson and Worthington, Ohio. Plym. Cong. Ch. Minnespolis, Minn Cong. Ch., Princeton, Wis | July 1, 1858
April 1, 1859 | 8 | | | | 50
81
88 | 200
100
200 | | | 50 | Church edifice erected. Left. No report. Revival. Prospects favorable. Building church edifice. |
| John Parry | Free Presb. Ch. of Superior, Kansas | May 18, 1858
May 18, 1859 | 8 | 80 | 25
8 | 2 | 40
21
58 | 100
150
75 | * | 11 0 | | No report. |
| P. C. Pettibone
Lewis Pettijohn | Cong. Ch., Wataga, Ill. lat Plymouth Cong. Ch., Wis. Wes. Meth. Chs., Cedarville, New Burlington, and Xenia, Ohio. | Sept. 1, 1858
May 17, 1859 | 11
12 | 30 | 85 | 10 | 75
120 | 100
75 | " | 20 0 | 90
50 | Many Germans. Church organized. Revival.
Church of colored persons organized at Xenia. |
| G. H. Pool | ist Cong. Ch., Chesterfield, Ill | Nov. 20,1858 | 7 | 19
10
11 | 8 | 22 | 42
65 | 100
175
200 | u | 9 2
82 8 | 5 150 | Labored in many places. Revival at Prairie Bottom, Left. |
| Samuel Porter | 1st Cong. Chs., Bradford and Otto, Pa | June 1, 1859 | 2 | ** | | | 89 | 200 | | 8 0 | 0 112 | edifice. |
| A. L. Rankin | Missionary at large, Ill | April 1, 1859 | 4 | | | | | 600 | | | | Itinerates (on railroad lines) from Chicago to Cairo, Organized three churches. |
| J. C. Richardson | Teaches school and preaches, Williamsburgh, Ky | Dec. 10, 1857 | 8 | | | -0 | 6 | 90 | - 1 | | 1 | Preaches in Whitley and other counties. Difficult field. Progressing. |
| J. Silaby | Chs. at Union and Silver Creek, Ky
Cong. Ch., Riehland City, Wis
Cong. Ch., Windsor, Ohio | Mar. 1, 1858
Nov. 1, 1858 | 6 | 4 | 1 | 2 | 13 | 400
100
75 | u | 4 9
80 0 | 5 50 | Also teaches at Berea, and preaches in various places. Commission expired. Left. Difficult field. |
| J. B. L. Soule
Geo. W. Stinson | 1st Cong. Ch. of Benton, Mich | Jan. 1, 1859
Aug. 1, 1858 | 8 | 1 6 | 8 | 1 | 12
45
28 | 150
100 | " | 170 0 | 0 55 | Interesting field. Revival. Left. Revival. |
| C. H. Thompson | Cong. Chs., Shell Rock and Mason City, Iowa
Bap. and Meth. Chs., Urbana and Bellefontaine,
Ohio. | Oct. 1, 1858 | 5 | 86 | 86 | 1 | 122 | 100
125 | | 16 9 | | Preaches to colored people in two counties. Revivals. |
| J. W. Torrence | Cong. Chs., Ringwood and McHenry, Ill
Free Presb. Chs., Mercer and Harrisville, Pa
Itinerating in North Carolina | Oct. 1, 1858 | 10 | 10 | 10 | 8 | 36
71 | 150
80
150 | " | 10 0
27 1 | 0 40
0 80 | Revival at Ringwood. Labors in company with Rev. D. Worth mostly. See statistics by D. W. |
| Z. P. Weed
David Wert | Itinerated in three counties in So. Ind | May 16, 1859
Nov. 1, 1858 | 8 | 2
10 | 4 | 5 | 37
26 | | | 82 0
24 0 | 0 40 | Preached for Cong. Chs., Boonville and Ohio Township, etc.
Teaches col. school, and labors with that people at Oberlin.
Revival at one preaching station. |
| 1999 | Free Presb. Chs., Strait Creek and Huntington,
Ohio. | The second of the | | 5 | 9 | 5 | 16 | 100 | | 7.7 | 0 15 | |

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| Asav. | ihs. Left Milwankee
ganized. Revival.
h. Building churchival. |
|---|---|
| OTHER PARTICULARS. | 17 00 115 Commission expired. 18 00 185 Preaches also to Fish Creek and Bethel chs. Left Milwankes. 18 00 186 Preaches also to Fish Creek and Bethel chs. Left Milwankes. 18 00 11 Linearies in Passy Co. mostly. Ch. organized. Beviral. Preaches also to Haris Township church. Building church. 19 89 90 Freaches In four central counties. Revival. |
| No. of S. School and
Bible Class Scholars. | 115
1188
1188
1188
1188
1188
1188
1188 |
| Contributions to
Benevolent Objects. | 17 00
12 00
13 00
12 38 |
| Pledged to Total
Abstinence, | E 2 2 2 2 |
| Dollars of Aid
Pledged. | 150
200
200
150
160
112
200
200 |
| No. of Members. | 138 88
138 88
159 50
164 64 |
| Additions by Let- | 83 41 18 |
| Additions on EX- | 910 H 201 41 |
| Hopeful Conver-
slons. | ଖଳ ଖଳ ଖଳ |
| Months of Labor
Reported. | 20° 20° 20° 20° 20° 20° 20° 20° 20° 20° |
| DATE OF
COMMIS-
SION. | Oct. 1, 1888
Nov. 1, 1888
Jan. 1, 1889
April 1, 1869
May 1, 1869
Dec, 12, 1858
Oct. 15, 1858 |
| CHURCHES AND MISSIONARY DISTRICTS. | A.A. Whitmore Cong. Ch., Troy. Welshfield, Ohio Oct. 1, 1858 12 Robert Williams Welsh Cong. Ch., Pitchopt. Ra. 1888 6 Robert Williams 187 Welsh Cong. Ch., Milwankee, and Vale Jan. 1, 1888 15 Hoat, Sparta. Wis. 1888 16 Hoat, Sparta. Wis. 1889 15 Hoat, Sparta. Wis. 1889 16 Hoat. Ch., Charlotte, Mich. 1889 17 Lewis Wilson Ch., Mark Montgomery and Bethielsen, Ind. April 1, 1889 12 Ewis Wilson Ch., Montgomery and Bethielsen, Ind. May 1, 1889 12 Dasa. Worth Cong. Che., Avon and Prairie City, III. Dec, 12, 1889 12 Dasa. Worth Cong. Che., Avon and Prairie City, III. Dec, 12, 1889 12 Dasa. Worth Cong. Che., New Salem, N. C. Oct. 15, 1888 12 |
| MISSIONARIES | A. A. Whitmore David Williams Robert Williams Lovin When Lovin When Lovis Wilson Lovis Wilson B. F. Worrall |

SUMMARY OF RESULTS.

The Association and its Auxiliaries have employed, during the year, in the Home field, ninety-eight missionaries, five colporteurs; and two female missionary teachers. They were located as follows: In States east of Ohio, 9; in Ohio, Indiana, and Michigan, 26; in Illinois, 24; in Wisconsin and Minnesota, 15; in Iowa, 9; in Kansas, 6; in Kentucky, 7; in Missouri, 1; in North-Carolina, 2; and 1 in District of Columbia. Three colporteurs have been employed in Kentucky, one in Illinois, and one in Indiana.

Most of the missionaries are pastors; some of them minister to several churches; others have extensive districts, in which they preach, engage in revivals of religion, and promote the Anti-Slavery cause, the Temperance Reformation, and moral reforms generally. Our missionaries have organized, and assisted to organize, sixteen churches and several Sabbath-schools in their respective districts. The whole number of churches is now 130.

The statistical results, so far as ascertained from the reports of the missionaries and colporteurs, are as follows:

The additions to the churches, during the year, on profession of faith, are 669; and by letters from other churches, 330.

The whole number of church members under the care of our missionaries, is 4346.

The number of hopeful conversions during the past year, is 1059.

Thirty-five revivals of religion have been reported in the Home field.

The members of the churches are generally pledged to total abstinence from intoxicating drinks; and are friends and supporters of the Anti-Slavery cause.

The number of Sabbath-school and Bible-class scholars connected with the missionary churches and out-stations is 6216.

The contributions to benevolent objects reported by the missionaries, excepting contributions to local objects, is \$1444.92.*

the north and books and the state of the source of the state of the more resigned to be the state of the stat

^{*} Collections, in some instances, have not been reported, so that they could be included above.

STATES EAST OF OHIO.

In this portion of our missionary field, nine missionaries have been commissioned, viz.: one in Maine, (with the colored church of Portland,) two in New York, and six in Pennsylvania, three of the latter ministering to Welsh churches. In most of the churches there has been progress, and several of them have enjoyed the gracious presence of the Holy Spirit in the revival of his work.

In connection with the work of the Lord in the congregation of our missionary at Saratoga Springs, a church has been organized. Four of the converts were Roman Catholics, all young men of interesting character. Three young men are preparing for the ministry; two of them are sons of the missionary. The general conservative character of the place and the churches, and the opposition to thorough anti-slavery sentiment and action, especially during the summer months, when the Springs are the resort of many slaveholders and their apologists, render our missionary enterprise there repulsive to many; but God has blessed it to the reformation and salvation of souls. The publications of this Association have been given to many visitors, and thus the principles of a free and pure Christianity, it is believed, have been presented to many leading minds, that will reach both the free and slave States.

The most extensive work of grace in this district has taken place in connection with the labors of the missionary in the north-western section of Pennsylvania, resulting in the hopeful conversion of two hundred and fifty souls. In this field two churches have been organized, the cause of temperance and anti-slavery advanced, Sabbath-schools increased, and much secured for the future in matters relating to human progress and salvation. In this work he has been sustained in part by the Congregational Association of the district, which has given its counsels, prayers, and contributions for the building up of the waste and feeble places of this extensive region.

The Association has recently appointed Rev. Amos G. Beman a missionary-agent to labor among the people of color in several of these States, and we rejoice in knowing that he is cordially welcomed by those to whom he ministers, and that he meets with encouraging success.

OHIO

Fourteen missionaries have been employed in this State during the year. Five revivals of religion have been enjoyed, two of them among the people of color in Logan and Champain counties.

Our missionaries, in their several localities, and Rev. J. G. Brice, missionary-agent, have done much, by preaching as well as by intercourse and discussion with ministers and others of various denominations, to impress upon them the importance of the principles of this Association in relation to the questions of slavery and caste. Mr. Brice has also aided

various ministers and churches in times of religious interest, and has been much blessed in his labors.

In some localities Spiritualism, Universalism, and various other forms of unbelief have obstructed the work of the missionaries, poisoned the minds of the people, and prevented multitudes from attending to the means of grace. In many instances the leaders manifest much interest in most or all questions of reform and of humanity, but unhappily neglect the claims of the Gospel.

In some of the churches there are numbers of colored persons who enjoy equal privileges with their white brethren, while their children are welcomed in the Sabbath-schools. Much pains is taken relative to them in localities where they are numerous.

Efforts are made on the subject of temperance, and some of the churches have rules against the sale of grain to distillers.

The remarkable events bearing upon human freedom in this State this year, have aroused the people to the danger to personal liberty, arising from the encroachments of slavery, and the execution of its behests by the national government. The imprisonment of nineteen citizens, including a professor of a college, and minister of the gospel, on the charge of rescuing a colored citizen from those who were attempting to carry him to a distant State as a slave, aroused the people to a new view of the atrocious Fugitive Slave Bill, of the inhuman Dred Scott "decision" of the Supreme Court, and of the infinite evils of slavery. But the meetings of the people in conventions held in view of this outrage, enlisting statesmen, Christians, and citizens in all the walks of life in behalf of the prisoners, alarmed the official authorities and their allies, and the release of the citizens who had been so barbarously treated, afforded new evidence that slavery and its servile agents cower before the resolute and determined will of freemen who are conscious of their rights, and calmly determined to maintain them.

The present is a most auspicious time to give increased circulation to the excellent publications of the American Reform Tract and Book Society at Cincinnati, and to the publications of kindred societies; to enlist the pulpit and the press in proclaiming the truth; to occupy the public mind with the claims of freedom and a pure Gospel; and to urge the churches to exorcise the spirit of pro-slaveryism and caste yet existing, and give full proof that they maintain true Christian principle and practice.

Our auxiliary for Ohio and Pennsylvania of the Welsh Calvinistic Methodist denomination, is promoting the principles of the Association, and raising means for their diffusion.

MICHIGAN.

Seven missionaries have been under commission in this State the past year. In three instances revivals have taken place, and many of the porteur is doing a good work in preaching, in spiritual labors from house to house, in establishing Sabbath-schools, and in circulating tracts and other religious, anti-slavery, and temperance publications. One missionary in the eastern part of the State has a large field in two counties, with three churches, and labors much among the various denominations. He has formerly met with great opposition, but though prejudice still exists. the leaven of Christianity and freedom is working out favorable results.

ILLINOIS.

In this central State of the North West we have had under commission. in connection with our auxiliary the Illinois Home Missionary Association, twenty four missionaries.* Five revivals of religion have been enjoyed, four churches organized, and Sabbath schools and Bible classes established. In some instances earnest efforts have been successfully made in the temperance cause, and the interests of freedom and Christian reform have been promoted. The educational efforts in the State and the remarkable system of Bible distribution so perfect and universal, (having some 1400 Bible Societies in its various counties,) together with the increasing attention to the circulation of tracts and the purpose to secure the united action of the friends of religion and of freedom in supplying the people with publications, maintaining a free and pure Christianity, and rebuking slavery and all iniquity, are tokens of great promise.

In a State of so great extent and variety of population, the various forms of good and evil, of truth and error, that distinguish the Western States are found. One of the chief instrumentalities for the correction of these evils, and the increase of good agencies, is the Home Missionary enterprise. The southern half of the State, reaching to the border of two Slave States, is receiving the special attention of the Executive Committee, and several missionaries have been employed itinerating, and otherwise presenting the claims of the Gospel, with the claims of humanity. The peculiar character of the larger portion of the people-being emigrants from the Slave States; their need of education and other elevating influences; their pro-slavery spirit; their need of salvation, all call loudly for a great increase of laborers. Rev. Wm. Holmes is laboring in many counties near the southern border, on behalf of the Gospel and of freedom, and enlisting some earnest men on behalf of the principle of the Association, both in adopting and promoting them. His account of outrages committed upon a worthy family of four colored persons, under the Black Act of the State, has aroused the indignation of the better portion of the community, who are making efforts for the repeal of this inhuman Bill, which it is hoped will be successful.

* This auxiliary held its annual meeting at Bloomington, May 28, 1859, and its interesting doin were published in the Congregational Herald of Chicago.

churches seem to be gaining in spiritual strength, and in an increase of the number that attend upon the means of grace. In several places the cause of temperance has received a fresh impulse, arising mainly from the efforts of the rumsellers and their victims to break through the stringent legal obstacles to the sale of intoxicating drinks. Gambling in several places has prevailed to such an extent as to alarm the citizens and arouse them to efforts to put an end to this vice. In this work our missionaries and churches have been prominent and zealous. Success has attended their efforts against this immorality to an encouraging degree.

THIRTEENTH ANNUAL REPORT.

The anti-slavery sentiment also is increasing, and becoming more influential, though it is opposed by some ministers and professors of religion. Spiritualism and Universalism in several places hinder the prevalence of true religion, and lead many to destruction. A village where one of our missionaries labors part of his time, presents a remarkable population having been originally settled by Hicksite Quakers, whose descendants are now almost entirely skeptical and infidels. There is, however a considerable number of young people who listen to the preaching of the word, and who meet with some of mature years in a house of public worship built some years since by a church now nearly extinct. It is hoped that this people may be brought to embrace the Gospel of Christ.

There are yet large sections of this State sparsely settled, where the missionary must go after the scattered ones or many may perish.

INDIANA.

In this State five missionaries and one colporteur have been employed. Though most of the missionaries have churches, a large part of their work is itinerating in large districts. One has for his field the extreme southwest county of the State and extends his labors into other counties.

A revival of religion, of an interesting character, took place under the labors of two of our missionaries at Hopewell near New Harmony, the settlement of Communists, and the former residence of Robert Dale Owen, their leader, that resulted in the organization of a church, which, however, meets with some opposition. The whole border section, especially the southwestern part of the State, near to Kentucky, requires a speedy increase of missionaries and colporteurs. The people are principally from the slave States; are much given to Sabbath-breaking, whisky-drinking and kindred evils; are poorly educated, and retain their proslavery prejudices, and their hatred of the colored people, who are kept in degradation and at times are subject to outrage. But the objects of this hatred and abuse are striving for the education of their children, and are making efforts to elevate themselves.

At Evansville we have a female missionary teacher, whose efforts among the adult colored people, and in the schools, as well as among the poor white people, are much prized, and blessed. Our missionary colOur colporteur in Pope County is doing an important work in circulating tracts and books, mostly from the Tract Society at Cincinnati, both religious, anti-slavery, and reformatory, and in cooperating with missionaries in his and other counties.

The labors of the Rev. A. L. Rankin, under the more immediate direction of our auxiliary at Chicago, on the great lines of the Central Rail Road from Chicago to Cairo, and on the line of the Ohio and Mississippi Rail Road, in the more middle and Southern sections of the state are encouraging. On these roads villages are springing up where the institutions of the Gospel are to be established. In connection with the labors of the missionary, three churches have been organized, and preparations are making for organizing others. In all the field called "Egypt," comprising 54 counties, the claims of the Gospel, with the entire work of reform, are to be promoted. The work is now fairly commenced. Some of the ministers in this region, begin to look favorably upon the cause, and to cooperate with the missionaries, although the great majority of them, we regret to say, stand aloof or oppose the movement.

WISCONSIN

In Wisconsin, twelve missionaries have labored during the year. The blessing of God has attended their labors; four revivals of religion have been enjoyed; and one church organized. In some cases the missionaries extend their labors into sparser regions, at greater or less distance, and generally among those who have the least means of rising to competency and worldly advantages. In these labors much good is effected. In one instance the gracious visitation of God came in connection with meetings of parents to pray for their children who were present at the meeting. Some of the converts are men of strong minds, who have broken away from infidelity, and are now pleading with God for the salvation of souls. Most of the churches and people are struggling with pecuniary embarrassments, arising either from insufficient crops, or the small prices given for produce. In some districts actual suffering has existed.

The German and other foreign population is large in this State. Romanism, other superstitions and errors, and German rationalism abound in some districts. Some recent facts reported in our monthly paper, show that the difficulties of meeting their destructive influence are formidable, but where there is faith and holy living, with clear and instructive preaching of the Gospel, it is encouraging to believe that these obstacles will be overcome. Even in Wisconsin, where slavery is so resisted, there are in and out of the church, those whose energies are enlisted against freedom and in favor of the policy and oppressive acts of the national councils.

The cause of reform in its various aspects is pressed by our missionaries and churches with encouraging success. Education and Sabbathschools are increased, and tracts and other publications for the promotion of pure religion and freedom are circulated, though in a limited degree compared with the need of the people.

Our auxiliary in this State and in Illinois, of the Welsh Calvinistic Methodist Church, is showing a missionary spirit, and is contributing to our Foreign and Home Missions, while the aid they ask for their churches is not large, and they appear to be increasing in means for the building up of their religious institutions.

MINNESOTA.

We have had three missionaries in Minnesota. In two places, revivals of religion have taken place; in one instance preceded by a remarkable temperance reformation. A church was organized there, (Henderson,) and earnest efforts made in the Sabbath-school cause, and in behalf of other important interests. In this and in other places where our missionaries labor, the moral tone of the community has been greatly improved. The Sabbath, which was generally desecrated, is now observed, and much attention given to the means of grace. A neat house of worship has been erected by the Congregational church at Minneapolis. The people generally, including the missionaries, have suffered much from poor crops, and the great scarcity of money, rendering it impossible at times for many to pay even their taxes. But this State has elements of prosperity; it is rapidly filling up, and seems destined to make gratifying progress. Its true life and power, however, will depend upon the success of efforts early made to secure to the people the means of grace and the enjoyment of civil and religious freedom.

IOWA.

Nine missionaries have been under commission in this State; three of them itinerating and engaging in efforts for the salvation of souls, in protracted meetings, and in other ways advancing the interests of the kingdom of Christ and true reform.

In these labors the missionary pioneer, Rev. O. Emerson, and the other brethren are subjected to many trials, incident to missionary life, in new settlements, but they feel richly compensated while enjoying the presence and blessing of God upon themselves and their labors. In connection with their efforts, six revivals of religion have taken place, and upwards of two hundred souls have been hopefully converted, while four churches have been formed.

In some of the revivals, sinners of the most obdurate, hardened, and vicious characters have been converted; and places proverbial for immorality and irreligion have been the scenes of the mighty power of God unto salvation. Even horse-thieves and counterfeiters have been among the number who were converted to God and righteousness. In no section have the people suffered more the past year, pecuniarily, and, in some districts, from scarcity of food, than in this fertile State.

The missionaries feel that God has over-ruled these chastisements for the spiritual good of many, and broken the raging fever of land speculations, formerly the bane of religion in the State. In view of this fact, the missionaries, sharing deeply in the distress of the times, nevertheless rejoice in the Lord.

Special efforts are making to secure common-school instruction to all the children; the appropriations and law of the State favoring the end desired. The cause of freedom is rapidly advancing and gaining strength and efficiency every year, in this young but large and thrifty State.

KANSAS.

In this Territory we have had six missionaries. Their reports during the year indicate an increase in spiritual interest, and decided progress in things connected with domestic and public welfare. The dangers and strife of past times having given place to peace and general quietness, it was natural to look for material advantage and prosperity, and the gain in cultivation and varied improvements has been most apparent. The Pike's Peak gold mines mania for a time threatened to withdraw a large part of the population to the mountains, but the discouragements and sufferings of some of the early explorers last spring, and the return of many, served to moderate this spirit of adventure in the inhabitants of Kansas.

The principles of freedom seem to be working in the body politic, though injustice is done to the colored population as it respects their political rights. Notwithstanding the failure of the pro-slavery party in the Territory to attain its objects, the greatest vigilance is essential to circumvent intrigue and the influence of corrupt governmental instruments, ambitious politicians, and office-seekers.

The population in some of the counties is mostly from New England and the middle States, while in other localities every variety exists, native and foreign, with every form of religion and irreligion. Not a few are infidels, and some from the Eastern States have abandoned the faith of their fathers, and become active opposers of true religion, and most injurious in their influence upon the community in its vital interests.

There is no want of religious teachers of a false character; and professedly evangelical ministers, at the principal points, so struggle for sectarian advantages, that they hinder the progress of the Gospel, and weaken the means and influence of those who, if they could combine the Christian elements of each place, might be strong and influential.

The year has been growned with blessings, and in three instances the Holy Spirit has been poured out; revivals of religion have taken place greatly to cheer the churches and the hearts of the people of God. Sabbath-schools and Bible-classes are advancing, though hindered in so m instances from the want of teachers and other causes.

While these churches have been strengthened and extended, districts

are visited by our missionaries for the instruction of the people, and their salvation, for the observance of the Sabbath and for the cause of temperance, and good morals generally. It is to be lamented that neither their efforts, nor those of temperance organizations, have secured the people against the prevalence of intemperance and other immoralities, except in a limited degree.

It is an encouraging fact, however, that most of the churches are building houses of worship. They are in some instances aided by the Congregational Union Building Fund. There is much need of more extensive effort and expenditure for the promotion of general education. Some foundations are being laid for colleges, and one specially promoted by the Congregational Association of the Territory, has received liberal donations from wealthy citizens of the Eastern States. A monthly magazine is published under the direction of the Congregational Association at Lawrence, which promises much usefulness. It is not possible to magnify the importance of the missionary work in Kansas, and of every Christian effort at the present period of its history, to make it a tower of strength to freedom, and a power for Christ and righteousness.

MISSOURI.

We have had one missionary in Missouri who has explored it very considerably, and preached in many places, while some souls have been converted in connection with his labors.

There is much inquiry on the subject of slavery, with a desire to abolish it, but there is not much feeling in view of the sinfulness of slave-holding. Few of the ministers of religion preach against the iniquity, and even those who acknowledge its wrongfulness have closed lips in public on its sinfulness.

We have recently sent a missionary to the north-western part of the State, to reside and labor for the enlightenment of the people on the subject of slavery in connection with all the claims of the Gospel of Christ. In a recent letter he gives encouragement of some cooperation, and in one instance, from a minister of the Gospel. It is designed to send more missionaries to this field at an early date. There is much emigration from lows and other free States into Missouri, and we expect the aid of such as are Christians and friends of freedom, in establishing churches and in promoting anti-slavery efforts.

KENTUCKY.

We have under commission in this State seven missionaries and three colporteurs. The year has been one of much encouragement and advance in our work. Although in two counties some demonstrations of mobocratic opposition to the missionaries were made, and in one instance a missionary and his wife were held for a short time at their lodgings, un-

der menaces by a few men, composing a "visiting committee," no other forms of violence have been attempted.

In all the counties where our missionaries reside, and where our eleven churches are planted on the principles of refusing fellowship to slave-holders, the way is open for extending missionary labors. The readers of our publications will have noticed articles of great interest from the missionaries during the year. Four revivals of religion have taken place, and in some locations beneficial changes have been wrought among the people.

In Jackson county the work has been advancing with marked improvement in society. Opposition (from some of the wicked to the churches) exists, but acknowledgments of the superior morality and character of these converts from their own number are freely made. Recently, the Judge of the Circuit Court of that and other adjoining counties, who is a slaveholder, in his charge to the grand jury, remarked that anti-slavery men have as good a right to promulgate their sentiments as he or any others had to utter their own.

In the county of Whitley, which is the county nearest to East-Tennessee, where last year our missionary met with persecution, and where injustice towards him under the forms of law yet exists, a favorable change has taken place, and much desire is expressed for the continuance of the school which he has in part instructed.

In the early part of this fiscal year a struggle existed in Berea in relation to caste in the school, but our brethren stood firm to principle, and after full discussion, the result was decisive for the equal right of colored children and youth to the privileges of the school.

(During the summer, chartered privileges have been secured for the contemplated institution of learning at Berea. About one hundred and ten acres of land have been secured for the seat of the institution, and Rev. J. G. Fee is now at the East, endeavoring to secure funds for the payment of the lands and the erection of buildings of moderate cost, having reference to better buildings hereafter, when the plans connected with the institution can be fully carried out.

Although the preaching of the Gospel, and the spread of publications, Bibles, tracts, etc., by colporteurs and others, for the salvation of souls and the abolition of slavery and all immorality, are the first great objects of attention, it is necessary to educate the masses and labor for their general improvement.

The object of the institution is to raise up teachers and preachers for the State, opposed to slavery, caste, and all ungodliness. It will prevent discouragement to people from the North who wish to settle in the State, and assure them that their children shall have means of education as in the free States. It will prevent their own best people from emigrating to free States to secure education for their families. It will lift up from

ignorance the people extensively. Though Christianity is to precede and lay foundations for civilization, the elements of civilization in it early develope themselves in schools, general knowledge, in letters, arts and sciences. The recent thirst among the slaves for instruction in letters, (some being taught by the children of slaveholders,) and their desire for the Bible, are signs of promise.

Our colporteurs are doing more than heretofore in giving the Bible to the slaves, a small proportion of whom can read. They are also circulating freely among the white population, religious, anti-slavery, temperance and other tracts and books, mostly from the Cincinnati and Boston Tract Societies, and are laboring from house to house for the salvation of souls.

Inquiries are being made, and a tendency is manifested by some pious persons in free States to settle with their families in Kentucky. It is hoped that in every section where our missionaries are laboring, such persons may speedily settle to engage in agricultural pursuits, the mechanical arts, or in some other way identify their interests with those of the people in promoting the welfare of society and the cause of Christ and freedom. We hope that as Providence is fairly opening Kentucky to the friends of freedom, all will be done that is practicable, with reliance on Divine aid, to make it the model State of our operations at the South.

NORTH-CAROLINA.

Two missionaries have been employed near the center of this State, laboring in several counties. They have under their care ten churches, all of which non-fellowship slaveholders, and the missionaries preach in several districts, where churches are not yet established. During the year revivals in different places have taken place under their labors, and seventy-six souls have been hopefully converted to God. Slaveholders at times attend their preaching, and no violent opposition has arisen. The sin of slaveholding is presented in its heinous character and evil influences. In one instance a religious paper noticed a communication in our paper, written by Mr. Worth, and called the attention of the civil authorities to it, but no molestation has taken place.

We have as yet no colporteur in North-Carolina, but our missionaries and other persons connected with them, distribute religious tracts and anti-slavery and other reformatory publications.

The attendance on the ministrations of our missionaries is very encouraging. They represent the spiritual condition of their churches as generally good, and that there are new indications of a revival of religion-One young man is expected soon to enter the ministry. The cause of temperance, as well as anti-slavery, is on the advance, and the future is regarded as full of promise.

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DISTRICT OF COLUMBIA.

During the last winter, some aid was furnished to Rev. Geo. W. Bassett, in his truly missionary work in the city of Washington, D. C. His anti-slavery, "Higher Law" and Gospel sermons were heard by distinguished members of Congress, and at their request some of them were published. Mr. Bassett was enabled to enlist some of the citizens and Christians in his labors, but having expended his means, he retired in the spring with a hope of securing aid at the North for future efforts at Washington. In his report he says:

"During my labors in Washington, I experienced positive aversion and even hostility from the clergy of the city. Not one of them called on me, or showed me the least sympathy. I can not but humbly hope, however, that my labors accomplished three results: 1st, showing the public that there was a Christianity that could be neither bribed nor intimidated from duty. 2d. That the most radical anti-slavery sentiments could be advocated in a Washington pulpit with perfect impunity—requiring only loss of reputation and the expenditure of money. 3d. Help and sympathy have been given, to members of an afflicted and persecuted race, the wanderer has been sheltered, and the hungry and the outcast fed.

REMARKS ON THE HOME FIELD.

REVIVALS.

The many gracious visitations of the Holy Spirit in the revivals of religion, connected with our missionaries and churches this year, call not only for thanksgiving, but for a state of soul receptive of a new baptism from Heaven. Were the blessing to be measured by the salvation of the individual souls converted to God in these revivals, and their eternal joy in heaven, no effort could reach its height and value; but when we look at the influence of these converts through life upon others, and their prayers and instrumentality as members of the church of Christ, and in some instances as ministers and missionaries of the cross, how it is magnified! No one can tell its importance to a church in all its hopes, and power for time to come, or to a town or village as a purifier and elevator of society.

By such revivals the public mind is prepared to receive every good, and incited to promote freedom, temperance, and every work of beneficence. The missionaries or others who are most honored in such seasons, as "laborers together with God," have gained a holy and salutary influence; and where they are itinerating in large districts of country, the whole region is blessed by their labors.

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THE WEST

In its past and present relations to this Association, especially on the "Slavery Question."

At the commencement of our Home work, the West presented peculiar claims to our efforts, and as we have had means it has enjoyed them. Our missionaries have long been known at the West as "Free Mission Men," and their churches as "Free Mission Churches;" and Christian anti-slavery papers published at the West in Ohio and Illinois, have propagated sentiments peculiar to those who regard slaveholding as a stupendous evil.

The early North-Western Home Missionary Association in Illinois, and the Western Home Missionary Association in Ohio, worked in harmony with us, and were aided by us. Finally, some five years ago, the "Illinois Home Missionary Association" was organized as our auxiliary, and has in that State cooperated with us, and from twenty to forty missionaries have been under our commission there, from year to year.

With from fifty to ninety missionaries in the entire West, annually, and many "Free Mission Churches" organized and instructed by them, no one can doubt the important agency that has thus been exerted in the great reformatory work, over the whole field, in both civil and Christian society. Each of our missionaries has been an agent for the promotion of every good cause, and as a body of devoted men, they have performed a vast Christian anti-slavery and reformatory work, as well as done much to promote true religion. The good effected by such a body of Christian men in the community, in connection with ecclesiastical bodies, and in other relations, eternity alone can disclose.

But is the desired result in the church yet secured? Is there no pro-slavery in any of the influential denominations at the West? Greatly in advance as is the Congregational body, and extensive as are its anti-slavery influences, a conclusion that all the leaven of pro-slavery conservatism is removed from it even at the West, is far from being correct. One thing, however, is, we think, secured—the heart of the mass of the people for the highest degree of anti-slavery sentiment and action, not-withstanding the failure of either of the political parties to adopt the cardinal principles of justice and humanity. Henceforth the denomination or denominations that shall strike for the highest claims of God and of humanity, will have the majority of the people, as well as the highest piety and best influence of the growing West.

In view of the necessities of the South, as well as for the true development of some of the States of the West, we have felt that at an early day the Western churches and ministers should manage and sustain their own Home Missions. We regarded the movements of the General Associations, of Ohio and Illinois two years since, to institute measures to

do this work within their own bounds with much satisfaction, and we hope that the pecuniary embarrassments of these States will not long continue, and that having ability, they may do this work. It is not necessary, in order to retain the interest and sympathy of the good people of the mother States East, to lean upon them for an indefinite period; and never can the full power of the Christians of States so far advanced in means and influence be appreciated, until they assume an independent stand in matters so evidently within their own responsibility.

ENLARGEMENT IN THE SLAVE STATES.

It has been one of the prominent aims of the Association, to bring its principles and influence to bear upon slavery for its extinction, and to give the largest increase possible to our force in the Slave States, as the men and the means are provided. God has favored us in the States of Kentucky and North-Carolina, and we have commenced a work in Missouri. The way is opening for a rapid increase of laborers in these fields. The increasing confidence in the course pursued by our Missionaries and churches, in regard to slavery and non-fellowship with slaveholders, and the happy results already seen on the field from their varied efforts, have awakened a deep interest in the public mind; and produced a conviction that great enlargement should be given to our operations. Relatively, we should do far more for the Slave States than the free. In this state of things, when more men are offering to go as missionaries and colporteurs to Kentucky, than ever before, and every thing calls for earnestness and enlargement in the Slave States, all the friends of Christ and of humanity are imperiously called upon to furnish the means, and thus enable the Association to prosecute the work with increasing vigor and success.

The work proposed is to give a pure Gospel, freedom, all the blessings of salvation, and a true civilization to nearly one half of the States of this Union, who are groaning under the burdens and guilt of Slavery. It is to open the prison doors, to save the oppressed and the oppressor, and the vast population of non-slaveholders. It is to regenerate the people, to save them from untold miseries, prevent the effusion of rivers of blood—and unite in one brotherhood the people of the North and South. We seek also to bring all to repentance of the sin of upholding oppression, and of trampling down the entire colored population, and to save our guilty nation from the fierceness of God's anger, by its timely repentance, and to make it the messenger of mercy to the world. For the attainment of such an object, how gladly should Christians contribute their wealth, make sacrifices, endure sufferings, if need be, and count not their lives dear unto them!

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CONCLUSION.

The offer of salvation for a lost and ruined world, has its foundation in the love of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of Christ, manifested in his voluntary humiliation, suffering and death, was plead by the great apostle of the Gentiles, as a vindication of himself and his fellow-laborers, for their extraordinary missionary zeal and activity. They were constrained by it to live not for themselves, but for Him; and how could they live for Him more truly, than by making his love known among all nations, in obedience to his commandment?

Every true missionary organization originates in the same feeling, and so far as its officers and missionaries are baptized into the right spirit, they are willing, if need be, to make the same sacrifice and self-denials, for the accomplishment of the same end, the sanctification and salvation of man.

In the providence of God, the missionary enterprise is made a part of the plan of salvation. The prophets were his missionaries, sent to proclaim a coming Redeemer, through whom the world might be saved, and Christ did but extend and perpetuate the work in the utterance of his last command. Christ says, it behoved him to suffer and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations. "How shall they believe in him of whom they have not heard, how shall they hear without a preacher, and how shall they preach except they be sent?"

Regarding these truths as self-evident, and encouraged by the blessing given to our efforts, both at home and abroad, and the evident increase of a determination to have missionary labors not only divested of all complicity with slavery, but directed toward its extermination, the Executive Committee feel like calling upon the Association to give to the Officers and Committee now to be chosen their most cordial coöperation, and to place in their hands the means for a wider fulfillment of the great command: "Go ye into all the world, and preach the Gospel to every creature,"

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SELECTIONS

CORRESPONDENCE AND REPORTS OF HOME MISSIONARIES.

From Rev. J. G. Fee, Berea, Madison Co., April 12, 1859.

"The question of opening the school on strictly Christian principles, to all persons irrespective of color, had come before the proposed trustees, and was assented to. This had been the teaching and practice of the church here, in its associate capacity. Two colored persons (slaves) are members, and always, when present, at our communion seasons, take part at one and the same time with others. This seemed to be expected of Abolitionists, in church relations.

"But the question of having colored children come into the school-room, with white children, had not come practically before the people of this district. A providence brought the question directly before them. Some opposed. Bro. Rogers, who had had the care of the school, announced his purpose not to enter it unless open to all. Some proposed to shut the house against the anti-caste school. The issue was fairly before the district. Appeals were made to prejudices, threats held out. On the other hand Christian considerations were held up from day to day before the people. At length the district election for district trustees or directors came. Two sets of directors were in nomination, one for an anti-caste school, the other set against it. The directors for the anti-caste school were elected by a majority of more than three to one, this too at an unusually large meeting of the voters of the district."

"After making all due allowance for those who were influenced by a desire to have a good school go on, for the benefit of their children, I regard the vote, being as it is in a slave State, and in a county where there are five thousand slaves, as a good testimony against a manifest sin, and one speaking well for the faith and conscience of the people

June 14, 1859.

"Tis pleasant to know that even a few of the toil-worn slaves can have the Word of God to cheer them in their many privations, and bid them look to a land of rest that remains for the people of God."

"It has been said by 'conservative' men and boards, that our known opposition to Slavery shuts us out from the slaves-prevents our doing them good. Many facts refute the assertion. Our universally known position in all the land is a living commentary upon the Bible we distribute, and on all other Bibles; it disabuses the mind of the slave of the idea, that the God of the Bible is a great Moloch delighting in the suffering of

his votaries, and conniving at the vilest system of oppression under the sun."

"The slaves have less and less respect for the professed piety of their masters. As a consequence, when they can, they are fast separating themselves from the places where their masters worship, and seeking assemblies of their own. 'Tis/all important that these should have facilities for obtaining the Word of God. The fields are white unto the harvest." * * *

July 7, 1859.

"The way still opens. A short time since some twenty-three men, citizens of Estill Co. in this State, sent me a written request to come and preach. I went, and found at the meeting-house a very encouraging congregation. The slave power had got up a counter petition, praying me not to come. A committee was also appointed to request me not to preach, after I came on the ground. These two last requests I respectfully declined, and went into the house, and preached to an audience which was very attentive and respectful. The pro-slavery men came in, after the sermon, and endeavored to deter from further preaching. The friends present told them in unmistakable terms, that I should have the privilege of speaking.

"Objection was then made to my using the meeting-house, the opposers urging that they had paid money towards its erection, and had the right to control its use. Our friends voted to have the meeting remove to the larger dwelling house of one of their number. The people assembled there Saturday, and on the Sabbath in a beautiful

"The opposition withdrew, leaving the friends of righteousness to hear in quietude. This they did, not from regard to right, but because the majority of the good citizens

were determined to maintain freedom of speech."

Aug. 1859.

"The influence of the church here is for the higher law of God, as paramount to any or all human enactments: also the church influence is against caste as well as against

slavery. In all these respects the testimony is positive and decisive.

"Regular meetings are held by the members of the church and other friends for temperance. As a result of all this the moral power of the church is greatly increased, and a degree of morality above other communities in the county, characterizes this community. The Sabbath is more generally observed than formerly. A Missionary Association is in a state of organization in the church. The friends connected with the reformatory movements here are persons generally of small means and not trained to giving : hence contributions are small.

"The efforts to build up a school here for the education of the youth of the land is regarded by most of the neighbors with favor. To promote this end we have secured by contract 109 acres of land, eligibly situated, and located in the midst of friends. On this we expect to erect for the present, some one or two inexpensive buildings. This amount of success would give to the whole enterprise prestige, and demonstrate to the people that we desire to do them good. We may hope thus to gain sympathy and con-

fidence. Shall we have the means?"

Distributing Bibles to Slaves in Kentucky.

In a recent report of A. G. W. Parker, Colporteur, he writes:

"I have spent eleven days in visiting slaveholding families, for the purpose of giving Bibles to such slaves as could read. In 52 of such families I find 507 slaves, and of that number 21 can read a little. To 18 of the 21 I have given Bibles. Twelve of these were men and 6 women. All of the men but one were professed Christians and most of them preachers, and I think good men. One of the six women who received Bibles was a professor. In prosecuting my work I receive many cold looks from the slaveholders, who not unfrequently put on very long faces when I announce to them

"The number of slaves in the families visited ranges from 2 to 83. In two of these families there are two slaves, in each, who can read; in none of the others is there more than one who can read at all, and in many of them not a slave who can spell out a

word of the story of Jesus."

From Rev. George Candee, McKee, Jackson Co., Ky, March 30, 1859.

"The Lord has cheered our hearts and rebuked our unbelief very much by his work in this neighborhood. Six or eight profess conversion, and some of them seem to be born into the kingdom, men and women grown. Two or three of them can not read a word, others have read more since their conversion, in about two months, than they have before for years. Their habits of thought and action were deprayed, intemperate, profane; they were Sabbath-breakers, prayerless, altogether ignorant of what is essential to Christianity; and yet under the power of God's grace they have been changed into obedient, loving Christians. They seem now to feel that they must love God and obey him in every thing they do, and they seem glad to know that this is a condition of receiving his grace. They now love total abstinence, have pleasure in keeping the Sabbath holy unto the Lord, and take it for granted that it is the Christian's privilege to pray; hence they all pray in their families every night and morning, voluntarily bear a part in the prayer-meetings, and esteem it a peculiar privilege to pray for their ene-

mies. Oh! it does the heart good to hear them plead in their broken but meaning language, for their enemies. They have now no use for revolvers and bowie-knives, but are intent upon having the blessing of God come upon their enemies. Most of these converts have a few drops of colored blood in their veins, which occasions much prejudice against them."

September, 1859.

"Aggressive opposition seems to have entirely ceased in this community. Every body appears to respect us, and acknowledge our rights. The man who has been most active in opposing us has made application to have us board him and his family a few

weeks, until he can build again, as he has sold his house and lot."

"The circuit judge of some ten to fifteen of these mountain counties, a slaveholder, has lately instructed the grand jury of an adjoining county (Laurel) that the abolitionists have just as good a right to preach their doctrines as any body else has a right to preach his. This will do great good. We feel that the door for preaching the Gospel is thrown wide open by this act. I think the people are generally convinced that our doctrine, as they call it, must prevail. In some neighborhoods, instead of connecting every thing bad with Abolitionism, every thing good is identified with it. If a man chews tobacco, he is said not to be a thorough Abolitionist.

From Rev. J. S. Davis, Cabin Creek, Lewis Co., June 6, 1859:

"There is here, at this time, greater excitement than has been for eight years before. We have a few members in Mason county, west of us, and one of them, three months ago, invited me to preach at his house. I did so, and addressed an orderly and attentive congregation. The first Sunday in April, I preached at the house of another member, in the same neighborhood, and left an appointment there for the first Sunday in May. On that day, a mob of about twenty men assembled, some of

them with guns, and prevented me from preaching.

"A week or two before that, a negro had killed his master, about six miles from this place, and the excitement was very great. A hundred false reports were in circulation during the month of my absence, and the impression was general that a mob would be here yesterday. I called on two magistrates, and requested them to be present. One, a member of the Presbyterian church, who, from certain anti-slavery professions, received the votes of a number of our brethren, refused to come, though he said he would draw up any necessary writ required by law, after violence was done. The other, our old friend Fearis, was in attendance.

Mr. Davis states that on the day appointed a large congregation assembled. He preached from Luke 12:4,5, "Be not afraid of them that kill the body," etc. Two or three of the mobocrats were there, but they were quiet. Perfect order prevailed, and it was a time of blessing.

August, 1859.

"At Glenville we had a precious work of grace. Rev. George Candee, of Jackson county, spent four weeks, laboring faithfully with us, and by his earnest and solemn rebukes stirring up cold professors, and striking conviction to the impenitent.

The feeling was deep and silent. A good ground-work was laid, and when his labors closed, we felt grateful to God that we had been led to repent of our backslidings, and renew our consecration to him.

"After a short interval, Rev. Jacob Emerick, of Middletown, Butler Co., Ohio, came to labor with us; and for two weeks preached day and night with great ac-

ceptance and power to congregations which increased from the first,

"As a result of the labors of these excellent men, twenty persons were propounded for admission to the church, and most of them have since been received. A few have, I regret to say, returned to the world; but others give good evidence of a saving

From Rev. J. A. R. Rogers, Berea, Madison Co., Ky., Aug. 29, 1859:

"There are few truths that the missionary learns more fully than that 'God's mill grinds slow, but it grinds very fine.' The first part of this proverb at least, he

usually learns through much sorrow and hope deferred; but if he can feel that God is using him to carry out the truth contained in the latter part, therein he finds his comfort. I feel confident that God is using your missionaries in Kentucky to do a thorough work, however slow for a time may be its progress. The more carefully I examine the example of Christ and the apostles, the more am I convinced that if we have erred in making practical tests of membership to our churches, it has been in giving too little rather than too much emphasis to that self-denial and love for Christ and our neighbor which Jesus declared to be requisite to true discipleship. Unless we do our work well, it will accomplish but little and have to be done over again and at greater cost than was necessary at the first to produce the same result. The members of our churches here need far more pastoral care than those in most of the Northern States. That under the circumstances we have prospered so much, is a cause of gratitude and a plain manifestation of the power of God.

"The recent two days' meeting at Silver Creek was refreshing to my own soul. Could the patrons of the Association have been present and seen the simplicity of heart manifested by some of the members of the church, they would certainly have

left determined to increase their donations."

From his annual report:

"Some of the pleasantest Sabbaths of the year have been spent in destitute neighborhoods in the mountains. In no place have I told the story of the cross to more attentive listeners than in some narrow cabin, perched on a mountain side, and filled

with rough but earnest men.

"My labors in the school here have made large drafts upon my strength, and would have been insupportable had I not felt they were demanded in God's Providence. It is believed that the way has been effectually prepared for a literary institution at Berea, which has recently been founded and received chartered privileges. increased facilities thousands around us could be educated and rendered useful. Will not those who love the cause of the poor supply the necessary means?"

From Rev. Wm. Kendrick, Aug. 1859:

"We have not erected any houses of worship; but here (Jackson county) we feel the want of suitable houses where all who come may be seated to hear of the way of life. We very much need a meeting-house at McKee. Here is an organized church of eleven members and no house of worship. When it is fair weather, we preach in the grove, but when stormy, at Rev. George Candee's or some of the neighbors', where but very few can gather. If some of the friends of the blessed Redeemer, and of humanity, would donate some \$200 or \$300, we could build (by the aid of the people here) an excellent house of worship in the county seat of Jack-

"The moral condition of the people generally is very low; profanity, drunkenness Sabbath-breaking, licentiousness, etc. are common. Yet there seems to be, among many, a great desire to learn the way of life. Idleness here seems to be the parent of all the other crimes committed against God and their own souls. Very little is being done as far as I can learn, for all true reforms, except by your missionaries,

or those under their instruction."

NORTH-CAROLINA.

From Rev. D. Worth, New-Salem, Randolph Co., Jan. 15, 1859:

"We held our second quarterly meeting on Saturday and Sabbath last at the Reynolds' school-house. This place has witnessed the conversion of some forty or fifty souls the past season. These young converts were on hand, and our experience meeting bore testimony to the burning love of God in the soul. The melting story of the cross from the lips of these young men and women fell on the congregation with mighty power. Six united with us on the occasion, and more will follow soon. We are engaged at a new house of worship at this point, as the place is 'too strait for us.' Thanks be to God who prospers the truth, the converts to an anti-slavery gospel, here in the midst of the South, have doubled that of any pro-slavery denomination around us, on a field of like labor! Let our dear brethren every where remember us in their prayers,"

July 5, 1859:

"The friends of a pure Gospel will, doubtless, be gratified to learn that your missionaries on this Southern field are still combating for light and truth, and that victory seems evidently inclining to the side of right. Never was the prospect of ultimate success in the Old North State so gratifying as now. Near two years have elapsed since I came to the South, yet all is peace and quiet. I think I have fully declared the whole counsel of God on the great sins of war, slavery and intemperance. Neither have I spared that filthy narcotic, tobacco, the sin and shame of Southern habits. But above all, the unparalleled wickedness and stupendous blasphemy of a man-stealing religion-one that converts Abraham into a slaveholder, and Paul into a slave-catcher—that professes to rely on inspiration for its authority, and on the Bible for its slave code—that makes long prayers on Sunday, and robs cradles and trundle-beds on Monday—which professes to love Jesus Christ with the whole heart, yet sells him for a good price into the cotton-field or rice-swamp—that sustains this 'huge infernal system for the destruction of men, soul and body,' I have denounced with whatever of zeal, or ability, or emphasis, I have been able to bring to the encounter. I have put in circulation a large number of our standard anti-slavery authors, so that my books are doing a work little inferior to the living preacher. This field of labor is destined to become one of great interest. We have had several cheering revivals through the past year, the fruits of which we trust will long appear. For all these mercies we desire to feel humbly and truly thankful. May we have grace and wisdom to improve all things right."

MISSOURI.

From Rev. G. H. Pool,* St. Charles Co., Feb. 24, 1859.

"In my last to you, I spoke of having made an arrangement to hold a meeting near St. Charles. It commenced two weeks ago this evening, in what is called the Prairie Bottom, (a very beautiful country, and the most fertile soil I ever knew; a deposit made by the rivers between which it lies.) The attendance was large from the beginning, and increased until the close. The roads were exceedingly muddy a part of the time, but the people came out with their lumber wagons and four horses or mules hitched to them, with master, mistress, and slaves all in together, a thing I never saw before. Great seriousness and profound attention characterized the congregation all through; all seemed interested and all denominations took an active part. The result was a glorious revival. The people speak of it as one of the most general ever known here. The meeting commenced on Thursday evening, and continued until the next Sabbath evening week, with increasing interest, and at times we were crowded almost to suffocation. Many professed a change of heart. I baptized eight on the last Sabbath, (of both colors.) There are some others who wish to be baptized before I leave. Some friends have made for me an appointment in a little town seven miles from this."

"A very promising young man in his seventeenth year, beloved by all who knew him, professed religion and was baptized. He says, he is called of God to preach the Gospel. He Is an orphan, and lives with his old ount, a poor woman, who is anxious to have him educated. Now can you do any thing to facilitate this matter? Can't some wealthy Christian whom you know give him aid? We took up a collection on Tuesday night of \$9.25. I never was among a more hospitable people than these. They have invited me to become their pastor. Most of them are opposed to slavery. I expect to go North soon."

KANSAS.

Letters from Missionaries.

"Mount Gilead is some 15 or 16 miles south-west of Osawatomie. I have preached there, or near, once in two weeks most of the time since I came to Kansas. ** * A Congregational church was organized there on the first Sabbath of May last. * * * Osawatomie church has received additions at each communion during the year. The general type of piety in these churches appears to be very low. There are a few noble exceptions.

"Some time since intemperance, gambling, and horse-racing appeared to have full swing in and about Osawatomie, but temperance men were aroused, and a great change has taken place, though the struggle is not over. Anti-slavery of a certain kind prevails, but the brotherhood of man is not the basis of much of it.

"One sister in our church, living in a neighborhood of errorists, where she can but seldom have the opportunity of hearing preaching, not long since spent some days in visiting her neighbors and talking with them. As a result she has now a Sundayschool of over twenty scholars that she takes charge of herself. She raised a few dollars towards a library, and I solicited some. She now wants me to come and preach as

often as possible in connection with the school."

From another missionary:

"The country is increasing in population, and improvements are being rapidly made. The morals of the Territory are generally bad, there is much profunity, and little regard for the worship of God. The majority of our settlers do not keep the Sabbath strictly, and it is with much difficulty that their children can be secured to the Sabbath-school. Our late emigrants are generally enterprising, and a few of them religious. I should think that about one twentieth of them are foreigners."

Another missionary writes:

" Atchison, July 22, 1859.

"The colored people who come here seem to look to me for counsel and assistance in their various concerns, I have the glory, or the shame, of being called the 'nigger preacher.' At the recent Fourth of July picnic, a Sabbath-school celebration, some persons desired to turn the colored children out of the procession. There were, however, too many Christians here who regard the common rights of men for the spirit of caste and prejudice to succeed in thrusting out some of the best behaved and teachable children in the schools. In this part of the territory the prejudice against color is exceedingly virulent in many; yet even in this respect a great improvement has been made within four years in this place. In 1856, antislavery men were here exposed to all the terrors of organized mob violence, and in several instances barely escaped with their lives. When I see the actors in those days of lawless violence who remain here, I am reminded of Esop's lion, whose teeth had been pulled out; the lion's nature is all there, but he has lost the power to bite.

"The people have rendered me considerable assisfance in building a house this spring, and I think before a long time they will be able to do much to support a minister. All the denominations are straitened to build meeting-houses for

"Through the energy and liberality of friends, chiefly of Gen. S. C. Pomeroy, we are about to have erected an excellent house of worship this summer. With it, I think this church will at once become an active and efficient worker in the field of the Lord. Without it we are placed under great disabilities."

At a later date the same missionary writes:

"I preach also regularly in Winthrop, Missouri, to an attentive congregation. A notice forbidding me to preach there any more, was posted in the ferry-boat, and I was threatened with tar and feathers if I did so. I did not regard it, and have not been molested."

From another missionary:

"The past year has been one of some real prosperity to the church. A good number have, we trust, been converted to God. Some of these united with the church at our last communion; others will, we hope, unite the next opportunity. The good effect of the season of refreshing we have had, upon both the church and the community, in some degree remains.

"The most discouraging feature of my field of labor is, that the community at length has become divided up into sects.

"In seeking a field in the West, I earnestly desired to find one unoccupied, where my labors were really needed. And for two years it was to me a matter of gratification and thankfulness that I was neither building on another man's founda-

^{*} Itinerated, preaching in various parts of the State north of the Missouri River.

tion, nor was I engaged in a struggle with any of my brethren of other denominations to build up a denomination, instead of laboring to promote the highest spiritual interests of the entire community. But one denomination after another has come, until we have four ministers on a very limited field, each striving to build up a church of his own denomination. While the harvest is perishing for lack of laborers, here there are four of us doing the work which one could do much better than all four. It is morally certain that not more than one self-supporting church can be gathered here for many years to come. Till that time the Missionary Societies in the East may be called upon for aid."

From another missionary:

"In March of the present year, in connection with my labors at Mainstown, several young men were hopefully converted, and others manifested an unusual religious interest. On the seventeenth of April a Congregational church was organized there, consisting of six members.

"A house of worship is now in process of crection at Clinton, and we hope to have it inclosed suitable for meeting in September. It is small, but sufficiently large for our present wants, and when finished will cost from \$700 to \$800; \$200

was furnished by the 'Church Erection Fund.'

"I have preached at several points on the subject of dancing and other public amusements. I have also, on different occasions, plend the cause both of the enslaved and the free colored man. In the cause of temperance some successful efforts have been made. The infidels, who are numerous in this community, occasionally make a public effort, but are, I think, losing ground. On the whole, your missionary feels encouraged to go forward in the strength of God to consecrate himself anew to his work, expecting to reap in due season."

Another missionary writes:

"My hope has been wonderfully realized. The Giver of all grace, the Father of mercies, has heard my prayer, and poured upon this people a spirit of grace and of supplication, agreeably to his promise. Old professors have been quickened, and many of the impenitent have been brought, I hope, to saving faith. Twenty-five professed their faith in Christ, and united with this church on the twenty-second of last May, and some others have united with other churches; others intend to unite with us at another communion season.

"The Sabbath-school and Bible-class have been considerably increased. The congregation is more than doubled. The religious spirit is predominant in the community at large. The prayer meetings also (three each week) are very solemn

and well attended.

"Dancing and other parties of amusement, as well as gambling, are not heard of anymore; intoxication is also of rare occurrence. The people are now engaged in building a house of worship, and have already subscribed out of their poverty to furnish the means of accomplishing it."

IOWA.

From a missionary at large:

"We are able now to trace the results of the great financial revulsion that came upon us less than two years ago. Having observed those results, I seem to see clearly that it was, for the West, both in reference to temporal and spiritual things, the very best that a God of wisdom and mercy could have done. The lessons it has taught will not soon be forgotten. The influence it has exerted in moderating an eagerness for wealth that as a madness possessed the great mass of our people, in promoting habits of sober industry, and especially in directing attention to spiritual things, is of incalculable value.

"As to the extent to which the great revival has affected the West, my impression is that, making all due allowance for the disadvantageous circumstances in which the people are placed, the number of conversions, and the change wrought in the public mind on the subject of religion, can hardly have been greater at the

East than here.

"As to the great enterprise of freeing our land from the curse of slavery, although the interest manifested is not what we desire, it is much more than it was in years gone by, and it is steadily increasing. The leaven of anti-slavery sentiment is steadily permeating every organization, both secular and religious. In view of the openings at the South, and the change that has been effected at the North-West, it seems to us worthy of consideration whether the Association ought not to enlarge its operations in the Slave States, even though it should involve a diminution of the number of laborers in this region."

From an evangelist, Rome, November 23d:

"I proclaim the truth against intemperance and slavery, and against every species of iniquity that infests the communities where I preach. God blesses these labors, and pro-slaveryism, rum-drinking, Sabbath-breaking, and profanity are very much lessened. I usually labor in places where sin is running riot, and where, because of iniquity, the love of professing Christians has grown cold. I found at Rome no person who had any faith that a revival effort would succeed. The same was true at Quasqueton. The last night of the year I preached at Littleton. It is a very hard place. Profanity, Sabbath-breaking, gambling, and kindred vices prevail."

He wrote from Littleton :

"Is is now twelve days since I commenced meetings here. The Lord has wrought gloriously among the people; at least sixty have professed faith in Christ, or are earnestly seeking salvation."

From another evangelist:

"The anti-slavery cause is on the advance, and would increase a hundred-fold if the pulpit would bring, like Cheever, the logic of the word of God to bear upon slavery, the system of heaven-daring wickedness that has entwined its slimy folds around the horns of the altar of many churches in this land, and, through some proslavery 'priest' cries out, preach Christ and let politics alone. Many ministers professing to be reformers do not preach against slavery. They will not receive slave-holders into the church, but they will receive pro-slavery persons who hate the colored man."

From a missionary:

"The command 'remember the Sabbath day, to keep it holy,' is by far too little heeded. Now that the harvest season has arrived, the readiness of many to appropriate the Lord's day to gathering their crops is especially manifest. We greatly need a Sabbath convention in this State. The influence of such a convention would do much towards creating a moral sentiment in society in favor of the Sabbath, making it a disgrace to be seen harvesting, fishing, or gunning on that day."

From another missionary:

"The past year has been one of great depression, and severe suffering through the West, especially in Iowa and the frontier States. It has been with great difficulty that actual suffering for want of food and clothing has been avoided. Of course little or nothing could be done by way of money for the support of the Gospel or any benevolent object. All seemed compelled to enter into a struggle for enough to cat and wear. I have never found so hard work to keep my family from actual suffering as the past

season, and only partially succeeded. But in it all, God has been good. Men's hearts seemed to be open, and they loved to pray, and hear the truth, and many we hope have passed from death to life."

MINNESOTA.

Letters from a missionary.

"The church at Henderson was organized May 1st, 1859, consisting then of five members. Others proposed to come in as soon as they could procure their letters from the churches East, whence most of them come. Tardiness in respect to this matter has prevented them from yet uniting. The congregation at that place has usually been attentive and in many respects deeply interesting. They want a minister to settle among them and yet they do not feel able to contribute much of anything to his support at present. The cause of temperance has been blessed and prospered among them during the past year. Drunkenness has diminished ten-fold, and Sabbath desecration and profane swearing have hidden their deformed faces. The Sabbath-school, supplied this spring with books, is now in a flourishing condition.

"The church at Bell Plains is in a languishing condition. Owing to high water this spring, I have not been able to keep up my regular appointments at that place, and hence there have been no stated services held in that church for the last quarter of the present year. They need a minister very much among them at least half his time. But for the difficulty in crossing the Minnesota River, Henderson and Bell Plains would make an inviting field for missionary efforts of any one man. The church at Traverse is still suffering under the embarrassment, occasioned in the attempt to erect a house of worship a year ago last summer. The present debt is about one thousand dollars. Early in March last, this church was quickened and many of its members comforted and strengthened in the service of the Lord. But since then, they have suffered spiritual declension, and many of the inseparable evils of such a state.'

From another missionary:

"I think I can say that my influence among this people has been blessed, not only in the salvation of souls, but also in changing very much the habits of the people. The Sabbath, almost universally desecrated before, now is as generally respected, ordinary avocations are laid aside and some place of religious worship attended. The people, mostly anti-slavery, have become more enlightened on that subject, and their relations to the slave, politically as well as morally, are felt. There is very little intoxicating liquor used in the region around us, and we hope the time is not far distant when the people will be temperate in all things."

WISCONSIN.

Letter from a missionary :

"Our weekly prayer-meetings have been filling up. The children have come in. God has remembered His covenant with His people. The hearts of the fathers and mothers have been turned to their children; their souls have been burdened for them; prayer has been answered, and several have been converted. Others are anxious.

Last Sabbath was to us a feast of fat things. A large proportion of our church were "Last Saboath was to its a least of the things. A large proportion of our church were together. The Lord appeared with us. Our sanctuary was indeed a Bethel. Seven were added to us, a part of them the first fruits of this work of grace. Two of them were our own beloved daughters. We are greatly rejoiced that all three of our daughters have recently entered into covenant with God and His people, and in the simplicity of childhood and the vigor of youth are engaged in the Lord's service."

From the same of later date:

"I recently took a pedestrian tour of three days and a half, visiting some very destitute neighborhoods lying west and north-west of this village. During the time I preached four times, attended and spoke in one temperance meeting, visited forty-seven families, distributed a large amount of religious reading and conversed with large numbers in respect to their spiritual interests. I was kindly received every where, even in Catholic families, and hope to be able to engage in like service often during the year.

Very many, even of the disciples of the church, are scattered abroad over these new settlements, who have no one to care for their souls as under shepherds."

From another missionary:

"In March, I received an invitation to preach every other Sabbath through the year, (at hours that would not interfere with my established duties,) in a new house of worship, two miles off, recently erected. It is called 'The Outsider's Church,' having been built by non-professors, for the avowed purpose of having whom they pleased to preach in it and true to the intent, all kinds of strange birds are flitting around it. The invitation was unexpected, I at once accepted it, and am much interested in my work in that corner of the vineyard. I always find there a large congregation of attentive hearers."

From another missionary:

"In their search after what they regard to be truth, the speculative and imaginative faculties are most predominant. The remark is often made that the Germans are phlegmatic, and while this is true, they are not indolent, but a persevering energy is manifest in all their spheres of action. In their researches they are not startled at any results to which they may arrive, though they make shipwreck of every thing pertaining to God and his truth. The well educated and a majority of them are thorough scholars in the solid branches, and in modern and ancient literature-base their rationalism upon the supremacy of reason, making it the Supreme Judge and dictator in all matters of faith. Therefore the reason is to decide what elements shall be included within the boundsries of religion, and the boundaries are to be filled up with the activities which reason prompts, and not from any impulses or excitements or motives from Divinity in any form. They therefore assume that their reason authorizes them to deny the supernatural origin of religion, and for this reason they deny a Christian revelation. * * * Their errors, so destructive to all the interests of time and eternity, must be removed by the Gospel, if removed at all."

ILLINOIS.

Letter from a missionary:

"The past quarter has been one of arduous labor and great joy to us. I commenced a protracted meeting at Wythe, January 7th, which lasted 17 days. I had no ministerial aid, but preached 18 times, visited about half of each day except the Sabbath, and held prayer-meeting every other day after the first week. The church was much revived and encouraged, difficulties of long standing between professors of religion were settled, and 12 or 15 persons, mostly young, professed faith in Christ.

"February 5th we commenced a meeting with the Cedron Church, which lasted over 3 weeks. There Bro. Eells, (one of the deacons now studying for the ministry,) rendered the cause good service by visiting, conducting prayer-meetings, and exhorting. I never enjoyed a better meeting. God was with us 'of a truth;' our congregations were good and solemn. The young persons that attended were interested; even little boys and girls of the ages of 8 and 12 came forward for prayers. Some fifteen or sixteen adults found peace in believing, among them a number of heads of families, one man and wife about 50 years of age.

From a colporteur in Southern Illinois:

"Three years since, many refused to receive tracts; now many seek and receive them with thankful hearts, and read and circulate them among their friends. Recently, some have inquired for Christian anti-slavery books, and purchased \$1.50 to \$2 worth at a time. Some have bought packages of temperance tracts to distribute. Less than three years ago, many refused me a night's lodging. Now, they seldom charge for such favors, and many ask me to pray with them. 'You are welcome,' 'You are more than welcome,' and 'Call again,' are common responses. But while this is true in the main, we occasionally meet with hard cases, (may God have mercy on them, they know not what they do,) who oppose the freedom of the colored man, and his elevation, and in fact, all Christian and moral reform. From this class but little is to be expected. May the work of reform move on, until all Western 'Egypt' shall embrace Christ, and receive the truth in the love of it."

From an evangelist in Southern Illinois:

"In my humble opinion the Society has not a more important field under its care and culture than Southern Illinois, and in proportion to its importance are the difficulties of the work and the consequent trials of the missionary. On the one hand there is the ignorant bigotry of sectarianism. On the other the violent opposition of mere politicians, and everywhere the general uprising of the heart at enmity against God. These all oppose the truth as it is in Jesus, which proclaims liberty to all men, which recognizes the natural equality of all men, and insists on the reception of the very spirit of Jesus as a qualification for Heaven, manifesting itself in love to God and love to man.

as a qualification for Heaven, manifesting itself in love to God and love to man.

"In traveling and preaching through so large a portion of Southern Illinois the missionary finds now and then encouraging prospects. Sometimes the word is received gladly; sometimes the tear of pentience is seen to moisten the cheeks; sometimes the affectionate grasp of the hand at the close of a meeting gives the assurance of sympathy, and suggests to the laborer hope, while he remembers it is written: 'He that goeth forth and weepeth, bearing precious-seed, shall doubtless come again rejoicing, bringing his sheaves with him.'"

From a missionary at large:

"I have partially explored the field from Chicago to Cairo, not as yet having had time to do any thing on the main line northward. On that portion over which I have passed, there is work enough for a dozen earnest men. The villages along the entire line from Chicago to Cairo have principally grown up within the past five years, and have an aggregate population (exclusive of Chicago and its suburbs) of 25,000 souls: this enumeration does not include the farming communities: and an aggregate church membership of 1284 distributed smoog the various denominations as follows: Congregational 128, New School Presbyterian 225, Old School Presbyterian 106, Cumberland Presbyterians 125, Methodists 500, Baptists and others 200, making a fraction more than 40 to each 1000 souls. These church members are scattered along a railway of 353 miles in length. The estimates in this report are as accurate as can be expected, being made from published statistics, inquiries, and personal observations.

"The fifty-four counties and parts of counties comprising what is usually known as Egypt, upper and lower, I find by the census of 1850 contains a population of 254,312 souls, having a church membership according to the published statistics of 1858 and 1859, in the aggregate of 40,000, as follows: Congregationalists 363, New School Presbyterians 1640, Old School Presbyterians 1100, Cumberland Presbyterians 5046, Methodists 1700, in full membership, and 3000 on probation, making a total of 20,000: Baptists 9044, and all others 2907—making of all the denominations 157 church members in each 1000 souls.

"The above will give a view of what has been accomplished by all the churches to extend thir membership. But this is not the worst view of the moral condition of this portion of the State. With a few hongrable exceptions, as at Salem, Carbondale, and a few other places, comparatively but little has been accomplished in the temperance reform, and still less in the satisfavery movement.

"However, there is a deeper interest manifesting itself in the public mind on all questions of morals. There is a growing willingness to hear on these questions, while a great amount of work must be performed before Southern Illinois will be regenerated. There is great reason for encouragement, so long as mon will hear the truth."

From another missionary :

"In Esmen there is no church organized, and at present no preaching except by myself and Rev. Dr. Bettleheim, formedy a missionary to Japan, and now a resident of this place. He is a man of much learning and some influence. He has written a series of articles in one of our county papers in 'defense of American Slavery, as in accordance with the teachings of the Bible,' and his influence is on the wrong side of every question of feform."

"Much interest is being awakened in this vicinity on the subject of slavery. Many of us have felt that we have not been doing our duty either to the slave or the nation unless we labored directly and earnestly for the immediate abolition of slavery; and that the doctrine of non-intervention with slavery, either in the territories or states, is indefensable either on principles of Christian morality or sound policy. This has led to the formation of the Livingston County Abolition Society, which is devoted to opposition to

slavery, both in Church and State. It embraces within its membership Baptists, Congregationalists, Methodists, and United Brethren, several of whom are ministers."

INDIANA.

From a missionary who has preached in several counties in South-Western Indiana:

"The prevailing religion in this region is exceedingly superficial. The majority of church members, so far as my observation has extended, never open their mouths in vocal prayer in the presence of others, unless it be in the excitement of a so-called revival; and very few professors, heads of families maintain any form of family worship. Very many church members visit upon the Sabbath, and during their visits discuss the markets, crops, politics, news, and in short any thing which they would discuss upon any other day. I took occasion to reprove a certain family for an instance of this visiting which came under my observation. 'Oh!' said they, 'every body does so in this neighborhood—nobody thinks any thing of it.' 'And does that make it becoming and Christian-like?' 'Oh! no, we don't suppose it's right.'

"There is also a very great neglect of public worship, often even on the part of the church members themselves. I have been reliably informed that in a certain church not far from here, numbering over a hundred communicants, the usual attendance upon the Sabbath day is not over sixty, many scarcely ever attending except on the regular quarterly communion days, when they all gather in."

From an evangelist:

"January first, I organized Hopewell church with twelve members. It is located in Posey county, four miles from New Hamony. There is no other church organization near, except one of the Old School Bapiss order. It is in the midst of a thickly settled neighborhood. The people are mostly from the South, and are extremely wicked. Swearing, Sabbath-breaking, whisky-drinking, card-playing, dancing and carousing, is the order of the day among a large portion of the inhabitants. In politics, Democratic,—in religion, a compound of Old School Baptist, Universalism, and Infidelity; their literary attainments very limited. But I have noticed a fast increasing desire among the young for reading.

"Here Hopewell church, in the providence of God, has been born, and still lives with prospects brightening every day. It meets with persecutions, but God is so over-ruling the wrath of wicked men, that it causes his people to watch and pray, and to keep themselves pure."

From a missionary in Adams and Jay counties:

"Two thirds of the people of this section are openly pro-slavery, and sustain the present administration. Among the remaining one third, not one in every hundred is willing to be called an Abolitionist. Denominations that are known elsewhere as distinctively anti-slavery, are here 'deaf and dumb' on the subject of Slavery and Intemperance; and even actual supporters and office-holders in the pro-slavery party. Yes, professing Christians, whose book of discipline refuses admission to slaveholders, and forbids the use of alcoholic liquors as a beverage, use whisky in public and private, and vote for pro-slavery officers in the county, state, and general governments! Such an abandonment of Christian principles by professing Christians, while they hold still to the name and ordinances of Christianity, has a strong tendency to make some people reject Christianity altogether. It makes others cleave with superstitious tenacity to certain ordinances, ceremonies, and forms; while justice, mercy, truth and charity, are neither practiced nor possessed.

"Living and laboring in such a field, it is my constant aim, on all proper occasions, to correct the prevailing public sentiments, and to show that a religion that does not bring with it temperance and charity, can not be the religion of Christ. A man who hates his brother without cause, and helps the oppressor to rob him, 'has not the spirit of Christ;' therefore, 'he is none of his.' I have a stronger desire to bring the existing churches to occupy right ground on these subjects, than I have to see many uniting with the Church. A Christian oppressor is no better than a Christian drunk-

ard. He who keeps his brother man in bondage, for his own gain, is a robber. And those who, by their influence, and their votes, help the oppressor to rob his victim, are partakers of the oppressor's crimes, and justice demands that they be made partakers of his punishment. I am of the belief, that those whose outward life contradicts their profession, are to be judged and known by what they practice, and not what they profess. 'By their fruits ye shall know them,' saith Christ. I can not rejoice over any man's conversion, who is not willing for the sake of others, (to say nothing of his own safety,) to abandon his cups, and his pro-slavery preferences, and political associations. If you were to report to me, that all the people in the Empire S ate were converted last Sabbath, yet, notwithstanding that they hate negroes, both those who are in bonds, as well as the free; that their political principles are strongly pro-slavery; that they buy liquor, and driuk it as a beverage, and give it to others, I could mourn over such a delusion, but not rejoice over such a conversion."

OHIO.

From Rev. J. G. Brice, missionary agent :

"I have rarely presched any where, without more or less seriousness, and a marked attention being manifested by the congregations. I have been greatly cheered by the presence of God with me, in my efforts. The anti-slavery cause is steadily on the advance. Men's minds are becoming more enlightened on this subject; they are more outspoken in their rebuke of pro-slavery churches, who justify or tolerate this system of iniquity, and there is a fixedness of purpose to labor for its overthrow; and, as a consequence, their sympathies are increasingly with us, and ere long we will not have to struggle under embarrassments, as we have done, in the prosecution of our work. Intemperance, in many places, is fearfully on the advance. I notice, also, in my frequent visits to the churches, and my intercourse with private Christians and ministers, that those individuals and churches, that are right, on the great principles of reform, partake most of the spirit of Christ, and are advancing in the divine life: our cause is taking a deeper hold on their affections, and they are becoming more deeply interested in our efforts to send the Gospel to those who have it not.

"On the other hand, there are here pro-slavery churches, who are deplorably ignorant on the subject of Slavery, many of whom are under the influence of a wicked prejudice, in regard to color. There is no excuse for this ignorance. They are wilfully ignorant. Light is shining all around them, but they will not come to the light; they will not impartially and prayerfully, in the light of God's truth, investigate the subject. The curse of God is upon these churches. Formality and worldliness are fast creeping in, and eating out what piety there was. These churches have no sympathy for us, and our work. They are entirely indifferent to the wrongs of the oppressed, and indulge in a spirit of hatred and persecution against those who are laboring for the removal of these evils from the Church, and the country. I know churches, where the ministers who preach to them, dare not even pray from the sacred desk, for the slave, for fear of giving offense to many of their mombers! The Lord have mercy on such ministers and churches.

churches.

The failure in the banks last year, and the pressure of the times as a consequence, together with the failure of the crops, have been the cause of the failing off in the contributions for the past financial year."

From a missionary:

"La Porte has been emphatically a hard place. Two or three years ago, it was the stronghold of Spiritualism, intemperance, and licentiousness, but there has been a great improvement within a short time. A year ago, we held a revival, in which about twenty persons were converted. Since then, much less has been said about Spiritualism, although there are many believers in that delusion, in this place and vicinity. The dealers in ardent spirits have been prosecuted, fined, and imprisoned, and although the traffic is not suppressed, we can report progress in the temperance cause. The church and community here, are strongly anti-slavery. We have a rule on our church record, requiring members to abstain from the use of alcoholic drinks. On the whole, the moral condition of the community is improving. Our church is usually filled during the morning service, and excellent attention is given by the audience."

From a missionary among the people of color, in Logan and Champaign counties:

"My field is one of growing interest. The Lord visited the people of Urbana in January last, with great power. Persons of all ages and classes, were brought to the foot of the cross. The people are very poor, yet they have out of their scamy means, contributed to this Association, and often, when not saked pay the traveling expenses of the missionary. But there is much error among them, owing to the want of proper religious instruction. Their preachers are ignorant men. The result of all, is that they young people, that are now being educated at the common schol-ly, do not attend meeting, and are fast becoming skeptics. But they are anxious to hear intelligent preaching. The Sabbath is not well observed in some localities. There is a great work to be done in the Southern part of this State, among the colored people."

From a missionary:

"We were blessed in the good providence of God, with a precious revival in this place, in January last. There were more than twenty hopeful conversions. All seem to be doing well, and pursaing a humble, Christian walk. I have several different points of preaching, at all of which I have encouraging congregations. Upon the whole, after a survey of the field, I think our prospects were never more encouraging, than at present.

"Our Sunday-schools are well attended. Our missionary concert, and weekly prayer-meetings, are regularly observed, and interesting. The poor slaves are always remembered in the prayers of the brethren. Several Catholic children are in our Sab-bath-school. Great improvement in Sabbath observance, and an evident growth of anti-slavery and temperance sentiment, is manifest."

From another missionary:

"Distilleries raise their heads on every side of us. Their owners offer a few cents more a bushel for grain than other persons. Thus the farmer is tempted to sell them his grain. I am sorry to say that many professing Christians fall under the temp ation. Our churches have taken a decided stand against this traffic, and have made it a disciplinable offense. This has brought upon us the wrath, not only of rum-sellers, and rum manufacturers, but of those who sell their grain. We have had some trouble, but we expect to maintain our integrity, trusting in God for support."

MICHIGAN.

. From a missionary:

"The most interesting feature in connection with our work, during the past year, is a great apparent increase of interest in the prosperity of our church, on the part of those who do not profess to be Christians. This is shown by a far greater willingness to contribute for the support of preaching, by a larger attendance on public worship,

and by many expressions of kindly feeling.

"Spiritualism appears at present to be the most popular form of error. We have lately had a series of lectures upon the subject, purporting to show its uses and abuses. The lecturer professes loudly to be a reformer, but what virtues he inculcates, that your missionary fails to inculcate, or what vices he condemns, that are not condemned by your missionary, I have failed to learn. The good results of this 'reform,' are not yet apparent, although one, avowedly speaking under the influence of spirits, exhorted his hearers to be better than Jesus Christ, and not rely upon an atonement, but work out their own salvation.

"Sabbath desecration is still a great and crying sin among us. The temperance cause appears to be prosperous. There is also an increasing interest in the anti-slavery cause. Your missionary has preached upon the subject here, and, by invitation, in a neighboring town."

From another missionary:

"We are now in the midst of a struggle for the suppression of gambling and drinking, such as has never been known in Niles. Our city council have passed an ordinance, granting license for billiards, drinking, and ball-alleys. The Press is now liverally groaning under articles against their action. One pro-slavery paper turns champion for billiards, balls, and whisty; and, I think the matter will come to a crisis soon. May it result in the suppression of these moral pests.

"The young man who entered the ministry, through the instrumentality of this

church, and is located at St. Joseph, in this county, is doing well. They have a fine house of worship, almost completed, and the acciety is growing rapidly.

"There is a growing desire to suppress all Subbath descration in our city, and I think some definite action of a public character will soon be taken.

"I feel sometimes as though the struggle with the terrible tide of conservatism is a hard one, but there is no discharge, and I mean to go cheerfully, and boldly or, and expect to fall with the harness on. On the whole, the future of this church is full of promise, and if we keep near the throne of grace, I have no fears."

PENNSYLVANIA.

From a missionary:

"Revivals, of more or less extent, have been enjoyed in all my several regular fields of labor. In Cambridge, in connection with the three other evangelical churches, there have been during the winter and spring a goodly number of hopeful conversions; the four churches sharing in the labors and the fruits of the revival.

"In Centreville, without the aid of any efficient church or ministerial cooperation, a meeting was held some three weeks with most pleasing and hopeful results. Of the fruits of that revival, a Congregational Church has been organized, consisting of forty members-to which at their first Communion since, fourteen were added. Others have united elsewhere, and still others will unite somewhere.

"At Riceville, occasional labor has been blessed to the encouragement of the feeble church there, in affliction and in severe trials, and to the awakening and hopeful con-

version of some sinners.

"Last fall, at Sterrettania, a Congregational Church was organized, consisting of nine members, mostly by letters from other churches. Rev. J. M. McLain, from Obio, commenced a series of meetings there in March, but being taken sick it fell to my lot to take his place. Some good was done. The Methodists (the only other church there) labored with the Congregationalists with one heart. Several were added to each of those churches.

"At the close of our Association in Mercer, the third week in February, it was the unanimous advice of the Association, that I should comply with the request of the Congregational Church there, and their worthy pastor, Rev. D. R. Barker, to remain and preach a few days. Being a stranger, it devolved upon me to do the preaching mainly for four weeks, while Brother Barker and his church, assisted by the hearty co-operation of several other pastors with their churches, labored together with most blessed

"Eternity alone can unfold the good accomplished in these churches, and among those who before the meeting were far off from God, but now are hopefully brought

nigh by the blood of Christ. To Him be all the glory.
"You have asked me to give you the number of hopeful conversions in these meetings. It is difficult. I can say however, that eighty-seven have united with the four churches immediately under my care, and there has come to my knowledge, just about that number who have united with other evangelical churches, and candid judges whom I have consulted in these different places after the meetings, think that about as many more give evidence of hopeful conversion, who have not united anywhere. Several rum shops and drunkard-making establishments, have been broken up, and their keepers become Christians, and are now engaged in honest business. It would be pleasing, and perhaps profitable, to record instances of conversion among the extremely aged, and among the intelligent of juvenile years, of Roman Catholics, drunkards, infi-dels, and skeptics of various grades; of whole households dedicated to God; of the fundamental changes wrought in whole communities; bad habits abandoned; family altars erected in scores, etc. But this communication is already too long. All these things are the Lord's doings. They are marvelous in our eyes. To Him we will ascribe all the honor and glory.'

Under his supervision are ten Sabbath-schools, and seven Bible classes—with 672 scholars, and

From another missionary:

"We have a population of some 4000, nearly all emigrants from different parts of Europe, almost all coal miners; and the majority of them very low in their moral character. I have strong ground to believe, that the visits which I frequently make during the week, are blessed of the Lord. Some of the most ignorant and immoral character of this place, have been converted, and added to the church under my care. I preach occasionally in other towns and villages in the neighborhood, and attend all our quarterly, and some annual meetings. The principle of anti-slavery is strong among our people* generally."

NEW-YORK.

From Rev. John Lowrey:

"SARATOGA SPRINGS, March 1, '59.

"We have had some prosperity here during the last quarter, in the conversion of about twenty souls; several others have been awakened in our meeting, who have since found peace and united with other churches. We have organized a church of fifteen members; no doubt others would have joined with us, but for our reformatory principles; but we would rather have few in number, if right on the subject of reforms, than many if otherwise. We suffered greatly in coosequence of not forming our church in the spring, as many would have joined us then that have united with other churches; but we still hope in God to succeed and have a church that will stand up for Him and the truth."

He wrote April 20th :

"Last Sabbath was our communion season, and we had a very precious time, waiting on the Lord. There was one haptized who several years before had renounced

Popery and experienced religion, and has lat-ly renounced Popish baptism.

"A few months ago I found a young man, a German, who had been sent by his friends to a Roman Catholic college in Germany, to prepare for the priesthood, but soon be-coming sick of Popery, he left in disguit, and embraced infidelity. He has been in this country about three years; I conversed with him freely several times about his soul, and invited him to our meeting; he was awakened, came forward for prayers, and has since found peace in believing. He is now an exhorter, and intends devoting himself to the work of the ministry.

"Since my last, several have professed religion, and among them are three young persons, who have been brought up Roman Catholics; one of them, an interesting young man, had been lately confirmed. The priest is much displeased, and threatens punishment; but we hope that opposition will not hinder them, and that they may be faithful unto death. A French Catholic, who has been a long time afflicted with cancer in the mouth, and can not long survive, has been converted, and is now enabled to rejoice

in hope of eternal life."

In August he wrote as follows:

"Many think that the people here ought to take hold of this free church enterprise, and support me, while laboring to save souls. I suppose they would if I were not a reformer, and especially an abolitionist; for the sin of abolitionism is almost unpardonable, especially in the months of July and August, when so many Southerners and pro-slavery people from the free States, flock to the springs. Some facts have occurred here, illustrating the tremor that seizes upon ministers and others, when it is proposed to introduce the subject of Slavery, or induce them to aid in relieving the oppressed."

From Rev. A. G. Beman :

"PORTLAND, March 1st, 1859.

"There are in this city about 400 colored people, in the midst of whom our little church stands as their only religious home. They are from various parts of this coun-

* The Welsh.

try—more than a dozen different States of the Union being represented—while some are from the British Provinces, some from South-America, and some from the West-Indies and Africa. There are about a hundred families—more than ninety of which your missionary has visited as a minister of the word, seeking the "lost sheep of the house of Israel," comforting and strengthening believers, and striving to win souls to Christ. About an eighth of them are members of the Christian Church, thirty-nine of them in the 4th Congregational Church, to which I minister. The attendance on the public worship of God, has greatly increased during the year. A marked improvement is seen in the attendance upon the weekly prayer meetings and lectures.

THIRTEENTH ANNUAL REPORT.

"There are now more than one hundred members of the Sabbath school and Bible-classes; the number has doubled during the year, and the interest of all is constantly increasing. I have an interesting Bible-class of young ladies—number sixteen. Some have become hopefully plous, and all have made commendable progress in that truth which, by the grace of God, is able to make them 'wise unto salvation.' We hold monthly Sabbath-school concerts. At the last one, twenty-six of the children recited pieces or selections from the Soriptures, in the presence of an audience of a many persons as our church could hold. This is usually the case; and with the prayers, and addresses by different speakers to the scholars, the occasion is always one of deep interest. The school is indeed, under God, the 'nursery of the church.' May all its members become the heirs of eternal glory.

"Your missionary has held several temperance meetings, which have been addressed by himself and others. One hundred and nine persons have subscribed the pledge of total abstinence—some of them are beld and faithful soldiers in the 'cold water army'—many of them are the young and promising. This subject has been frequently presented to them in its bearing upon their temporal and spiritual, their social, moral, and intellectual welfare, and its relation to their elevation in society, and to their duty to 'remember those in bonds as bound with them.'

"I have often spoken on the subject of missions, giving, in a number of discourses, the 'Origin and History of the Mendi Mission.' Familiar with it from the beginning—having had a personal acquaintance with Cinque and the Amistad Africans, and the friends who gathered around them in those perilous hours, when danger and death threatened them—having seen the arm of God made bare for their deliverance, and his Providence as a 'wall of fire around' the Mission in Africa, for its defense—my soul always quickens with new zeal, whenever I have the unspeakable privilege of presenting its claims to the sympathy and support of the people of God. That is a glorious spot in Africa. 'There shall be a handful of corn in the earth—upon the top of the mountain, the fruit thereof shall shake like Lebanon.'

"During the year there have been a few conversions—some backsliders have been quickened to new life—some have letters to join this church. About a dozen will, I trust, in due time become communicants in the church."

Abner Kneeland. Infidel efforts defeated.

From Rev. O. Emerson, Iowa.

"I spent a Sabbath with the church at Farmington, Van Buren Co., Iowa. The town, with the contiguous neighborhood, has some one thousand five hundred people, and is located on the Desmoines river, which separates this State from Missouri. Some members of the church live in a land of slaves. The expectation that one or more slaveholders would propose to unite with it, led the church at an early day to adopt a rule, excluding slaveholders. But I fear that the presence of slaveholding influence tends to repress speech and action on the subject. The place is interesting, as the spot where Abner Kneeland planted himself, with a considerable number of his followers, at an early day, to make a grand experiment of what kind of society could be established in a natural paradise which God had made, but from which Hz was to be systematically excluded. The infidel church was planted 'in advance of all others,' No missionary had yet appeared as the voice of one crying in the wilderness. Scarcely had the voice of prayer been heard at the altar of family devotion. Kneeland made his onset upon the Gospel, at the point where he knew the prejudices of the people would be most easily excited. He constituted himself the guardian of public liberty. His mission was to show that churches and ministers had always been hostile to the independence of the dear people. To spread that sentiment, he and his followers labored for a considerable time, until

they thought themselves strong enough to control the elections of the county. The infidel party was constituted, and men duly nominated to fill the several offices."

Overthrow of the Infidel Party.

"No sooner was this done than every religious and political distinction was forgotten. Men of all parties and of no party, of all religions and of no religion, united as one man to destroy the new combination. More than this, some of the most wicked and profane men in society were speedily officious in their zeal for the overthrow of the party. This last 'Yankee notion' was as little to their taste as any they bad ever seen or heard of, from that quarter. They reasoned as earnestly, canvassed as zealously, and swore as lustily, as such men are wont to do when their strongest prejudices or their dearest interests are invaded. As a result, the defeat of the party was overwhelming and its prestige forever destroyed. Soon after the leader died, some leading men removed, and the remainder, seeing the utter hopelessness of the attempt they had made, are making no systematic effort, and the party, as such, has long been dead.

Meanwhile six churches have been formed, all claiming to hold the great essentials of religion, and none of a contrary character. All of them, I believe, maintain stated preaching, and five have houses of worship. This demonstration against the infidel party is an illustration of the prevailing sentiment of the West on the subject of religion. The people generally are very far from being ready to obey the Gospel in humility and faith. They are not generally prepared to accept the truth that it is the duty of the minister to reprove all sin, and especially the sins to which his bearers are exposed, or into which they have fallen; but when the question is of an open rejection of the Gospel, as a restraining, elevating force in society, the conviction is almost universal that it can not be dispensed with."

"Black Law" Outrage in Southern Illinois.

From Rev. W. Holmes:

"Permit me to record a recent outrage against humanity, morals, and religion, committed under the operation of Illinois 'Black Law.'

"A man and his wife, both born and raised in the State of Ohio, as I understand, left Ohio for Wisconsin, where they own some land, intending to settle there. Being delayed by the rains and other causes, they found they could not reach Wisconsin, the place of their destination, soon enough to put in crops this season, and concluded to call on some friends living a few miles from Marion, Williamson Co., with whom they had been very intimate formerly, in Ohio, hire some land if possible, put in crops, wait till after harvest, then pursue their journey. The friends let them part of their own house, ten acres of land were hired, prepared, and planted with corn. God, the great husbandman, smiled upon the industry of this man, and his labors have prospered. Soon there began to be whisperings, threats followed. 'This was not to be tolerated-it was against the law.' Nothing could be said against the character of the parties, the man was sober, honest, industrious, and peaceful; the woman pious and godly, without reproach, a member of the Wesleyan Methodist Church. I visited the scene of action, accompanied by Rev. H. Patrick. We endeavored to calm the fears of the parties interested, recommended some persons to call on the malcontents and explain matters, show that the individuals in question did not intend to remain in the State longer than fall, when they would remove from their midst. We also appointed a meeting in the neighborhood with a view to create public opinion in favor of humanity, and mercy. After having done this, we departed, hoping that all might be for the best.

"But that same night, at nearly ten o'clock, a dozen sons of Belial, armed, went to the house where their victims lodged, and marched them off to a Justice of the Peace, six miles distant. They were tried by a jury of twelve men, found guilt of a high misdemeanor—remaining in the State more than ten days—and fined \$100 and costs. When this was secured, they were suffered to depart, and between one and two o'clock, P.M., they reached the house of their friends, weary and disconsol ate. They immediately left the country, for one more civilized. We held our meeting, however. Brother Patrick and myself delivered anti-slavery addresses, left anti-slavery tracts with the people, and returned, grieved at heart, sick in the soul, while reflecting on the oppressions of the poor. One half of the money wrung out of these poor persons goes to the informer, the other half goes—where? Tell it not in Gath, publish-it not at Askelom—to constitute a 'Charity Funn' for the use and benefit of the poor of the county."

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CONT. Law enterprise to the AUXILIARIES.

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The Penobscot Co. Missionary Association, auxiliary to the American Missionary Association, held its Twelfth Annual Meeting in the vestry of the First Parish Church in Bangor, Oct. 26, 1858. After a short session spent in devotional exercises, and the reading of the minutes of the previous year, the reports of the Treasurer and the Corresponding Secretary were read and approved. The receipts had been \$225.90. The Committee on Nominations reported the following list of officers for the ensuing year, and they were unanimously elected:

ALEXANDER DRUMMOND, President; O. H. INGALL and G. A. THATCHER, Vice-Presidents; John S. Kimball, Recording Secretary; Jos. H. Perkins, Corresponding Secretary; James Allen, Treasurer; Edmund H. Fogg, Auditor; John Conant, Jonathan T. Hardy, and Charles W. Jenkins, Executive Committee.

Rev. Geo. Shepard, D.D., was nominated as preacher for the next anniversary, and Rev. Moses H. Tarbox as substitute.

In the evening the annual sermon was preached by the Rev. David Thurston, from Isaiah 32:8: "But the liberal devise liberal things." The substance of this valuable discourse was published in the American Missionary for January, 1859.

Illinois Home Missionary Association.

The Seventh Annual Meeting of this body was held at Bloomington, Illinois, May 28, 1858.

The following were elected officers for the ensuing year: Rev. Edward Beecher, D.D., President; Rev. J. Blanchard, Rev. H. Foote, and Rev. W. N. Miles, Vice-Presidents; Rev. W. W. Patton, Corresponding Secretary; Rev. J. E. Roy, Recording Secretary; Galen Eastman, Treasurer; B. Merrill, Assistant Treasurer; P. Carpenter, J. Johnston, T. M. Avery, W. F. Gates, Galen Eastman, Sylvanus Towne, Rev. E. Goodman, Rev. W. W. Patton, Rev. J. E. Roy, Rev. L. Beredict, Rev. W. E. Holyoke, and Rev. F. Bascom, Executive Committee,

The annual report of the Executive Committee was read by the Corresponding Secretary, and by order of the Society published in the Congregational Herald. Owing to a change in the time of holding the annual meeting, the report covered but nine months' labors. The available resources of the Association for that time had been \$1 156.66. The particu-

lar reports of the missionaries appointed by the Parent Society at the recommendation of this auxiliary, together with some items of interest from the general missionary under its direction, are noticed in other parts of our report. In conclusion, the Committee say they "are happy to report that a number of the missionary churches have been visited during the past winter with refreshings from on high, and have thus been able to accomplish in the conversion of sinners, a portion of the work for which they were organized and for which they receive the aid of the Association."

The American Home and Foreign Missionary Society of the Welsh Calvinistic Methodists of Ohio and Pennsylvania, Auxiliary to the American Missionary Association.

Rev. Howell Powell, of Cincinnati, Ohio, President; Robert R. Owens, of Newark, Treasurer; Rev. Edward T. Evans, of Newark, Secretary.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

Rev. ROBERT WILLIAMS, Sparta, Wisconsin, President; Rev. REES EVANS, Cambria, Wisconsin, Secretary; Hugh Elias, Esq., Genesee, Wisconsin, Treasurer.

We have received no report of the two auxiliaries last named. Some notice of them is given in the body of our report. The list of officers is given as last year.

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ANNUAL DISCOURSE.

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BY REV. GEO. B. CHEEVER, D.D.,

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OF NEW-YORK.

THE GREAT STUMBLING-BLOCK IN THE WAY OF THE MISSIONARY ENTERPRISE.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up, the highway; gather out the stones; lift up a standard for the people."—ISAIAU 62: 1, 10.

The introduction and context are full of majesty and glory. From the fifty-first chapter to the sixty-third, the one grand theme is the coming of God's kingdom in righteousness, to be spread, through the agency of an obedient and righteous church, through the whole world. First comes the appeal, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord! Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near, and shall be forever; and I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

Then, in the fifty-second chapter, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Then the fifty-third, the chapter of the suffering and dying Messiah, followed by the fifty-fourth, with the first vision of the New Jerusalem prepared as a bride adorned for her husband, God himself laying her stones with fair colors, her foundations with sapphires, her windows in agates, her gates carbuncles, and all her borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children in Righteousness shalt thou be established and FREE FROM OPPRESSION. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Then comes the invitation in the fifty-fifth chapter to the living waters of salvation, and the everlasting covenant of God in the same mercies of David, and the blessed and beautiful promise, "that as the rain cometh down, and the snow from heaven; and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Then, in the fifty-sixth, an advance in the revelation of the conditions and instrumentalities: "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." In most interesting correspondence with this is the declaration in the fourteenth Psalm that God will not forsake his people, nor cast off his inheritance, for that JUDGMENT shall return unto RIGHT-EOUSNESS, and all the upright in heart shall follow it.

Then, in the fifty-seventh chapter follows the indictment and rebuke of sin: "But he that putteth his trust in the Lord shall possess the land and shall inherit my holy mountain, and shall say, Cast ye up, cast ye UP, prepare the way, TAKE UP THE STUMBLING BLOCK OUT OF THE WAY OF MY PROPLE." Then, in the fifty-eighth, a greater detail as to the stumbling blocks to be removed, and the righteousness established, through the instrumentality of the Sabbath, the Word, and the Spirit of God. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward." "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." All this glory shall be thine, if thou deal thy bread to the hungry, give thy shelter to the poor, and covering to the naked, take away from the midst of thee the yoke, draw out thy soul to the hungry, satisfy the afflicted soul, loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke.

Then, in the fifty-ninth, the terrible indictment, showing why, although the Lord's hand is not shortened, nor his ear heavy, yet your iniquities have separated and put his mercy away from you; an indictment that, if the prophet Isaiah were now on earth, he would take into the sanctuary of God, and read and apply to our own church and nation. For our transgressions are multiplied before thee, and our sins testify against us, for our transgressions are with us, and as for our iniquities we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, and uttering from the heart words of falsehood. And judgment is turned away backward, and justice

standeth afar off; for truth is fallen in the street, and equity can not enter." Then, for a defense and conflict against all this wickedness, the righteousness of God, and the standard of it in his word, uplifted by his Spirit. Then, in the sixtieth chapter, the glorious consequence of such an uplifting: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Then, in the sixty-first and sixty-second chapters, the Messiah himself, the anointed of God, appearing with this standard, proclaiming the acceptable year of the Lord, and the ground of truth and righteousness on which the world shall acknowledge the commission and authority of the Church. I will greatly rejoice in the Lord, for he hath covered me with the ROBE OF RIGHTEOUSNESS. So the Lord God will cause RIGHTEOUSNESS AND PRAISE to spring forth before all the nations. Then comes the chapter of our text, and a new declaration of the instrumentalities by which God will accomplish all this glory. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the RIGHTEOUUSNESS thereof shall go forth as BRIGHTNESS, and the salvation thereof as a lamp that burneth. And the Gentiles SHALL SEE THY RIGHTEOUSNESS, and all kings thy glory. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." The siginal central element of all this outshining sublimity and glory is the manifestation of God's RIGHTEOUSNESS, in the character, teachings and example of his church, as a Missionary church, commissioned for the conquest and redemption of THE WORLD IN RIGHTEOUS-NESS.

We have here the preparation of a way, the removal of the stumbling blocks out of the way; the lifting up of the standard for the people.

The preparation of a way is indicated by the predictions of it: And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots-with righteousness shall he judge the poor, and reprove with equity for the meek of earth, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The Lord is exalted, for he dwelleth on high; he hath filled Zion with JUDGMENT AND RIGHTEOUSNESS. And wisdom and knowledge shall be the stability of thy times and strength of salvation. The fear of the Lord is his treasure. And an highway shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it; the wayfaring men, though fools, shall not err therein. With such delineations the great missionary psalm is in wonderful correspondence. "Give the king thy judgments O God, and thy righteousness unto the king's son. He shall judge thy people with RIGHTEOUSNESS, and thy poor with JUDGMENT, the mountains shall bring peace to the people by RIGHTEOUSNESS. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." "He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight."

Such is the glorious nature of God's kingdom, and of the methods by which it is to be established in the earth. The missionary work is a work for the establishment of that kingdom. The gathering of the Christian church, and their union in and for this work, is the preparation of the way of the Lord.

The way of the Lord is an highway of righteousness. This, then, is a plain indication as to the meaning of the second part of the command issued to the Church in prosecuting God's work, to take up the stumbling-block out of the way of my people. This is just as essential as the casting up of a way. But the nature of the stumbling-block is as plain from the nature of the work, which, being a work of the most elevated and sacred nature, a work of the purest holiness, the most unmingled benevolence towards man, and piety towards God, forbids any thing of questionable morality, and much more any thing of unquestionable sinfulness and evil, to be tolerated in it, or mixed up with it, or built in among any of its structures. If any such immorality is lying in the way, the very first thing to be done, the thing essential to progress and success, is to have it taken out of the way.

If the members of the Church themselves, or if the churches corporate engaged in this work are sanctioning or maintaining any wickedness in it, any principle or practice subversive of the very object and nature of the work, which is a work of the universal prevalence of righteousness, the righteousness of God, to cause righteousness and praise to spring forth before all the nations, that practice must be put away, that principle must be disavowed and cast out, or it is fatal. The church that sustains it, that hides it in her stuff, becomes a corporate Achan in the camp, and if being brought to notice and to trial the accursed thing is not cast out, but it is tolerated, or if, perhaps worse than all, the investigation and trial are not permitted, but the villainy is hushed up, covered up, the denunciation of it as a villainy not being permitted, but such denunciation itself being denounced as a great crime, a sin of false witnessing and unchristian severity against the Church, producing injurious agitation and division; then such pleading for Baal, such hiding of iniquity, will inevitably stop the wheels of the enterprise, or throw it off the track. The heart and purpose of God against such conduct are illustrated in the fourteenth chapter of the prophecy of Ezekiel, both with reference to the individual leaders in the enterprise, and the corporate association. If the Church trespass grievously in such sin, then, though Noah, Daniel, and Job were in it, yet should they deliver only their own souls by their own righteousness, saith the Lord God. "Then came certain of the elders of Israel unto me, and sat before me, and the word of the Lord came unto me, saying, Son of Man, these men have set up their idols in their heart, and put the

stumbling-block of their iniquity before their face; should I be inquired of at all by them?" 'I, the Lord will answer according to the multitude of eir idols.'

Now it is plain that any immorality or error, any thing involving in principle or practice that which is opposed to God's righteousness is such a stumbling-block of iniquity to be removed out of the way. Whether it were intemperance, polygamy, idolatry, slavery, or a formal denial of some of those great central truths of Christianity, without which Christianity can not exist, if such an obstacle is in the way, it must be put out of the way. The putting it out of the way is the condition of all further progress.

It so happens that we do meet more than one of these great forms of iniquity, these gigantic stumbling blocks of sin, but one especially, directly in the highway of the missionary enterprise. It is so directly in our way that the elders of the Church set it up in their own hearts, and place it in our way, and maintain that it is not a stumbling block of iniquity, but a living corner-stone of God's providential righteousness, a granite foundation, as it were, more solid and grand than any thing else, for the grooves of the wheels of the cars of the missionary enterprise. Its being in the Church is what makes it a fatal obstacle.

On foreign ground we meet this iniquity and stumbling block in the shape of the African slave-trade. Take, for example, as a palpable illustration, the following paragraph in a communication from a missionary in Africa to the American Board: "A large French ship arrived yesterday, for a cargo of four or five hundred slaves, or, as they are termed, emigrants. I was informed that two other vessels would be here soon to engage in the same traffic. You can imagine what the influence of this will be upon our mission. The rum traffic has recently almost deluged us, and now to have the slave traffic carried on here, as we fear it will be, is truly discouraging."

That the slave-trade is a vast and dreadful obstacle against the missionary enterprise, no men could have doubted; but it is good and proper to produce unquestionable evidence. But are we at home implicated in this traffic, and is the sanction of the Church in any way given to it? Let us see. For our statistics we shall rely upon an unexceptionable and the latest authority, the Cyclopædia of Commerce, published by the Harpers, in New-York, in 1858. I say unexceptionable, with reference especially to this consideration, that whereas floating information from year to year may be questioned, until it has been sifted, that which passes into the form of an encyclopædia, and especially for commercial purposes, is likely to be sound and reliable. It is all the difference between drift-wood and the timbers and spars selected and rafted for ships and dwelling-houses.

It is estimated by these authorities that in the port of New-York alone twelve vessels are fitted out every year for the slave-trade, and that Bos-

ton and Baltimore furnish each the same number, making a fleet of thirtysix vessels engaged in this traffic in human beings. Adding some few from other places, the number is set down at forty, owned mostly by Northern men, with a capital invested in the mere ships, of three hundred and twenty-thousand dollars. This, however, is but a small part of the investment. The manning of the vessels, victualing and navigating, the cost of negroes in Africa, say fifteen dollars a head, and six hundred as a cargo to each vessel, amounting to three hundred and sixty thousand dollars, the cost of loss by one hundred deaths in each passage, with port charges and secret money for landing without prosecution, amounting to eight hundred and forty thousand, making some fifteen hundred thousand dollars capital and expenses. On this outlay the profits are so immense as almost to defy belief. Take, for example, one voyage of this fleet, conveying twenty four thousand negroes. Four thousand, or a sixth part of the whole, it is computed, die in the horrors of the middle passage, leaving twenty thousand on arrival, fit for market. For each of these there is received on an average five hundred dollars, making ten million dollars for the whole. Each vessel making two trips a year, the annual value is twenty millions. The expenses and the profits for a single year therefore compare as follows:

| Total of expenses on two voyages, | | 3 | | | \$3,000,000 |
|-----------------------------------|---|---|---|---|--------------|
| Total of receipts on same, | , | | , | | 20,000,000 |
| Total of profits. | | | | 4 | \$17,000,000 |

This computation is made mainly with reference to Cuba. But it is computed by Mr. Douglas that as many as fifteen thousand negroes were imported into the United States directly within the last year, and the number is constantly increasing. This would amount to a traffic worth seven million five hundred thousand dollars annually. The moment these creatures are landed here, they become a productive property in the natural increase alone, without the cost or the hazard of the foreign piracy, say of one third the first year, and one half the second, and so on, every child born being branded with the brand of slave law and slaveholding piety, Partus sequitur ventrem. But it is the foreign traffic we are now hunting down in these statistics, and we perceive the depths of avarice and cruelty in which it is grounded, the gigantic foundations on which these baliste are advanced against Africa, settled and fixed on her own soil, and the grappling irons thrown out into the country. There is no fear of this kind of missionary providence in the instrumentality of human cupidity and cruelty ever being exhausted, with this colossal temptation for its supply.

Accordingly it is admitted in the statistical view in the Cyclopædia of Commerce, that "the desire of profiting by the sale of negroes has tempt-

ed the petty princes to make war on each other for the chance of making captives, and has given a stimulus to man-stealing and other atrocities," and it is the testimony of Dr. Livingstone that all hope of a permanent suppression of the slave-trade must be given up, even by the influence of Christian civilization, if the coast tribes are to be hounded on by the Europeans to hunt down the defenseless inland inhabitants. Dr. Livingstone's testimony concurs with that of others, that the terribly exciting stimulus of gain, ministered by what are called Christian nations engaged in prosecuting this traffic, is the great producing and impelling cause of the slave-trade in Africa; and he avers "that it is no more true that the Africans take delight in hunting, buying, and selling each other, than that the English glory in hanging themselves in November." The testimony of Barth is the same, who says that the very heart of Africa is desolated to supply victims for the foreign slave-trade. The native traders are driven on by the greed of gain set on fire in savage hearts by these stokers, engineers, and firemen of hell in the shape of civilized and Christian merchants and go-betweens. These are the altars, and these the altar fires, kindled by these priests of the great modern Moloch, and these are the fountains of that devotion out of which it is asserted that the holy providence of God is providing a greater and more efficacious missionary agency than all the missionary instrumentalities of the Gospel put together.

Now it is manifest that it is by the maintenance of slavery in this country that we are continually responsible for the slave-trade, with all its iniquities and miseries, both here and in Africa. We become nursing fathers and god-mothers of this iniquity, baptizing it in the name of American justice and humanity, and promising to rear, maintain, and perpetuate it in the fear of God. We take the production and manufacture of the original sin into our own hands, and stimulate and drive it into new and increasing activity. The slavery and the slave-trade, thus defended and maintained, having never been really interrupted, the outbreak of fresh zeal and animosity in its behalf, the landing of the cargoes of the Wanderer and other vessels on our own coasts, and all that has recently taken place, and all the measures of investment, security, and advancement in enlarged capital, and favorable protecting law and moral sentiment and opinion manufactured for the crisis, are only the revival of the trade, side by side with our revivals of religion; but the revival of the slave-trade piety is characterized by this, that it is sure to be found bringing forth the fruits thereof. There is no hypocrisy in it, but it is open in the sincerity of its purpose, and the application of consistent and energetic means to its ends. From the period of the first enactment against the African slave. trade in 1808, the internal slave-trade was prosecuted more vigorously, and the foreign slave-trade went on secretly, the slavery that created and maintained them both all the while annually and frightfully increasing.

The foreign slave-trade has not now been reopened by the cargoes that have been freshly landed, for it has never ceased: but only now, in the name of patriotism and religion, it is openly and daringly thrust upon the country in avowed defiance of justice, humanity, and law, and yet in the very name of Christianity and the Constitution.

When the cargo of the Wanderer was landed, the press at the South proclaimed that it consisted of four hundred and twenty negroes, and that citizens of the city of Augusta were interested in the enterprise, and that those negroes brought up the river were supposed to have been their share of the spoils, distributed on their plantations. "It is gently hinted," the editors then added, "this is the third cargo landed by the same company during the last six months." Then they go on to defend the revival of the slave-trade, on grounds of missionary benevolence, from the consideration of "this cargo of sturdy laborers, delivered from the darkness and barbarism of Africa, to be elevated and christened on our soil." They instance a stout boy of fourteen years old, sold for only two hundred and fifty dollars, and they say: "We point to the price paid for this jolly son of the jungles, and compare it with the exorbitant prices paid for the fancy and less valuable negroes here, and we claim that these results are the beginning of the blessings to flow in upon the South from the fearless advocacy of the revival of the slave-trade by one or two independent presses in this State (Georgia) and South-Carolina. This trade may be called piracy, by a false construction of a foolish law, but the day will come, when the South will make it the right arm of her legitimate commerce."

At what expense to Africa this impious advantage and boast are to be realized in America, these patriots and Christians neither ask nor care. But it is indisputable that slavery and the internal slave-trade, in this country and in Cuba, are the continued parent and support of slavery and the slave-trade, with all the accompanying barbarities and horrors in Africa. As it was in the beginning, so it is now, and so will it ever be, so long as this infinite wickedness is perpetuated in this Christian land. And never on earth, has the picture of Sin, drawn by the poet of the Paradise Lost, with the progeny of the parent returning and feeding on the vitals of their progenitor, been so terribly illustrated and realized. Horrors and sins complicated upon horrors and sins, grafted and regrafted, rooted, growing and rooted again upon the growth, a growth of serpents up-coiling and inveterately convolved.

"Voluminous and vast! a serpent armed
With mortal sting! About her middle, round,
A cry of hell-hounds never ceasing barked,
With wide Cerberian mouths full wide, and rung
A hideous peal; yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there; yet there still barked and howled,
Within, unseen."

In the protection and fostering of the sin of slavery, our very piety and patriotism are becoming a cavern of such hell-bred vices; and what ought to be the most perfect liberty, finds itself, through such odious offspring, with fear and pain distorted.

"These yelling monsters, that with ceaseless cry, Surround me as thou sawest; hourly conceived And hourly born, with sorrow infinite. To me! For when they list, into the womb. That bred them they return, and howl and gnaw, My bowels, their repast; then bursting forth Afresh, with conscious terrors vex me round, That rest or intermission none I find."

It would need a Milton now on earth, to begin to describe the revolving pandemonium of horrors, both in this land and in Africa, produced by the maintenance of slavery and the slave-trade among ourselves.

The slave-trade driven here is like a central typhoon, like a whirlwind, spinning upon itself, and creating a vacuum, into which the storm rushes. So the domestic slave traffic, and the maintenance and practice of slavery here in America, awaken a hurricane of demoniac passion, even in Africa. Then again, the frenzy of this lighted flame of barbarous and savage cupidity leaps and strikes back again across the ocean, rushing to the vacuum in the demand forever kept up by frenzied Christian cupidity and cruelty in Cuba and the United States. Let us cease to practice slavery in this country, and slavery would die out in Africa, for want of the demand, for want of profit. The native pagan kings, princes, and tribeleaders would cease their slave wars in Africa, if American States, Courts, Judges, tribe-leaders, politicians, Christians, and Churches ceased to buy, hold, and sell men as property in America. Wheresoever the carcass is, thither will the eagles be gathered together. The turkey-buzzards and the vultures of this depravity, with a deadly, noisome certainty, scent their prey, and gorge themselves when it is offered; but if it disappears, they will disappear also. The go-betweens, the merchants that pander to the insane greed of gain awakened in those pagan souls, and fit out their slave ships, and make themselves the devil's catspaws for the profit of the planters, would die out, would cease, like a breed of demons, starved back to their original filthiness and sin, if Christians in America would only cease to encourage them. Let the Church in America cast out these demons and this sin from her communion, let the Church stand in the name of Christ and rebuke this iniquity; and forthwith the legion that has possessed our souls, flinging us about among the congregation of the dead, would enter into some chosen herd of swine, and be driven down steep places into the sea, to perish in the waters.

As it was in 1788, when British Christians took this iniquity by the throat, so it is now, with the influence and power of slavery, as encour-

aged and practiced by a Christian and civilized community, to blast and desolate the uncivilized and heathen, in fostering this very curse. At that time, the evidence before the British Parliament proved that the natives of Africa would be a happy people, if it were not for the existence of the slave-trade. Wars were known to have been made by the Moors upon the negroes, entered upon wholly at the instigation of the white traders, for the purpose of getting slaves, and the witnesses had seen the unhappy captives brought in on such occasions, some of them in a wounded state. Among them were many women and children, and the women were in great affliction. A learned naturalist of Sweden, at that time returned from England to Africa, had seen the king of Barbesin send out his parties on expeditions of the same kind, and he saw them return with slaves. The king had been made intoxicated on purpose by the French agents, or he would never have consented to the measure. In consequence also of the temptations held out by slave-vessels coming on the coast, the natives seized one another in the night, when they found opportunity, and even invited others to their houses, whom they treacherously detained, and sold at these times, so that every enormity was practiced in Africa in consequence of the existence of the trade. And the trade itself existed, and still exists, in consequence of the maintenance and practice of slavery by a professedly Christian people. Slavery must and will create and keep up a slave-trade, as inevitably as a conflagration draws in the wind, as inevitably as hunger makes the lion roar, and exasperates the fierceness of a tiger.

The opinions, sentiments, and declarations in behalf of the foreign slavetrade, as being equally just and righteous with the maintenance of slavery at home, are neither confined, nor new, nor limited. There is neither fear, nor hesitation, nor shame in them, but they are advanced with atrocious energy, whether, as by some, on the grounds of bare expediency, or by others, with a pretense of the sublimest piety. Mr. McRae says: "I am in favor of reopening the trade in slaves with Africa. I see no difference, morally, socially, or politically, in buying a slave in Africa, the original source of our supply, and buying one in the home-markets of our slaveholding States." Mr. Jefferson Davis says that he would not, on any account, "be confounded with those who prate of the inhumanity and sinfulness of the foreign slave-trade. His objection against that trade for the State of Mississippi is solely that it would diminish the value of her domestic slave trade." But the revival of the foreign traffic is a work of distinguished missionary mercy and humanity, for "all those States which can only be developed by slave labor in some of its forms, and which, with a sufficient supply of African slaves, would be made tributary to the great mission of the United States, to feed the hungry, to clothe the naked, and to establish peace and free trade with all-mankind." Mr. Davis assumes the state of chattelism to be the normal condition of the

African, his happiest and most perfect, though at the same time maintaining that slavery is the curse of God upon the race, which curse we are bound religiously to fulfill, and are religiously fulfilling in maintaining them in their normal state, at one and the same time normal and the curse of God; a proposition fighting with itself, which nothing but the anaconda of slaveholding theology could break and mash and slaver with its allcompounding and amalgamating unction, and then swallow for the divine glory. The gigantic Egyptian Sphinx swallowed by an Oriental fire-eater would be nothing to this awful and monstrous feat of pious deglutition. Defending the state of slavery as the normal condition of the African, Mr. Jefferson Davis then "vindicates our institution of African bondage from the assaults which have been made upon it, by proving that the good of society requires that the negro should be kept in his normal condition." It seems then that the curse of God in this normal condition of slavery was laid upon the African not on account of Ham, but for the good of society; not on account of a crime a priori, but for the sake of a universal good a posteriori. The historic ingenuity of these theologians of the normal condition of God's curse, is not a whit less wonderful than their logical moral consistency and acuteness; for they surpass the conjuror, who, after mashing the Cardinal's jeweled watch to powder, conveyed precisely the same watch, unbroken, safe, and sound, into the Pope's pocket. First having transmuted the curse into the normal condition, they then make it rebound back from the head of Canaan, the offending son, who was the guilty one to be visited by it, upon Ham, the innocent father, from him to be shot through the bosom of unknown generations and ages, to be found at length in the pockets of a race, between whom and Canaan not the wildest or most imaginative ethnographer ever traced the smallest possible connection.

ANNUAL DISCOURSE.

But these very same men, and their coadjutors, make up still another plea, and notwithstanding that in one breath they affirm the state of slavery to be the happiest, most beneficial, normal state of the Africans, in the next breath declare that it is sheer benevolence that induces them, at great cost and reproach, to rescue them by the slave-trade from the barbarism and wretchedness of their normal condition of chattelism in their own country. Having discovered that the interests of the South require the renewal of the slave-trade, they argue and enforce that consideration, and then, with a double hypocrisy, justify that, by affirming the transfer of them from Africa to America as a work of the divinest and most enlarged piety and love. "We can not hold our own," they argue, "until we increase the slave population, and that can only be done with effective rapidity, by transferring them from the great hive of barbarian slavery in Africa, to the scene of humanized and Christianized slavery in America." They argue "that slavery is morally, religiously, and legally right, and that, if the slave-trade between the States is considered expedient, it is equally just and legal to reopen the African slave traffic." "We are decidedly of opinion that both the honor and interests of these Southern States require that the Federal statutes against the African slave trade should be repealed, and that the treaty complications of our government with other nations, denouncing the traffic, and aiming at its prohibition should be withdrawn from." And here let the grounds on which this repeal is demanded be weighed, for the argument is impregnable, and both the foreign and domestic slave-trade must stand or fall by the same plummet, must stand together by the sanction of religion and the Church, as being the normal action and life of piety, to secure, and maintain, and perpetuate the normal condition of a race for the glory of God, or must fall together as part and parcel of the same vast system of impiety and cruelty.

"It is unquestionable," continues this representative voice of the South, "that all this action of our federal government against the African slave trade, is based upon the idea and assumption that slavery is in itself sinful and criminal. All the ingenuity and sophistry can not resist the stern logic of this conclusion. The morality of the African slave trade can not be separated from that of the institution of slavery. If the African slave-trade is wrong and sinful and infamous, the same is also true not only of our interstate slave-trade, but of our institution of slavery itself. He who receives and enjoys stolen goods, knowing them to have been stolen, is equally criminal with the thief. If the African slave trade is wicked and criminal now, it was so during all the times when our country was stocked with negroes from Africa. If it was sinful and infamous then to bring slaves from Africa, it was equally so to receive and purchase and hold them, and the vice and infamy of the tenure has been transmitted and perpetuated to the present time, stamping and pervading the whole institution of slavery at the South with crime, and branding every slaveholder in the land with the mark of guilt and dishonor." This is the incontestable logic of truth; and the anger, irritation, shame of the Southern people "under such a degrading stigma upon their most essential political institution," show clearly where they are vulnerable, and where only they can be reached. The opinion of the world and the sentence of Christianity expressed in so palpable and glaring a manner in the statutes condemning the foreign slave-trade as piracy, and foreign slave-traders to be hanged, they can not endure. These statutes are a burning-glass of jurisprudence and of morals, under which their own domestic sin being placed for examination is found to be precisely the same wickedness; the light penetrates through it, and makes it semi-transparent, so that, as with insects in the compound microscope, you can see the blood coursing the veins and beating in the heart; and what you thought, with the naked eye, was a mere particle of innocent moss, or a vegetable, you find to be of the same species with the alligator. You find herds of hippopotami where you

thought it was a plantation of domestic fruits and flowers. But, as we said, in the case of domestic slavery and the home traffic in human beings as property, these statutes, suspending the foreign slave-trade amid the scorn and reprobation of the world, and swinging off the slave-trader between heaven and earth upon the gallows, as the vilest of all criminals, do in reality stab the domestic traffic, slaveholder and trader, to the heart. The foreign slave-trader is abhorred; every man rejoices in the curse upon him as a pirate, and by these just statutes, the sound and sight of his bones bleaching and rattling, seem to come to the very senses of humanity, with every breeze across the ocean, at the same time laden with the moans of his victims; and the skeleton in chains, is, even in idea, a rejoicing and a triumph of the universal mind, and a retributive and warning power against every such demon in human shape. This demonstration carries conviction as to the immorality and shame of the domestic traffic also into every heart; it is as a burning glass in the morals of the subject, and the home demon, though unsentenced, unhanged, unarrested, as yet, even by public opinion, and walking at large as a Christian gentleman, nevertheless writhes like a scorpion beneath the fire, under the glare and heat of such an illumination.

This shows us the power of truth, and the way of wisdom and duty in its application. We are bound under the law of God to affix to the very term of slaveholding and the name slaveholder an ineffaceable brand of guilt, shame, and ignominy. We are bound to make the name and character of the slaveholder, as of the foreign pirate, more disgraceful, more despised of men, more the subject of heartfelt opprobrium and reproach, than that of the slave, the victim of such cruelty. We would set a brand upon him more terrible than that which he himself affixes to his chattels, than that which he burns in upon every new-born babe, of whom the infernal law of the crime of slaveholding, with its perpetuity, asserts that partus sequitur ventrem, the birth follows the belly. When a legal maxim concentrating so much of indecency, impiety, and cruelty, as that is vaunted by slaveholders and a slaveholding Church and Christianity as the law of religion, then it is time to direct the whole fire and force of God's word against it; to go to the utmost extreme of reprobation against the crime and the defenders of it, that God's truth and justice will permit. It is time, when such a Bar-jesus presents himself, with such insolent and monstrous defiance of God, and of the common instincts of justice and humanity to address him as Paul did of old, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?"

In all this, while some maintain slavery as the most perfect form of the social state designed of God, others maintain the missionary line of argument, and the duty of transmitting as many as possible for the glory of God from the unhappy predicament of pagan, to the divinely blest con-

dition of a comfortable Christian chattelism. Deliver them out of the hands of heathen cruelty and injustice, and treat them to the enjoyment of the same iniquity administered by Christians. One might ask, Why not put the same benevolent logic at work in regard to the Chinese, the Patagonians, the South-Sea Islanders. If they are cannibals upon one another, in a crude and savage manner, why not take them and eat them in a Christian way? Accordingly it is proposed to take up the whole wrong into our own business as wholesale Christian monopolists of an article that looks very like an immorality abroad, and to sanction it as part and parcel of our religion; and being so sanctioned, its native ferocity and fury will be softened, its virus of cruelty will smoulder and die out, and by the process of amalgamation with our theology it will at length be transfigured, and fitted to receive the robe of that fine white linen, white and clean, which is the righteousness of saints, and to appear in it for baptism at the sacramental altar, without any seeming or noticeable incongruity. On the principle of splendid sophistry, that vice, in losing all its grossness, loses half its wickedness, the slave-trade, if taken into sacred partnership by the Church in season, may, by sacramental regeneration, become as good as the original elements of our religion.

Besides, this policy will save the credit of that portion of the Church already committed to the support of slavery, and will be as good as that of the Romish Church in baptizing the heresies which can not be cast out, or as that of the railroad, assuming and sanctioning an issue of forged stock, in order not to depreciate the value of the true, or as that of a government entering into fellowship with a powerful band of counterfeiters, and accepting all their false money for the sake of a confirmation and increase of the united wealth. Slaveholding and slavery must not be treated by the Church as inconsistent with piety, but adopted and turned into a Christian habit of life. "We hold," says a circular recently issued by leading Methodists of the Methodist churches in Brooklyn, both laymen and clergymen, "that the policy of our Church is, and ever has been to receive into their communion, both slaveholders and slaves, whenever they have given evidence of conversion, for the sake of a great and ultimate good, namely, the bringing of slaveholding under the restraints of Christian discipline, and the preparing of the way of emancipation in a manner consistent with the best interests of both masters and slaves."

It is to be noted here, that the renunciation of sin is not required as evidence of conversion, but the confidence is undiminished that when a man becomes converted, he will practice the sin upon Christian principles. But how a practice, that even while maintained in a state of unconversion, and in opposition to conscience, was maintained as being for the highest and best good of society, the normal condition for both masters and slaves, is to be renounced when it is made not only profitable, but righteous, by being received into the Church, and brought under the restraints of Christ-

ian discipline, neither the logic nor the religion of these gentlemen and theologians permits us to understand.

Here then we find ourselves, on endeavoring to address ourselves with new zeal and energy to the work of human salvation, confronted with this monster. It is maintained that slavery in this country, and the foreign slave traffic as its feeder, being the means of bringing heathen creatures to a Christian land, where some are converted to God, is on the whole a good missionary enterprise and speculation in itself, whereby human cupidity and cruelty are made the means, on a vast scale, of praising God, so that it may be properly continued, defended, and established on these grounds. As a missionary association, the church of God finding this monster seated across the track of the railroad, has some line of action to take in regard to it. We note, in passing, that as to this profession of the salvation brought out of the bowels of this crime, by those who charge themselves with the chartering and steering of human crimes as the holy providence and prerogative of God for his glory, it may be demonstrated, on a careful examination, that for every individual born into the kingdom of God through this ecclesiastical surgery, at least five times as many have been born and reared in adultery and sin, besides the multitudes of white persons, slave-traders, slave-buyers and sellers, slaveholders and their families, brought under the moral discipline and nurture described in such dreadful colors by that unimpeachable witness, Thomas Jefferson; and besides the other various multitudes engaged or complicated in the crime and system of man-stealing in its original forms or accessory relations, who are educated in robbery and cruelty as a legitimate life, and make no pretense whatever of holding men as property from a benevolent missionary motive or purpose, or any regard to the glory of God.

A missionary enterprise and machinery which thus inevitably necessitates so prodigious an amount of acknowledged immorality in the social state consequent upon it, and consigns to perdition the hands engaged in it, so that for the sake of saving one soul through the cupidity and depravity of man it destroys five others, is on the whole a losing concern in respect to God's glory and the good of souls. It is obvious that if all the slaves that have been brought from Africa could be returned thither, and things put back upon the old footing, and one half the labor and expense applied in so cumbrous and roundabout a way by the cupidity and depravity of wicked men harnessed in the name of the prerogative of God, in the traces of slavery, as one of Satan's war chariots impressed into God's missionary service, had been expended in preaching the Gospel in Africa, and drawing forth and devoting the energies of pious hearts to God's own work there, a great many more souls might have been converted, and certainly would, and none lost through diabolic influences or machinery in the work itself. It can not be pretended that the ordinary simple machinery of the missionary enterprise by the Gospel in Africa would

have necessitated the ruin of any souls that otherwise might have been saved, or the education in sin of any that otherwise might have been educated in virtue. Whereas, the prosecution of the missionary work through the agency of slavery and slaveholders, and the upholding and sanctioning of slavery in that way, do certainly necessitate the holding of the truth in unrighteousness, and the ruin of many souls that might otherwise have been enlightened and saved. It has cost the establishment of a system of slavery in our land, rife with the elements of mortal poison to our religion, and destruction to our liberties; embracing already four millions, under a law of perpetuity and increase, demonstrated by the testimony of Southern clergymen, churches, and synods to be in a state of heathenism in a Christian land. It has cost the destruction of thousands upon thousands in war, that if spared, and the peaceful work of the Gospel prosecuted among them, might have been enlightened and saved. It has cost the destruction of thousands more by the intemperance and death attendant on the work of kidnapping the wretched victims of this diabolized missionary fever. It has cost the destruction of millions born into a predestinated slavery and sin in this land, who, if they had been born in Africa, and the Gospel there preached, if only one out of every fifty of the slave ships had been freighted with missionaries and Bibles, and one fifteen-hundredth part of the money expended in this piracy for God's glory, had been devoted in Africa for man's good, might have been now a happy community of Christians.

Now it is a most horrible delusion and madness for men in such a way to drive the providence of God in the service of the devil. If Ericsson's propeller being put into a steamship increased the speed, saved the fuel, and made voyages a third more profitable, but did it at the cost of five seamen being ground up each voyage by the engine, you could not persuade men, with all their cupidity, to adopt Ericsson's propeller. The increased momentum and comprehensiveness alleged to have been given to the missionary work by the system of slavery have been attended by a vastly greater increase of circuit and momentum in the kingdom, work, and interest of Satan. So that, where God has been glorified, and the wrath of man caused to praise him in snatching a few wild Africans from ruin, Satan has been still more glorified in causing the piety of men to redound to the enlargement and peopling of his dominions. Moreover, while the conversion of Africans by the missionary agency of slavery has not been the security of the same conversions for their children, but has been attended by the very annihilation of all their own rights over their children and even to their wives, it has been accompanied by an establishment forever of the machinery of iniquity by which the parents were stolen from Africa, into a self-renewing and perpetuating system for the stealing of their children from themselves.

There is, then, the great certainty for Satan of the adoption and con-

firmation of this system of child-stealing; on the other side, there is only the uncertainty for God, of the possibility that some of the children thus branded at the birth as chattels, and excluded by law from the privilege of reading the Bible, may come to so much knowledge of Christ, in spite of such enforced ignorance, heathenism, and habits of sin, as to save the soul. There is always the certainty for Satan that multitudes will be lost; the assurance that the system of slavery does consign multitudes of masters and slaves together over into his teaching and keeping and power, and that the Church itself is building up the foundations of many generations in sin. A missionary agency, forsooth! It is a sowing of the wind to reap the whirlwind. Ye have sown wickedness and reaped iniquity, and judgment springeth up as hemlock in the furrows of the field. It is a compound scythe, which cuts off more legs than it does blades of grass; a sort of McCormick's Reaper, which, at the same time that it reaps a rood of the wheat harvest, sows an acre of tares. It is as if a man should invent, advertise, and force into use a medicine for the cure of consumption, which in process of the cure plants hereditary cancer; and while in every generation increasing thousands are born with cancer, tortured through life, and destroyed by a miserable death, as the result of this medicine, a Hygienic Society should be established for the puffing, the sale, and the universal use of its ingredients, all their advertise ments vaunting its providential discovery for the glory of God, and reiterating its wonderful efficacy in the cases of consumption cured by it. "The glory of God" shall stop any man's mouth that presumes to complain of the cancer.

But the cancer itself is proclaimed as the climax of health and happiness, the normal condition of the best Christian society. And an inoculation with it is asserted to be not only wisest, but the only successful mode of bringing the African race within the full power of civilization and religion, to the possession and enjoyment of all the blessings of the perfect social state. It is asserted that "we must acknowledge the fulfillment of the foreördination that the enslavement of Africans is to be the chosen agency for humanizing and Christianizing the dark-skinned and dark-minded children of Ham. It has been sufficiently demonstrated that those influences can not be successfully introduced into Africa to any degree, and that the African imported to civilized lands, brought to school as it were, readily yields to them. We can not teach them there, but we can bring them here and teach them." "The African slave-trade, and the humane servitude which succeeds it," (these ingenious sophists of evil argue,) "is in the highest degree beneficial and advantageous." "In all elevating circumstances, in all Christian senses, in all ennobling senses, the African slavetrade has been productive of the grandest results known to ancient or modern history, in the disenthrallment and Christianization of the heathen. The whole civilized earth, and all the missionary enterprises that have flowed out from it, sustained as many of them have been by powerful governments, by armies and by navies, have not, from the commencement down to the present moment, succeeded in converting to Christiananity one twentieth part of the heathen the slave-trade has been instrumental in converting." The argument hence drawn for its continued prosecution is inevitable.

Now it needs no argument to show that such a monstrosity of lying, of selfishness, of crueltry, hypocrisy, and deformity as this, constitutes a mighty stumbling-block in the way of our missionary enterprise with the Gospel. Our foreign missionaries have spoken of it as such, while free from the paralysis of silence on the subject which seizes them when the tractors of a prudential conservatism have been applied to them at home. But the very fact that they can venture to say nothing here, makes their testimony abroad more significant, for they are themselves the living witnesses of the omnipotence of this system, in the power-it possesses to strike them dumb.

Now, then, it can not be denied that the removal of this evil is a part of our legitimate work as a Missionary Association. If we do not go against it, we sanction it. We are in a guilt like that of the church of Pergamos, who, though they had not denied the faith of Christ, yet tolerated among them those who held the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, and them also that held the doctrine of the Nicolaitans, which thing I hate. Like that also of the church of Thyatira, suffering that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants. Not one of those abominations, for the toleration and teaching of which these churches were threatened with destruction, was to be compared with the mass of impieties, cruelties, and horrors of great wickedness consolidated in the sanction of slavery by the Christian Church. I know it has been alleged, in excuse for the silence of missionary boards on this subject, that we are not an anti-slavery society; but this is a very pitiful evasion of a great duty. On the same ground, a missionary association would be justified in admitting drunkards to membership in its missionary churches, and, as a rule of expediency, avoiding the subject of the sin of drunkenness, by the affirmation of not being a temperance society, or an anti-intemperance. On the same ground, the President of the American Board would be justified in taking no notice of any specific violations of morals and religion in gambling, reveling and such like, among the students of Williams College. He might justly allege that the College is not an antigambling or anti-sin society, but an association or corporation for the education of youths in science and literature. But if he should put such principles of a silent and restrictive expediency into practice, no careful parent would ever send his boys to be educated at such an institution, nor would such principles be tolerated any where else, under the pressure of similar

responsibilities. There is no business house in London or New-York that would justify the establishment of a faro table among their clerks, on the ground that they were not an anti-gambling firm, but a board of association simply to do business and to make money.

It is an obstacle that meets us right in God's appointed highway. Sometimes a whole army has to set itself to beleaguering and subduing a single fortress. They can not afford to go forward, and leave the fortress in possession of the enemy. It is right, it is proper for a benevolent society to take a stand against this sin. We are not stepping out of our way in denouncing it; we are only removing out of the way of the Lord the stumbling-blocks which good men are striving to anchor there. We are no more going out of our way, or out of our own province, than the general of an army is going out of his way, when he detaches a corps to blow up a fortress of the enemy at a point where he must advance his forces, or to throw a bridge across a stream, or to cut a pathway over a mountain. We can no more be said to be meddling with what does not belong to us, than a railroad corporation can be said to be meddling with what does not belong to the object of the road, because a cow-catcher is attached to the engine. Men might as well declaim against the directors of the road, averring that the cars were set in motion to carry passengers, not to snatch up or clear away the cows, as that a missionary society is not an antislavery society, and therefore can have nothing to do or to say against slavery. Whatever lies in the way, whatever constitutes an obstacle or danger, against that very thing, the Society is not only at liberty to protest, but the protestation and the antagonism are part of its legitimate, righteous, and necessary work. The intervention, in this case, against a great and terrible wickedness, sanctioned even in the churches, is imperative; the sin calls for a protestation like that of Phinehas, in more than words. The iniquity thrust upon the church of God, and maintained as a missionary virtue, is as when Zimri of old, a prince of the house of Israel, took a Midianitish woman, and entered into a tent with her in the sight of Moses and of all the congregation. He would not have dared such an experiment, had he not been confident that the infection of the sin had spread throughout the multitude. Nor could any tell how far it had gone, nor how much farther it might have extended, had not Phinehas risen up in righteous wrath against such impiety and insolence, and entered into the tent, and thrust through the infamous actors and exemplars of such villainy; and so, by that intervention, the plague was staid, although twenty-four thousand men died of it.

A similar intervention in the plague of the present wickedness of the sanction of slavery in the Church of Christ is needed to turn aside the vengeance of the Almighty, and prevent an utter universal debauchery of morals and religion. If ever men were called to stand up for Jesus precisely in the manner that was meant by the dying charge of the young

Christian Phinehas of the Episcopal Church in Philadelphia, it is precisely when that sin which he so resolutely opposed, so fearlessly fought against, is advancing with such insolent defiance. The churches that tolerate it, the Christian associations that enter into a compact of silence, are guilty of a great treachery against Christ. They may not now at once experience the consequences of their unfaithfulness, nor comprehend the ruinous power of their own principles and habits. The drunkard does not. It is God's law of gradualism and probation; and meanwhile constant reproof administered, and if rejected and resisted, then constantly increasing sin, even while there is less and less sense of it, but a conscience hardened in iniquity and justifying itself. The Church, under the power of such deadly doctrines, as under a demoniac possession, roams in the congregation of the dead, takes up her residence in tembs deserted even by Pagans. What the Church consecrates as religion, political economy itself adopts as salvation, and the blind leading the blind, both fall into the ditch.

The refusal to apply our strength for the removal of this wickedness is a practical sanction of it; if we keep it in the Church, if we admit it to the communion of the churches, it is the highest sanction of it; not merely a concealment and covering up of the images, but an adoption of them, in the sight of the world, as among our household deities. It is a trusting in oppression and perverseness, and a staying thereon. It is among the ifs that God has emphatically signalized as conditions of his blessing on the missionary, that thou take away from the midst of thee the yoke, and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, and if thou loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free, then and thus the Lord shall guide thee continually, and thou shalt be like a spring of water, whose waters fail not. Such an artesian well God can safely carry into the wilderness. and upon the banks of the streams issuing from it there should arise even in Africa gardens like Eden, and cities of our God. Such a church, passing through the valley of Baca, maketh for it a well, an artesian well, while the rain also filleth the pools. But if such a well contained a spring of arsenic, an element infectious, poisoning, misery-making, if that element was to be kept and carried forth in the Church's labors, God could not sanction such a church, nor such a missionary enterprise, nor the sinking nor the building of such a well.

The stumbling-block of slavery, and the sanction of it by the Church, being of such a nature, and so directly in the way of the missionary enterprise, that enterprise itself, it should seem, must carry in its own frame the means and the power of its removal. And it does, if it will but employ them. It is the very locomotive and train which has the commission to clear the track, having the right of way, and a compact for going forward. We were not long since journeying on a great thoroughfare from one city to another, when, after a few miles, we were brought up by a

freight-train right in the road, a train that had broken down, so that we could not proceed but by getting that train out of the way. We had to go back to the point of our departure, and there dispatch an engine on purpose to push that disabled train to a place where it could be switched off, before we could proceed on our journey. We lost time, we lost connections, we lost trains and conveyances, by sea and by land, and detentions costing we know not what of trouble and expense, were the consequence of that interruption. Now it would have been a mere idiot who could have said that our business was not to meddle with freight-trains, but to go straight upon our work. It was our appropriate business just as much to move that disabled train out of the way, as it was to drive our own locomotive and cars; and especially if a gang of highwaymen had laid a heavy timber across the track to throw us from it, it would have been our duty to remove it, and to bring the offenders to trial and to justice. And just so it is legitimately, appropriately, the business and duty of the great missionary associations of our land to remove slavery out of the highway of the Gospel, for the prosecution of the work of the world's conversion to God.

ANNUAL DISCOURSE.

The terrible influence of a great society, especially a religious society, a professedly benevolent association, sanctioning a great sin, is not to be exaggerated. It is like a despotic government bank, deteriorating the circulating medium of the country. You can not get along in Christ's kingdom in this way. It is like the Pasha of Egypt calling in the gold and debasing it, in order to increase his revenues. The effect of such debasement, such clipping of the king's coin, such admission and sanction of counterfeit money, is every where potent, and every where the same, You can not make one gospel for a great sin in America, and another and a different gospel for the same sin in Africa. If slaveholding be admitted in the Christian Church in America, how can it be cast out in Africa? How any where? If it is sinful, it is sinful just to that extent to which God has reprobated it; if contrary to his word, contrary every where; if not contrary, but lawful and right any where, then lawful and right every where; and if sustained and defended at home, then lawful and right to extend it. But be ye clean, ye that bear the vessels of the Lord? Will ve plead for Baal? If Baal be God, follow him. If a man can be a Christian, and hold his fellow-man as property, a chain in the one hand and a whip in the other, taking advantage of the law to oppress him, instead of standing between him and the law to protect him, then, if the word of God sanctions this, proclaim it, confide in it, defend it, serve it, baptize it in Christ, and admit it to full communion. But if it be wrong, if the word of God condemn it, then disclaim it, rebuke it, put away the evil, sanction it not even in appearance, have no fellowship with the unfruitful works of darkness, but rather rebuke them.

We have heard men deliberately quote the text, "Moses, because of the hardness of your hearts, suffered you to put away your wives," as authority for sanctioning the holding of slaves, wherever the Christian popular sovereignty and heart require it, authority whereby the Calebs and Joshuas of this sin may safely engineer it into the promised land, and admit its practice undisturbed and perpetual. On this ground, all the excuse necessary for any sin is that men's hearts be hardened in the practice of it. You say the prejudices of education are to be considered; they are a shield for the conscience, and a plea against the abolition of the sin. According to this, you have but to practice any sin for one generation, and school your children to consider it as necessary, and its guilt is gone. When, in such a case, does the guilt begin, and where does forbearance cease to be a virtue? "I will tell you," said a rude, rough, homely lecturer upon drunkenness, "where moderate drinking passes into intemperance, and is fit to be slain, if you will tell me where pig ends and hog begins." Thou shalt not follow a multitude to do evil. If a multitude do it, it is only multitudinously wrong. You might as well argue that until it is a multitude, you may follow one, two, or a few, to do evil, as argue that its support by the prejudices of a multitude takes away the guilt. Thou shalt not follow any one to do evil. If a multitude do it, thou shalt not follow the multitude; and for the same reason thou shalt rebuke the multitude. "Did I fear a great multitude," said Job, "when I had God's cause to stand up for, and God's poor, in behalf of the oppressed?" You are never at liberty to make a compromise between God's truth and men's sins, because the sins are in great power, favor and authority. Compromise, in such a case, carries the whole ground for sin and Satan. Compromise for a measuring-line, compromise for the basis of decision, where a moral principle is involved, is like the running of a Virginia fence, that takes the whole breadth of the disputed territory in its zigzags. You could lodge an army, pitch the tents of a regiment, pasture a whole herd of swine, within the triangles.

The inheritance of slave property, and the rights of those who thus come by it, as well as the prejudices long settled in its favor, are also pleaded as a sanction for holding it, and a bar against applying the naked truth of God's word, or the discipline of the Church of Christ, to burn upon it as sin. But the inheritance of slave property is the inheritance of the wrong and cruelty of holding human beings as property, and making that wrong and cruelty your own voluntary act. It is an indorsement and extension of the sin, with great exasperations. It is just as if a forger could transfer or leave by will to his children, a sum of ten or twenty thousand dollars which he robbed from a man, who, with his family, is still living and in poverty by this fraud, the children of the forger all the while knowing it, and yet maintaining their just right and title to the property. It is simply the inheritance of stolen goods. But God's word

goes farther still, and makes it the inheritance, the voluntary assumption and continuance of a cruelty and crime set down by him in the same catalogue with that of murder. The argument defending it goes to the destruction of all morals. A sin can not bleach, and become crisp, white, and nutritive, like celery, by covering its stalks with earth; a sin can not, by long possession or transmission, pass into the nature of a right or a virtue. It is just as if a man, by poisoning his neighbor and getting possession of his property, could transmit to his children the right of poisoning their neighbors' children and taking their property. So debauched and stupified is the Christian conscience by the sanction of this sin, that, though admitted to have been wrong in the beginning, yet expediency confirms it by long possession and practice as a necessity and a virtue of forbearance and justice toward those who have received such an inheritance. The wrong is asserted to have become a right, because of the cost and difficulty of undoing the wrong and releasing its victims. The long-continued and accumulating profits of the wrong having passed into a vested system, sanctioned and protected by law, the duty of compensation to the owners of this vested property in human beings is the first thing insisted on, instead of the claims of the enslaved. But if the Church of Christ on such grounds demands the toleration of this wickedness, and the admission of slaveholders into the Church by right of possession, sanctifying the crime by the principle of squatter sovereignty on the premises of God, passing into sacred inviolable title by custom, and exalted to the authority of law, then the common law itself and the conscience of the world demonstrate the conscience of the Church as an unchristian conscience.

Now it is the sacred duty of the Church, when such an enemy thus cometh in like a flood, to lift up the standard of God's word by his Spirit, and to apply the discipline committed by Christ to the Church, with his word, against such wickedness. And here we have the two forms, the two instrumentalities, of such lifting up; first, the testimony of the Church with the word; second, the discipline of the Church by authority of the word.

Here again we have a great point, very much overlooked, and a great duty very greatly neglected, namely, the application of divine authority and truth, in both these forms of testimony and of discipline, to individuals. The testimony and the discipline in God's word are for individual sinners, not systems. The word of God knows no other application than this: "Thou art the man." If it can not find a man on whom to lay the responsibility, the sin can not be grappled with, and may safely be let alone. Some men speak of slavery as the system, the institution, professing themselves profoundly and piously opposed to the system, hating the system, denouncing the system, but resolutely refusing to say one word against slaveholding as in itself a crime, or to direct the Gospel to the con-

demnation of slaveholders. They denounce the system, but shield and defend from denunciation the men that practice and uphold it. They rebuke the system, as a system, but protect the sinner, as a Christian sinner, in carrying it out. It is wrong as a system, but for each individual sinner it is right. They tell us that if we would direct our logic against the abuses of the system, the abuses of slavery, they could go with us; but they can not go so far as to condemn the individual slaveholder. But what is the system apart from slaveholding? It is nothing; it does not and can not exist. Slavery is the act of slaveholding; its criminality consists and inheres in holding and treating a human being as property, as a chattel, as a slave. The slaveholder is the only person directly guilty of slavery, guilty of holding a man as a chattel, as property, guilty of stealing a man, inasmuch as the holding of him against his own will is the stealing of him, guilty of this great crime against God and man, not because he is cruel to his slave, but because he claims and holds and treats him as property, because he holds him as a slave, and the making a slave of him is the highest cruelty, the parent of all other cruelties and abuses that attend this erime. The whole criminality of slavery inheres in the voluntary act of the slaveholder, holding his slave as property, claiming him as his property against his will. It is the act of slaveholding which is, from the beginning to the end, absolutely and entirely sinful. It is not slaveholding if it is not the holding of a man as a slave. It is not the holding of a slave if it is the holding of a freeman at his consent, and for his advantage and good, for his protection from slaveholders, slave-hunters and slaveholding law. If the person holding him does not claim to own him, does not claim him as property, as a chattel, then the person held is not a slave any more than the person holding him is a slave, and the person holding him is no more a slaveholder than the person held. A slaveholder is one who holds a human being as a slave, a chattel, and the act of slaveholding is the act of holding a man as a slave, which in all cases is an immorality, a crime denounced of God as worthy of death. If it is not the holding of a man as a slave, then it is not slaveholding, and is no more sinful than the employment of a Northern servant for his own good, as well as for his service. Slaveholding therefore being in all cases the holding of a man as a slave, is in all cases sinful, the holding of slaves is in all cases that crime and guilt denounced of God in the act of the individual sinner, as the stealing, selling, holding, stealing, or selling, or holding. In holding a man as a slave, the stealing of him is repeated with every day of such violence, such enforced bondage and chattelism. Therefore the holding of slaves is in all cases such an immorality, in and by itself, and the immorality inheres in holding the human being as a slave. It is the individual act and guilt of the slaveholder, by which slavery is kept up, and without which there could be no slavery, without which all the laws on earth could not institute it,

could not give it a moment's sanction or reality. The holding of slaves is the holding of men as property, and if not held as property, they are not slaves, but if held as slaves they are held as property. But we have met with those who defend slavery as right and just, and deny that it is the holding of men as property, but merely the holding of their service, and that when they are bought and sold this is not making merchandise of men as property, as men, but merely as serving men, for their service; and, therefore, it is essential to direct the word of God against the holding of slaves, and the guilt of the crime of slaveholding is the very thing to be demonstrated and denounced, and the word of God, the testimony of the law and the Gospel is to be applied against it, and the fire of God made to burn upon the conscience of the slaveholder,

for only in thi way can we reach the sin.

You can never reach an actual sin but through the sinner, and you never can reach a sinner but through the sin, so that here comes in the necessity of the discipline of the Church, as well as the word of God, applied against this iniquity, treating the individual slaveholder as guilty of it, and on account of it to be excluded from the Church. For as things are, the word of God itself will be inefficacious against the sin, so long as the sinner committing it is received and continued in the bosom of the Church; in good and regular standing, notwithstanding that wickedness. The word of God alone might have power without the discipline, if the word could come direct to the heart and conscience of the sinner without the Church intervening to receive into her own bosom, upon the shield of her own fellowship, the shot meant for the sinner. But the Church allowing the sin in admitting the sinner with it into Christian fellowship, arms him with a shield wherewith he is able to quench all the fiery darts of God's word against the wickedness, and erects between the world and the guns and soldiers of God's truth an embankment and ditches that are enough to bury all the shot and swallow up the warriors. As was said of the battle with the Chinese, in which the English perished miserably by hundreds in the ditches, the struggle was against mud, not against Chinamen; so now, in this conflict, the struggle is against mud; the ditches that these apologizing, and sophisticating, and bog-trotting theologians have filled to protect this iniquity from assault are of mud even to the chin, your ammunition is all wetted if you plunge in and attempt to cross, and if you stick there, even the darkness can not cover you, for their blue-lights will mark you, and you are shot down in your helplessness. Moreover, if you do not come against this iniquity as sin, your scaling ladders are too short, just as was the case in that conflict; they can not hold, and you can not reach the top of the wall by them. And just there do those good brethren stick, who stick about the malum in se, who reluctate against declaring the inherent sinfulness of slavery, and employ themselves in the ditch of such refinements and technicalities, analyzing mud, but never

attempting one blow against the sin, and at length losing all power and opportunity of attacking it.

The Church herself sanctions the crime, and nullifies the whole word of God against it, in receiving the criminal, unrebuked, unscathed, into fellowship as a Christian. The Church administers a quart of anodyne to the conscience of the sinner, for every drop of rebuke distilled from the word of God against the sin. And so, while the word of God, rightly applied, would burn upon the conscience of the sinner, would prove itself the sword of the Spirit, piercing even to the dividing asunder of all the articulations that bind him to the sin, the Church lays hold of him with her protecting fellowship, administers the ordinances but not the discipline of Christ's house, indorses his Christian character, and drugs his conscience with spiritual chloroform, in sanctifying his life by the evidences of his conversion, instead of judging the genuineness of his conversion, by the evidences of his life. Then the Church and the world together talk about Christian slaveholders, and by the same reason, if theft, murder, and adultery were popular sins, organized by law into institutions, and attended with honor and profit, there would be the indorsement, acknowledgment, and fellowship of Christian thieves, Christian murderers, and Christian adulterers. But the word of God places slaveholding on the same level of iniquity with all these crimes, and if there were but one individual guilty of this crime, beyond question the Church would proceed against him as it does against drunkards and thieves. It is only multitude, custom, and human law that protect him, and enable him to force a passage into the Church. If there were no system of slavery in this country, and any where one church member should buy a man and hold him as a slave, or offer to sell him, if he should advertise him for sale for one thousand dollars, such an enormity would set the whole Church, nay, the whole country on fire. There would be such a storm of indignation, such a passion of outraged humanity, and such a call for retribution, as when the wandering Jew cut up his dead concubine and sent out the pieces to the tribes as witnesses of the crime that in Gibeah the demoniac revelers of Benjamin had committed against him. Such a man could not be kept in the Church, nor admitted into Christian society. But the system once established sanctifies the sin and makes it honorable, and protects the sinner by its popularity even in the Church.

The Church must deal with this wickedness by the word of God, or the world can never be delivered from it. If the Church at command of Jesus and Paul dare not exorcise this devil, the seven sons of Sceva can not, and the world's politicians will not. The Church existing as she does, and acknowledged as a spiritual power, you never can appeal to the conscience of the world against a sin, which the conscience of the Church allows and sanctions. You can not take any appeal against it on the ground of conscience, except as being a sin against God, and a sin so great and glaring, that you are compelled to such an appeal. But if it be a sin, the world must answer, how can you admit it to the Church, in receiving those who practice it to sacramental fellowship in Christ? If it be so admitted to the Church, the world can not regard it as a sin, and the appeal against it must be powerless, the Ch r it having no authority to meddle against any thing that the world do, except on the ground of its being sin, and under that authority of God, that commission with his word, which not only gives the right to rebuke sin under all circumstances, but makes it a duty to reprove and go against it in the name of God. The Church is interfering with that which is none of her business, and her ministers are meddling with that which does not concern them, if they oppose either American slavery, or the foreign slave-trade, or both, unless both are unequivocally, unquestionably, a sin against God.

No appeal of the Church against slavery can possess any power, or ungrasp the clutch of any man-stealer upon his victim, while slaveholders are admitted to the bosom of the Church as Christians. The effect of the appeal would be merely against the Church, and the world would scout at such a piety. It would make the world despise the Church, and it ought to do so. It would convict the Church of hypocrisy and sin. It would exhibit the Church sanctioning and indulging in her own members that which she forbids to others in the name of God. It would show the Church receiving to her own fellowship, and defending on grounds of expediency, that which she denounces to the world as sin. It would produce infidelity, but would persuade no man to give up sin. And such is the gross and shameful inconsistency in any Church professing to regard slavery as wrong, and yet admitting slaveholders, the only persons under heaven who practice the sin, and make merchandise of men, to the Lord's table, in good and regular standing, as Christian merchants in human flesh. If slaveholding be permitted in the Christian Church, neither that crime, nor the system that grows out of it, can be condemned by the Church, nor made to appear sinful in the eye of the world; but if made to appear so by other efforts, influences, and teachings than those of the Church, if made to appear by persons who are not Christians, turning the guns of the word against the Church itself, then Christianity itself suffers, and the Church must become a scoffing and a by-word. The world, in such a case, are shut up either to total blank infidelity, or else to the reception of a false, anti-christian, slaveholding Christianity; either the reception of the word and rejection of the Church, or rejection of the word and reception of the Church.

The very philanthropists of infidelity in such a case take higher and more consistent ground than the Church takes; and if the common conscience of the world, under the law written on their hearts, compels them to regard slaveholding as oppressive and unchristian, while the Christian conscience, debauched and stupified, proclaims it as a virtue, or if wrong

at the beginning, yet passed into a necessity and a virtue by long possession and practice, on the principle of wrong becoming right because of the difficulty of undoing the wrong, and the long continued and accumulating profits of the wrong passing into a vested system, sanctioned and protected by law, because also of the wrong with its profits and its means of living passing into an inheritance, and having descended from slaveholders to their families, from men-stealers to their children, from planters to their households as a domestic institution; if the conscience of the Church on these grounds demands its toleration, demands the admission of slaveholders into the Church by right of possession in crime, by the principle of squatter sovereignty on the premises of God passing into sacred satisfying custom, and exalted into law; then the conscience of the world must inevitably oppose and despise the conscience of the Church as an unchristian conscience, and the piety that follows it as a false piety-The dealings and character of the Church become condemned and vile in the sight of the world, on the points of common justice and humanity between man and man.

In the Missionary Herald of the present year there is an account of the death of a celebrated chief among the Mpongwes, and of the reasons why he could not become a Christian, as for years the missionaries indulged the hope, from his interest in religious truths, and his attendance on the Sabbath services that he would. "But after he learned what the Gospel required, what it would cost him to embrace it, his heart rose in opposition to its claims. He had a great name, of which he was proud, thirty or more wives, and fifty or more slaves. To abandon all these earthly honors, and become a meek and humble Christian, was too much for his proud heart." But according to the Gospel taught in some of the churches in this country, and even at missionary stations, he need not have been kept out of the Church, or denied the character of a Christian on account of his slaves; and according to the Gospel taught at some other stations in the world, he need not have troubled himself, or been plagued in his conscience on account of his polygamy. What a misfortune that some teacher of the tenet that slaveholding is not sinful in itself, along with some bishop to the Zulus, stipulating that he might keep his thirty wives, if he would receive also the Gospel, could not have taken him in hand. How entirely superfluous to reject him from the Church, merely because he was at a foreign station, when, if he could have learned the Gospel here in the United States, or at the stations of the Cherokees and Choctaws, he might have been accepted in the ordinary evidence of conversion, without any examination of those particulars in his life, which, not being catalogued in our system of Christian philosophy and expediency as sin per se, the renunciation of them is not at all to be required as a requisite for church membership.

The debauching and destructive power of a great sin like this, endured

and sanctioned in the Church, is appalling. In the treachery of the conflict, every thing is carried away : the very truisms of our being are denied or taken captive; the very instincts of truth and freedom are strangled by this serpent in the cradle. It is like a vampyre bat, that sucks the breath and blood out of a sleeping babe. We have to fight for the privilege of not being liars. The very guns of first principles are spiked, and we have to drill them out. We are worse off than the Hebrews, when the Philistines had disarmed the nation, and they had to go to their enemies' quarters, even to come at a grindstone for the sharpening of their tools. They had nothing but files for their very axes, but neither spear nor bow, because there was no smith throughout Israel. It is a great piece of moral courage to say that slavery is not of God; even that, our politicians dare not say; the uttermost they dare affirm is just merely that free labor is more profitable for the whites in the territories, but any purpose for the freedom of the slave, they find it expedient carefully to abjure.

The power of this iniquity in unhinging and disorganizing men's moral sentiments, is like that of the great loadstone mountain, described in the "Arabian Nights' Entertainments," which drew out all the spikes, all the iron, from the sides of the ships that ever passed that way, coming within the sphere of its attraction, so that the ships went incontinently to pieces; or, if the iron held, then the ships were attracted, and dashed upon the black, jagged reefs at the bottom of the mountain. Just so with the fatal power of this prevailing sin. No association not the purest, no church not the most orthodox, can be proof against the attraction, but under the plea of conservatism, yields up its principles, renounces its integrity, as to this sin. The spikes fly from their timbers at the power of this delusion, and the firmest constructed ecclesiastical craft tumbles asunder. And now a theology is constructed on purpose to meet the sin, for a compromise with it; and a political economy is constructed with reference to the same necessity; the theology compounds with the sinner, the economy compounds with the system; between both, the system being sustained by human law, and the sinner sustained by church sanction, the whole concern rides in deep water. Systems of religion and of morals are builded and altered out of respect to the ruling law of the system of slavery, out of an expedient regard to the necessity of admitting that system. If there is no natural harbor deep enough for the safe anchorage of such a leviathan in morals, the commissioners of our religious policy are ready to contract for the construction of a suitable basin by digging and dredging. If there is no proper dock, one can be built ex tempore, and our ingenious sophists with the malum in se have got cables and anchors strong enough to hold the whole system more securely than ever any old seventyfour could be held by the best of Trotman's patents.

In 1850, in a Review emanating from the Theological Seminary at

Columbia, South-Carolina, it was affirmed that "the maxim partus sequiter ventrem, the offspring inherits the status of the parent, is a law of nature, religion, reason, and providence; and that no man has any rights but those to which he was born, or which belong to that condition, in which God places him by the hand of Providence. He that is born a slave, therefore. has no right to liberty, and can acquire none, so long as the right of his master to his service stands in the way." In 1857, in an article in the same Review from the pen of one of the Professors of the Seminary, it is affirmed as follows: "The truth undoubtedly is, that slavery in the circumstances is undoubtedly good, and only good; not only not an evil, but the only good there is in the whole affair of negro existence in America, The true and only-title of any man to liberty is inheritance, or legal acquisition. The legal maxim is just and right, partus sequitur ventrem : that is, all men have a right to the status in which they are born, with its rights and privileges; if a slave, only to the rights of a slave." The indorsement of such horrible sentiments by any portion of the visible Church, is perhaps the highest culminating point of this iniquity; and we place it last, to show the responsibility laid upon every association and every individual possessing a knowledge of the truth, to "come to the help of the Lord," against such an enemy.

The conflict against this sin must be maintained in Africa by the missionaries there. But for this to be done effectually, it must be maintained in the same manner by ministers and missionaries in this country, by missionary boards and churches at home. If this be not done here, it will not and can not be done there, and it will be an acknowledgment to all the world that there is one sin with which the Gospel can not grapple, and the Church dare not; one sin which, if it infest and plague the mission, the mission must be withdrawn from it instead of fighting it, the mission must be given up rather than encounter the embarrassment, difficulty, and danger of a battle against this sin. The shame and confusion of such a course are unutterable. It is not to be endured that we should so proclaim to the world that this sin, being a home sin, and we being determined not to do battle against it at home, being prevented by reasons of prudential conservatism from denouncing and exorcising it as a sin against God here, are constrained to avoid meeting it abroad, and therefore can not continue any mission where it prevails. The curse of God must be upon any missionary enterprise conducted on such principles.

But the Word and Spirit of the Living God are omnipotent against this sin, and the Church and the Missionary Association that throws itself on God, and trusting in him advances to this conflict, with the Sword of the Spirit, will be doubly blest and honored of the Saviour. The standard of the Lord is to be lifted, by preaching directly against this sin to the heart and conscience of the individual sinner. We ought not to attempt the world's evangelization unless we are ready for this work, and confident in

it. If missionary churches can receive idolaters, whore-mongers, and menstealers to their membership, and the parent Board have no will or authority to prevent it, no power or courage to say, "These must be cut off;" better no missions than such churches, better no gospel than such corruptions.

ANNUAL DISCOURSE.

It is to meet a crisis of such danger, it is to resist the Jezebel of such abominations, and to lift up the standard of God's word against them, and defend the name and cross of the Redeemer from the reproach of any complicity with or sanction of such wickedness, that this Society has been called of God into the great missionary field, and honored already abundantly with his blessing. It is a great honor to be permitted thus to take God's word and plant it in the breach, plant it on the wall, where the enemy like a flood seemed conquering; to plant it in the thickest of the fight, and with God's own trumpet summon around it even a few of God's "gap-men."

This Association is known by its missionaries, its stations, and its labors, in various fields; for its field is the world, and its commission from the Saviour is to all the world, to preach the Gospel to every creature. But it is a special honor conferred upon it from him, that it is called to advocate the rights of a class, and proclaim the riches of the Gospel to a race, excluded in our own land, from the freedom of the Gospel, and brauded as having no rights that white men are bound to respect! Africa and the Africans, in Africa and in America, seem committed to the compassion and the energy of such an Association, and with joy and confidence in God, its friends and members, by his grace, will assume the responsibility, and praise his adorable name for laying it upon them.

If the hand of a merciful Divine Providence is visible any where in the missionary enterprise, it is in the raising up of the American Missionary Association, and making it a power in the land, an encouragement to the faint-hearted, a prophet to the nation, permitting none of its words to fail, and so inspiring and endowing it, that as with the prophetic mission of Samuel in a season of similar disastrous corruption in Israel, the hearts of good men and true may be staid upon it, and all men may know that not the ark merely but God himself is in it. There, where conservatism proclaims silence, the trumpet of this prophecy speaks out; there where a prudential expediency says, Withdraw your mission, because of the embarrassment, agitation, and difficulty, this mission, in the name of God, advances; there, where the conflict thickens, and the angels of expediency, with the grace of silence, fold their wings, and hide their banners, this mission unfurls the standard of the gospel of God's righteousness, the standard of the Cross of that CRUCIFIED, who came to save his people from their sins, and not in them. Let the eyes of all good men follow this light, for as a star of hope, a promise of victory, it shines where the greatest battle rages that since the era of the Reformation has been fought between sin and holiness, Satan and Christ. Let men of God come with their treasures and their prayers, let the churches come with wise counselors and leaders, to enter this open door in the face of many adversaries, to seize this grand opportunity in a critical time, an opportunity such as God does not offer once in a century. The whole body of the churches of God in the West and North-west ought to come trooping as one bright phalanx in this effort. We can not do any thing less, as Christians, than put on the armor of righteousness, and smite with the Sword of the Spirit; which is the word of God, against this gigantic sin.

May the Captain of our salvation hasten the trial, and compel his soldiers into it! We would rather be thrown, of all desirable ages to live and labor in for Christ, upon this very age, into the heart of this century, into the center of this sin, to have the honor of pouring the conquering fire of God's word upon it, and witnessing and enjoying the commotion and the conquest. Here, in the very country where, by distortion, concealment, and defiance of God's word, it has taken possession of every citadel. and flouts its impious standard, not only above our Supreme Tribunal of Justice, but over our very churches, commanding silence and submission in God's name, we will go against it with God's word, and in God we will conquer. If the Church and ministry will but throw themselves, with God's word, into this conflict, it will be the resurrection and regeneration of all their spiritual energies, and for the whole earth a joy, a surprise, a deliverance. The destinies of this country for liberty and spiritual glory are at command of the Church, if the Church will move at command of the word, and by the fire of the Spirit. This is the movement, this the fire, this the power, that the world are waiting for, looking and longing after this manifestation of the sons of God, when the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

When the oppressed are set free, and every yoke is broken by the authority of God's word and the inspiration of his Spirit, then will there be seen a reality in religion such as the world never has witnessed; and the Gentiles will come to such a light, and kings to the brightness of such a rising. Infidelity will be conquered. There will be no more doubt as to the plenary inspiration and divine omnipotence of the word of God; no more question as to the efficacy of religion, as the only power capable of subduing, reforming, transfiguring the world; no more doubt that the Gospel, which is capable of such a triumph, can and will subdue all things unto God. We are persuaded there are thousands, whom a traitorous Church and a slaveholding Christianity have seized, bound, and thrown over into the toils of Satan, to be led captive by him at his will, who would rejoice to find their own bondage breaking at the touch of this celestial flame of true piety, as flax before the fire. The masses of thoughtful men that have been thrown down and groveling in the darkness, will be

drawn upwards by the very rush of the air from the motion of this radiant chariot of God's incarnate love, and will find themselves winged with light, and spontaneously whirling on wards with grateful hallelujahs in the train of the glory of the Redeemer of imprisoned and oppressed men. This is the close of the great missionary Psalm, and this shall be the blessedness of all nations in the reign of Him whom all nations shall call blessed. This is that righteousness and praise which God will cause to spring forth before all the heathen. This is that light, to the glory of which the Gentiles will gather, and kings to the brightness of its rising. This is that vision that filled the entranced heart of Israel's King and Prophet, and this that name and glory, with which let the whole earth be filled, and the prayers of David the son of Jesse are ended!

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White, William Augustus, New Road, N. Y.
Whitford, Mrs. Bethiah, Woburn, Mass.
Whitford, Hiram, Woburn, Mass.
Whitham, Mrs. Elizabeth, West Alexander, Pa.

Whitham, George D., West Alexander, Pa Whitham, Rev. Joseph R., West Alexander, Pa. Whitham, Rev. J. D., Holmesville, O. Whitmore, Mrs. Cynthia A., Chester Factories,

Mass.

Whitmore, Rev. Zolya, Chester Factories, Mass.
Whiting, Daniel N., Brookfield, Mass.
Whitney, Abjeatl G., Strongsville, O.
Whitney, Frederic, Westminster, Mass.
Whitney, Harrison G., Westminster, Mass.
Whitney, James D., Sandusky City, O.
Whitney, Dea. Jubil, Strongsville, O.
Whiton, Chauncey, Westford, Conn.
Whiton, Mars. Mary Elizabeth, Boston, Mass.
Whiton, James Morrie, Jr., Boston, Mass.
Whiton, James Morrie, Jr., Boston, Mass.
Whiton, James M. *Whiton, James M. Wieting, Rev. Philip, Hyndesville, N. Y. Wieting, Mrs. Philip, Hynnesville, N. Y. Wilcox, Elias, Bakersville, Conn. Wilcox, Elias, Bakersville, Conn.
Wilcox, Joel, Cold Spring, Mass.
Wilcox, Mrs. M. M., Fulton, N. Y.
Wilcox, Melissa R., Erie, Pa.
Wilcox, Rev. Philo B., East Bridgewater, Mass.
Wilcox, William J., Cincinnati, O.
Wilder, Lucinda E., Hanover, Mass.
Wilder, Miss Lydia G., Gardner, Mass.
Wilder, Rev. M. Hale, Saltin, Mass. Wilder, Rev. M. Hale, Salem, Mass.
Willard, Clerence, Troy, N. Y.
Willard, Rev. Henry, Zombrota, Minnesota,
Willard, Hon, John D., Troy, N. Y.
Willard, Mrs. Laura, Troy, N. Y.
Willard, John P., Wethersfield, Ill.
Willcox, Rev. Wm., H. Reading, Mass.
Williams, Albert E, Harlado, N. Y.
Williams, Austin F., Farmington, Com.,
Williams, Pheneger, South Ausbert, Mess. williams, Austin F., Farmington, Conn., Williams, Ebenezer, South Amberst, Mass. Williams, Ellen, East Hartford, Corn. Williams, Ellen, Williams, Ellen, Williams, Elsha, Williams, Enos D., South Amberst, Mass. Williams, Mrs. Harriet W., Portland, Oregon. Williams, Miss Jeannette C., Farmington, Conn. Williams, Anna Marla, Farmington, Conn. Williams, Anna Marla, Farmington, Conn. Williams, Miss Catharine D., Farmington, Conn. Williams, George Austin, East Hartford, Conn. Williams, George, Springville, N. Y. Williams, Rev. J. M., Farmington, Ill. Williams, Owen Jones, Cambria Mills, Wis. Williams, Rev. Wolcott B., Charlotte, Mich. Williams, Michael, West Bloomfield, N. Y. Williston, Mrs. Cecilia, Northampton, Mass. Wills ton, Mrs. Cecilia, Northampton, Mass. Wills, Mrs. Charlotte L., Washington, Pa. Wilson, Alexander, Francistown, N. H. Wilson, Elias A., Francistown, N. H. Wilson, Dias A., Francistown, N. H. Wilson, Dea. Francis, South Hadley Falls, Mass. Wilson, Rev. Hiram, St. Catherine, C. W. Wilson, James, Wakeman, O. Wilson, John, Knowlesville, N. Y. Wilson, Mrs. J. Adeline, Ironton, O. Wilson, Mrs. J. Adeline, Fronton, O. Wilson, Levi B., Youngstown, O. Wilson, Martin, Kalamazoo, Mich. Wilson, Dea. Samuel, Harwinton, Conn. Wilson, Rev. Samuel, D.D., Xenia, O. Wilson, James, Francistown, N. H. Wilson, Rev. J. G. Wilson, Mrs. Mary B. Wilson, John, Dover, O. Wilson, John, Dover, O. Wilson, Kobert, McKay, O. Wilson, Rev. Robert W., Bloomingburg, O. Wilson, Samuel, Danvers, Mass. Wilsole, Abraham, Poughkeepsie, N. Y. Winchester, Melana T., Austinburg, O. Winn, Francis, Grafton, Mass. Winslow, Rev. Horace, Great Barrington, Mass. Winter, Laura E., Shutesbury, Mass. Winter, Laura E., Snucesbury, Mass. Wiswell, Rev. Luther, Windham, Me. Witherby, Rufus L., Grafton, M*ss. Witherby, Dea Thomas H., Millbury, Mass. Withington, Mrs. Harriet S., Brookline, Mass. Withington, Mrs. Harriet S., Brookline, Mass Witter, Rev. Dexter, Beaton, O. Witter, Dea, John, Lisbon, Conn. Wolcott, Joseph H., Farmington, O. Wolcott, Rev. Samuel, Chicago, Ili-Wolcott, Rev. Seth T., Jamaica Mission. Wolcott, Mrs. Mary J. C., Jamaica Mission.

Wood, Dea. Aaron, Westminster, Mass. Wood, Rev. Abel, Meriden, N. H. Wood, Abijah, Westborough, Mass. Wood, Mrs. Hannah, Westborough, Mass. Wood, Mrs. Hannah, Westborough, Mass. Wood, Mrs. Ann, Quincy, Il. Wood, Peraklin, Monsteello, Min. Wood, Franklin, Monsteello, Min. Wood, Franklin, Monsteello, Min. Wood, Sames B., Westminster, Mass. Wood, Franklin, Monssend, V. Wood, West John, Dawnsend, V. Wood, Wood, P. Westborn, P. Parklin, W. Y. Wood, Warren C., Brasher Falls, N. Y. Wood, William W., Brasher Falls, N. Y. Wood, William W., Brasher Falls, N. Y. Wooddruf, Clinton, Kilbourn City, Wils. Woodruf, Edward Payson, Strykersville, N. Y. Woodward, Josiah Legz, Millbury, Mass. Woodward, Josiah Legz, Millbury, Mass. Woodward, Josiah Legz, Millbury, Mass. Woodward, Mrs. Mary, Cazenovis, N. Y. Woodwarth, Rev. J. B. Westford, V. Woodward, Josiah Legz, Millbury, Mass. Woodward, Mrs. Mary, Cazenovis, N. Y. Woodwarth, Rev. W. W., Mansfield, O. Worcester, Leonard, Lowell, Mass.

Work, Alanson, Hartford, Conn.
Worth, Rev. Daniel, New Salem, N. C.
Wright, Mrs. Ann W., Westheld, Pa.
Wright, Rev. Charles, Rockton, Ill.
Wright, Rev. Edward, West Haven, Conn.
Wright, Ins. F. P., Waint Hills, O.
Wright, Ira B., South Hadley, Mass.
Wright, John M., Canton, Ill.
Wright, Passer, S. G., Gaiva, Ill.
Wright, Rev. S. G., Gaiva, Ill.
Wright, Wait, Homer, O.
Wright, William R., North Brookfield, Mass.
Wright, William R., North Brookfield, Mass.
Wright, William W., Oberlin, O.
Wyatt, Mrs. Hannab E., Dover, N. H.
Wylle, Rev. Samuel, Sparts, Ill.
*Wylle, Rev. Samuel, Sparts, Ill.

Yale, Dea. Wm., Charlotte, Vt., Young, George L., Chelsea, Mass., Young, Mrs. L. L., Vinton, Iowa. Zug, Ephraim, Mechaniceburg, Pa., Zug, Samuel, Detroit, Mich.



FOURTEENTH ANNUAL REPORT

F THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD A

SYRACUSE, N. Y., OCTOBER 10 and 11, 1860,

TOGETHER WITH A

List of Life Members.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 48 Beekman Street.

1860.

American Missionary Association.

Tide Members.

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A Company of the Comp

JOHN A. GRAY,
PRINTER, STEREOTYPER, AND BINDER.
Corner of Frankfort and Jacob Streets.
FIRE-PROOF BUILDINGS.

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The Association met at 74 o'clock R.M. The descripted evertises were conducted by Ray, Mr. (iven, of the Sandwick Minister, Mr. Hey. Mr. Hey. The Ray, Problems, Mr. Hey. O'criffe, Ohio, preached the Annual Sermon, from the text as level in Matthew 28: 18-20.

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FOURTEENTH ANNUAL MEETING.

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THE Fourteenth Annual Meeting of the Association was convened in the Plymouth Church, Syracuse, at 3 o'clock, Wednesday afternoon, October 10.

The meeting was called to order by Lewis Tappan. The President, Rev. David Thurston, of Maine, not being present, Rev. David Root, of Ct., was chosen President pro tem.

The exercises were opened by reading part of the fifty-eighth chapter of Isaiab, "Cry aloud, and spare not," and prayer, by the President.

Rev. J. E. Roy, of Illinois, was appointed Secretary pro tem., by whom the minutes of the last meeting, held at Chicago, Ill., were read.

Mr. Lewis Tappan, Treasurer of the Association, read his Annual Report with the Auditor's Certificate, which was accepted and laid on the table for consideration.

Rev. George Whipple, Secretary for the Foreign Department, read the Report of the Executive Committee for that department, which was accepted, and laid on the table,

The congregation then sang two verses of the Missionary Hymn, commencing "From Greenland's Icy Mountains," after which

Rev. S. S. Jocelyn, Corresponding Secretary for the Home Department, read a Report, giving a detailed account of the Home Work of the Association. Received and laid on the table for consideration.

A Business Committee was appointed, consisting of Rev. Messrs. Brown, of New-Jersey; Strieby, of New-York; Rogers, of Kentucky; Roy, of Illinois; and Whipple, of New-York.

Adjourned, to meet at half-past seven o'clock P.M.

The Association met at 71 o'clock P.M. The devotional exercises were conducted by Rev. Mr. Green, of the Sandwich Islands: Rev. Mr. Roy, and the acting President. 'The Rev. Professor Morgan, of Oberlin, Ohio, preached the Annual Sermon, from the text as found in Matthew 28: 18-20.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

THURSDAY MORNING.

The Association met at 8 o'clock, and an hour was occupied with devotional exercises, Rev. J. Brewer, of Mass., taking the lead of the meeting. At 9 o'clock the President took the chair, and opened the regular session of the business meeting with prayer. The minutes of Wednesday's session were read and approved.

On motion of Mr. Lewis Tappan, it was resolved that the thanks of the Association be presented to Professor Morgan, for his discourse preached before the Association last evening, and that a copy of it be requested for publication.

On motion the President was requested to appoint a Committee of three, to nominate officers for the ensuing year. He appointed Rev. J. Morgan, of Ohio, Rev. J. Brewer, of Mass, and Mr. Cooper, of Oswego, N. Y. Mr. Burton, of the Mendi Mission, was appointed Assistant Secretary.

The Business Committee reported in part, by resolutions which were placed on the docket. One item presented by this Committee, related to the circulation of the American Missionary Paper and Magazine. After some discussion,

Rev. M. E. Strieby moved that one of the Secretaries of the Association be requested to prepare an article for the American Missionary, requesting pastors of churches favorable to our cause, to secure clubs of subscribers to the paper, at the rate of twenty-five cents per year. Carried.

The first resolution reported by the Business Committee was then taken up. It is as follows:

Resolved. That the results and prospects of our mission in Africa are such as should awaken the deepest interest in its behalf, and that the outlay upon that field, though now relatively large, ought rather to be increased than diminished.

Rev. Mr. Strieby stated that a large number of Wesleyan brethren, many of whom were members of the Association, had just come into the house from their General Conference at Fulton, and moved that they be all invited to participate in the proceedings of the meeting. The motion was adopted.

The Secretary for the Foreign Department stated some facts connected with the progress of the Mendi Mission. He was followed by Mr. Burton of that Mission, who spoke very encouragingly of the prospects of the African mission, and the practicability of educating African vouths in Africa.

The discussion was continued by Mr. Tappan, Professor Morgan, and Rev. Mr. Brace, of Utica, N. Y., in favor of the resolution.

The resolution was adopted.

The second resolution of the Business Committee was then considered, as follows:

Resolved, That we deeply sympathize with our brethren who by violence have been criven out from the States of Kentucky and North-Carolina, and the history of those events are so remarkable as to call for the detailed recital which has been given them in the Home Secretary's Report.

Rev. Daniel Worth stated some facts in relation to the prosperous condition of the work in North-Carolina previous to his arrest and imprisonment.

He was followed by Rev. Mr. Crooks, of Cleveland, and others. Mr. Crooks formerly labored in that field, and suffered persecution there. The resolution was laid over to hear from Mr. Rogers, of Kentucky, in relation to it, in the evening.

The following resolution from the Committee was then unanimously adopted.

Resolved, That this Association fully indorse the action of the Executive Committee in organizing the Western Agency, and that we anticipate that through the efficient labors of its Secretary, Rev. J. E. Roy, a large and effectual door of usefulness will be opened to our Association in that region.

Rev. Mr. Roy read some resolutions passed recently at the Presbyterian and Congregational Convention of Wisconsin, commending the American Missionary Association to the churches within their bounds; and made some remarks showing the encouragements with which he met in his field.

and the strong that promises I have been a second to the s AFTERNOON SESSION.

The Communion of the Lord's Supper was administered, Rev. J. Brewer and Rev. J. McEldowney officiating.

The President then called the Association to order for business. The Committee on Nomination of Officers for the ensuing year, made the following Report, which was unanimously adopted: . .

Jall bavone bas nother in President.

REV. DAVID THURSTON, Maine.

The Sterviney for the Portion Dress towns of stord word facts on howoffer are all more Vice Presidents, assuming out drive better

Hon. F. D. Parish, Ohio, J. P. Williston, Esq., Mass., Prof. C. D. CLEVELAND, Pa., ARTHUR TAPPAN, Esq., Ct.,

Rev. JONATHAN BLANCHARD, Ill., JACOB BUTLER, Esq., Iowa, E. D. Holron, Esq., Wisconsin. Heve Mr. Braco, of Pulce, N. Y., in tayor of the resolution."

Corresponding Secretary for the Foreign Department. Rev. George Whipple, New-York.

> Corresponding Secretary for the Home Department. Rev. S. S. Joceyln, New-York.

Recording Secretary. Rev. HENRY BELDEN, New-York.

Treasurer.

LEWIS TAPPAN, Esq., New-York. resident and the court of the little and the little

Executive Committee.

THOMAS RITTER, New-York, HENRY BELDEN, New-York, J. O. BENNETT, New-York, D. M. GRAHAM, New-York, SAMUEL WILDE, New-York,

WILLIAM E. WHITING, New-York, GEORGE H. WHITE, New-York, HENRY H. GARNET, New-York, JOSIAH BREWER, Mass., WILLIAM B. BROWN, New-Jersey, ALONZO S. BALL, New-York, T. C. FANNING, New-York. inc. 10. Ear read tome south that spanned recognize at the Presby-

J. O. Bennett and Anthony Lane, of New-York, were appointed an Auditing Committee for the coming year.

Remarks were heard briefly from Rev. J. P. Bardwell, formerly a missionary among the Ojibwa Indians, in regard to the subject of missions among that people.

The remainder of the resolutions of the Business Committee were then taken up in order, and acted upon as follows: The Communica of the Berlin Subject was non-infatered, Rev. J.

Resolved, That the officers of the Association be requested to prosecute their petition to the Congress of the United States, and to do what they can in other ways, to secure the complete suppression of the African Slave-trade. colling Committee on Londonian of Officers for the ensuing year,

Adopted viole following library which was apprinted allowing bardon and above

Resolved. That the officers of the Association be requested, during the coming year, to bring before the Churches the desirableness of their adopting missionaries in the Home and Foreign field, communicating directly with them, and pledging to give them a support, through the agency of this Association.

. On motion, the recent of the Mercian and Home Secretari

The resolution was adopted.

Resolved, That the prospects of the Jamaica Mission are highly encouraging, and that our work in that Island should be vigorously prosecuted, both for the elevation and sanctification of that people, and for its indirect influence upon the cause of human freedom in our own country.

The resolution was adopted.

Resolved, That we are called upon to express our gratitude to God for what has been accomplished by our missionaries and the missionaries of other Boards, in the work of christianizing the people of the Sandwich Islands.

This resolution, after a brief interchange of sentiment, was laid over to hear from Rev. Mr. Green, in the evening.

Rev. J. L. Johnson, a colored minister in Canada, was here introduced, and spoke of the work among the colored people of Canada. Books had been obtained in sufficient numbers to supply thirty-two Sabbath-schools - one hundred schools are necessary. He and his people need aid. The case was referred to a committee composed of the Secretaries and the Treasurer, for consideration.

Rev. J. C. Richardson, of Kentucky, was heard briefly in relation to his labors in that State.

The Secretary for the Home Department read a letter from Rev. John G. Fee, of Kentucky, who had expected to attend this meeting, but was detained by sickness.

The letter of Mr. Fee was referred to the Secretaries to be published in the American Missionary.

Rev. J. A. R. Rogers read an extract from a letter by Rev. Mr. Candee, of Kentucky, as to the hopeful prospects of the missions in that State.

Rev. Mr. Hinman, under appointment for the Mendi Mission, made some remarks as to his feelings and motives in going out upon that work.

The consideration of the resolutions was resumed.

Resolved, That a committee be appointed to investigate and report at the next annual meeting, as to the propriety and possibility of sending families into different pa is of the unevangelized world, in the expectation that by their own labors, they will support themselves, while by their words and lives, they may do much to elevate and enristianize the people.

The resolution was adopted; and Rev. Messrs. William B. Brown, E. H. Fairchild, and Geo. Whipple were appointed such committee.

Rev. Mr. Bell, of the Wesleyan Methodist Church, made a statement in reference to his recent dismissal from a Protestant Methodist Church on account of anti-slavery preaching.

On motion, the reports of the Foreign and Home Secretaries and of the Treasurer were adopted, and referred to the Executive Com-

mittee for publication.

The Recording Secretary then read the minutes of the day's proceedings, and they were approved. A recess till seven o'clock was voted.

THURSDAY EVENING.

After devotional services, addresses were made by the Treasurer, Mr. Lewis Tappan; the Western District Secretary, Rev. J. E. Roy; Rev. Mr. Green, of the Sandwich Islands; Mr. Burton, from Africa; Rev. J. A. R. Rogers, from Kentucky; Rev. W. B. Brown, of Newark, N. J.; and the Secretaries, Jocelyn and Whipple.

On motion, the two resolutions in relation to the Sandwich Islands Mission, and misions in the Southern States, were adopted.

On motion of Mr. Brown, the following resolution was unanimously adopted:

Resolved, That the thanks of this Association he presented to the committee of arrangements in this city; to the trustees of the Plymouth Church; to the people of Syracuse for their hospitality in entertaining the members of the Association; to the choir for their acceptable services; and also to the editors of this city who have so faithfully reported the doings of our meetings.

The Association then resolved to adjourn sine die. After singing and prayer, the benediction was pronounced by the President.

| BECEIPTS. For the Fiscal year eading 18th September, 1860. September, echrowledged in the American Mission. September, echrowledged in the American Mission. March. March | | \$19,875
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| RECEIPTS. And year ending 18th September, 1869. Annowledged in the American Messionary for Nov., \$1979 80 Burn, 8007 46 Jun., 8007 46 Ju | EXPENDITURES. | r Home Mislons, including colportage, Mandi Mission Jimulos Miston Olinos and Otawa Miston Olinos Bandos Mission Sandwich I stands Mission Sandwich I stands Mission Sand Mission Sand Mission Sand Mission Publications American Missionary, (31,000 conter pre month stands | Office the care of Farminous P.; Annual Report, Magazines, etc., Destiges and Freight, tationery, Fuel, etc., Destings and Freight, tationery, Fuel, etc., Discount on Bank Notes, Collecting Agents, and Collecting Agents, Agents, Adhunal, and Anniversery Meetings, Including | Speaker Corresponding Secretaries, Treasure, Clerk, etc. Missionaries and Colporter. Exise from Siave States, Loss by First in Binder's either or Debts due to Association, contracted the present fixed year, Less due from Association, contracted the present fixed year, Less due from Association, contracted the present fixed year, Si304 by | Paid by Association on Loans, etc., due at the commencement of the present fiscal year? Less received of debts due Association at the commencement of the present fiscal year. Balance, being cash on hand 18th September, 1869. |
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In presenting their Fourteenth Annual Report, the Executive Committee, while gratefully acknowledging the goodness of God in the preservation of the lives and health of the officers and committee of the Association, and of so large a portion of its missionaries and its members, are called upon to recognize his afflictive dispensation in the death of three of the female members of its Foreign missions, two of its Home missionaries, three wives of Home missionaries, and sixteen life members.

Mrs. Green, of the Sandwich Islands, died Oct. 5th, 1859, after more than thirty years of missionary labors, nearly one half of which was in connection with the A. M. A. Mrs. Hotchkiss deceased at Rochester, Canada West, Nov. 27, after nine years' labor in behalf of the fugitives in Canada. Mrs. Miles died March 16, at the very commencement of her missionary life, having been less than three months in Africa. Rev. H. M. Nichols was drowned in Minnesota, July 5; and Rev. Noah Emerson died July 9. All these died in faith, and are now doubtless glorifying their Master in a wider sphere than they occupied on earth.

During the year 288 life members have been added to the Association, making the aggregate number at its close 2800.

Nine missionaries and assistant missionaries have joined their missions for the first time, and one has returned to it after a temporary absence. One newly appointed missionary, Rev. H. H. Hinman, is now waiting an opportunity to embark for Africa; and one female missionary is about to return to the Mendi Mission, from Scotland. Two missionary families have relinquished their connection with the Jamaica Mission; and one family, Mr. and Mrs. Burton, of the Mendi Mission, are now in this country on account of Mrs. Burton's ill-health.

The number of Foreign missions (including the Coptic Mission) is seven, and the number of stations and out-stations is twenty-eight, besides eight out-preaching places, where the Gospel is preached statedly.

The number of laborers connected with the Foreign missions, including one about to sail and those recently returned, has been fiftynine.

The Committee have to report the performance of the duty with which they were charged, in the following resolution, passed at the last Annual Meeting of the Association:

Resolved, That we view with unmingled horror the reopening of the foreign slave-trade, its justification by influential men in the councils of the nation, and the unfaithfulness or incapacity of the General Administration in securing the conviction and punishment of the violators of the laws of the land against this piracy; and as this trade is the greatest obstruction to our mission in Western Africa, the Executive Committee cause the memorial to Congress on the subject of enforcing the laws against piracy, herewith presented, to be transmitted to both Houses of the National Legislature, and endeavor to secure their support to the prayer of the memorialists.

Copies of the memorial, signed by the President and Secretaries of the Association, were placed in the hands of Hon. W. P. Fessenden, member of the United States Senate, from Maine, and the Hon. Owen Lovejoy, member of the House of Representatives, from Illinois. Mr. Fessenden presented the memorial to the Senate January 25th, and it was referred to the Committee on the Judiciary, and ordered to be printed. It is No. 8 of Miscellaneous Documents, of the Senate, 36th Congress, 1st Session, and bears the following title:

"Memorial of the American Missionary Association, praying the rigorous enforcement of the laws for the suppression of the African slave-trade, and the enactment of such additional laws as may be necessary to put an end to that traffic."

Mr. Lovejoy soon after presented the memorial in the House of Representatives, where it was similarly referred. Neither of the houses has taken any action thereon. In the mean time, this horrid traffic has greatly increased, hardly a week passing without some new instance of it being made public. The subject will not be lost sight of by the Committee.

MENDI MISSION, WEST-AFRICA.

GOOD HOPE: Missionartes.—Rev. J. H. Dodge, Mr. D. W. Burton, Mrs. Dodge, Mrs. Burton Miss Sanau G. Mointosil.*

Native Assistants.-John Johnson, Licentiate; John R. Mason, Teacher

AVERY: Missionaries, Rev. C. F. Winship. Assistant-Mrs. Cooper.

Boom Falls: Missimaries.—Rev. J. S. Brooks, Rev. G. P. Clartin, Richard Miles, M. s. Miles, † Mrs. Clartin, Mrs. Mair.‡

Native Assistants. -W. B. TUCKER, Licentiate; two native teachers.

SALEM HILL. A new station, being opened under the care of Rev. J. S. Brooks. One nat ve tracher. VICTORIA. An out-station, under the care of Rev. N. Jowett, native.

delognified to relificant paw

Under appointment, Rev. H. H. HINNAN, Hall villed bear moved of the state of

† Deceased

^{*} Since this Report was prepared, we have heard of the marriage Rev. Mr. Winship, of Victoria, to Miss McIntosh, of the Good Hope Station.

[‡] Mrs. Mair has been absert Juring the year.

Rev. George P. Claffin, from the Theological Seminary at Bangor, Rev. John H. Dodge, from that at Andover, Mass., and Mr. Richard Miles, from Oberlin, with their wives, sailed from Bangor, Maine, on the 17th November last, for the Mendi Mission, and reached the Good Hope Station, Sherbro Island, January 5th, at the hour of the weekly prayer-meeting. The little church was gathered in the chapel for praise and prayer; and almost the first sound which saluted the ears of the missionary company, newly arrived on heathen ground, was the voice of devotion going up from those who had recently been converted to Christ. It was to them like a water-spring in the desert, the work of God in a dark land.

FOURTEENTH ANNUAL REPORT.

Rev. Charles F. Winship, from the Union Theological Seminary, New-York, had expected to sail with the above company, but was providentially detained. He sailed from New-York, January 3d, accompanied by Mrs. Cooper, and the African boy Barnabas Root, for the Mendi Mission. They landed at Freetown, Sierra Leone, February 8th, and reached the Mission at Good Hope February 28th.

The expenditures for the outfits and passages of so large a company of missionaries and others from this country to Africa, (nine in all,) and the erection of suitable missionary buildings for their accommodation and comfort in such a climate as that to which they were to be subjected, have been necessarily large. Adding to this the usual salaries of the missionaries, and the appropriations for the Mission schools, the aggregate is about fourteen thousand dollars. A large reinforcement, however, seemed to be a necessity, and the Executive Committee could not hesitate to avail themselves of the opportunity to send the number of laborers providentially furnished, and so much demanded.

It was not permitted to Mrs. Miles to perform much missionary labor in Africa. She died at Mo Tappan, Boom Falls Station, after a short illness, March 16th, in the 26th year of her age, and about two and a half months after her arrival at the Mission. The immediate occasion of her death was dysentery, preceded by fever. She was the daughter of Mr. David Waters, of Oberlin, Ohio, and was married to Mr. Miles—then under appointment as a missionary—in the fall of 1858. Her health was then such that the Executive Committee declined sending her to Africa, and Mr. Miles sailed without her. During the subsequent year her health seemed to improve. She was quite confident that her constitution was better than the Committee supposed. She had long been preparing for the missionary work in Africa, and, believing assuredly that God was calling her to it, she was unwilling to relinquish the idea of engaging in it. The Executive Committee finally submitted the matter to the decision of Mr. and

Mrs. Miles, and their friends, who decided in favor of her going. In her last moments, her husband says: "She had no regrets, she rejoiced that she had come to Africa. Her only wish for life was that she might do good there," Her last message for him was: "Do all you can for Africa and meet me in heaven."

Good Hope Station.

Since the arrival of Mr. Dodge in Africa, the Mission Church at the Good Hope station has been under his care. Although he has suffered from several attacks of fever he has been able to preach, in English, almost every Sabbath since he joined the Mission, besides performing other missionary labor. He is much engaged in the study of the Sherbro language, as a preliminary to more direct labors among the natives.

The formation of the Church at Good Hope was reported last-year. At its close, it numbered eighteen members. In April Mr. Dodge wrote that two new members had been added to it at the previous communion. Of its condition he said: "So far as I am able to ascertain by observation and inquiry, the members of the Church are adorning their profession. Our Sabbath congregations have increased since I came here, and all seem to give good attention to the word preached. Our Sabbath-school is gradually increasing in numbers. We now have between sixty and seventy."

At the communion season in May, six more persons were added to the Church. Two by letter from the Kissy-Road Church, Sierra Leone, and four on profession of their faith; these were members of the Mission-school. Mr. Dodge says: "All these were hopefully converted more than a year ago, while brother White was here. I could but think with what peculiar satisfaction he would have welcomed these lambs to the bosom of the Church which Jesus has purchased with his own blood. In this case the Scripture has indeed been fulfilled: 'Other men have labored and ye have entered into their labors.' We will rejoice together giving all glory to our common Lord."

As an evidence of the openness of the country to the missionaries of the Cross, we quote the following from Mr. Dodge, written after a tour into the country, and preaching through an interpreter in some of the native towns:

"At Gangama, I had an attentive audience of nearly two hundred, gathered in five minutes from the time King Sissiwuru made the request for them to assemble. It was to me a time of no small interest; standing, as I did, on ground never before trodden by the foot of white man, with the evening stars looking calmly down, and surrounded by many of the dark-minded sons and daughters of Africa, with their king sitting at my feet, while I preached to them the Gospel of peace and salvation through a crucified Saviour. Sissiwuru expressed a desire that a missionary would come and settle down among them and establish a school."

Mr. Burton had, some time before, written:

"There is now a great field open before our Mission. The time to extend our operations seems fully come. The people are ready to receive missionaries and teachers in all parts of the country. Last week I visited Mongray, a large barricaded town on Jong River, where the people have been trying to make war for a year past, and was received with much kindness. The remark, 'We are glad to have the missionaries come to our town at any time, for we know they can't bring any bad here,' assured me that they were sincere."

The Mission school at Good Hope has been continued through the year, under the instruction of Miss McIntosh. Its condition is highly encouraging. It numbers twenty-five scholars.

The children of this school are wholly under the care of the Mission; some of them have been connected with it five or six years. They have been taken from twenty or more heathen families, and placed under religious training which it is sought to make in all respects, like that of a well-regulated Christian family in this country. Their proficiency in ordinary studies has been all that could be reasonably expected, and their acquaintance with the Bible and its precious truths, is such as well might put to shame thousands brought up in a Christian land with the advantages of Sabbath-school and sanctuary privileges. "A brighter, or more interesting class of children," says Mr. White, "is scarcely ever seen than those who compose our Mission-schools. In aptness to learn, intelligence and natural ability, they equal any children I have ever seen." Quite a number of them afford evidence of being true Christians, and it is the expectation of the Mission that they will carry forward the work of evangelization in Africa which has been begun by the missionaries. Some of them are already making themselves useful at the Mission. Among the intelligent and active assistants in carrying forward direct missionary work, are those who were among the earliest pupils of its schools.

It is estimated that thirty dollars a year will sustain and educate a scholar at the mission. There are probably hundreds of the friends of missions who could contribute this amount annually, and thus carry forward this work.

Of the importance of mission-schools of a high order in Africa, nothing need be said. For the spread of the Gospel in that country, we must ultimately depend very much, under God, on the efforts of native missionary laborers. The climate is too trying to foreigners, to warrant the hope of being able through them, long to meet the rapidly increasing demand for Christian missionaries. To the natives of Africa, converted to God through the agency of Foreign Missionaries and educated by them, or at the schools they have established, we must eventually look for the supply of the greater part of the many Christian ministers and teachers soon to be demanded.

The out-school at the Good Hope station has been placed under the charge of Mr. John R. Mason, a native teacher from Sierra Leone, who has been examined and approved by the Mission. This school now numbers over thirty scholars, and is reported to be in a flourishing condition.

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This is an out-station of Good Hope, on the Sherbro Island. A suitable plot of land has been procured, and a native house built upon it. This out-station is placed under the immediate care of Rev. Geo. N. Jowett, a native preacher, whose ordination at the Mission was reported last year. He has a small school under his charge.

Avery Station.

A site for a new station has been selected on the Bagroo river, on the main land, about thirty-four miles from Good Hope. It is described as high, apparently salubrious, with a plenty of good water, and stone for building, and well located as a center from which to reach a large number of African towns and villages. The plot of land contains one hundred and sixty acres, (including a good site and water power for a mill,) on the west bank of the Mahno river. The missionaries call it the Avery Station, in remembrance of the liberality of the late Rev. Charles Avery, towards the children of Africa.

The deed describes the land as given to the Agent of the Association, "for the establishment of a Christian mission to be used by the agent, or agents, of said American Missionary Association, so long as it may be required," and guarantees that "the occupancy of the said plot of land by the agent, or agents, of the Association shall be absolutely and forever free of any, and all charges whatever."

In transmitting a copy of the deed, Mr. Burton said: "I have secured the very spot that Mr. Mills and Mr. Burgess selected forty years ago, on which to locate the colony from America. Many of the old people recollect them, and relate many incidents respecting them."

The Executive Committee approved of the purchase, and authorized the erection of a mission-house, as recommended by the mission, 24×30 ft., to be used temporarily for a dwelling-house for the mission family, and afterwards for a school. Rev. Mr. Winship was placed in charge of the work, soon after his arrival in Africa. During his temporary absence from the mission on the night of the 9th of July, a war-party attacked and took the neighboring town of Mahno. The people of the Avery Station anticipating the probability of an attack upon it, fled. The war-party took possession of the station, destroyed or carried off property to the amount of several hundred dollars, belonging partly to the Mission, and partly to the native

workmen engaged on the building. The more powerful chiefs of the country demanded of the attacking party that they should leave all their plunder, and retire at once to their own territory. They accordingly retired, but the property taken from the station was not recovered. It is thought that the Mission will suffer no further detriment from this than the loss of the property taken. The attack has served to develop a deeper interest in behalf of the Mission, on the part of the more powerful chiefs of the country, who stand ready to rebuke every interference with its operations.

INDIAN UNDEREN HAMME.

Boom Falls Station, Mo-Tappan.

At the date of our last report, Mr. Brooks was the only white missionary at this station. He was assisted, however, by several natives, some of whom had been received from the mission churches of Sierra Leone. The religious exercises and general labors of the Mission at that time are thus enumerated. At the station, on the Sabbath, there was a morning prayer-meeting, preaching at eleven A.M., a Sabbathschool in the afternoon, and a lecture in the evening. Prayer-meetings were held Monday, Thursday and Friday evenings; Tuesday evening an inquiry-meeting; and a female prayer-meeting Monday and Friday of each week, Regular Sabbath services, generally preaching, were held in eight different places. A school was taught during the week at the station, and three small out-schools, under the care of native teachers, in as many different towns. Mr. Brooks and three of his native assistants, were constantly engaged in itinerating missionary labor, each in turn leaving the Mission Monday morning, and returning Saturday evening, having spent the intervening time in visiting native towns, preaching to such congregations as could be gathered, generally two or three in one day in the larger villages, and sometimes to collections of from four hundred to six hundred people. On the itinerant's return, he makes a full report to the church of his week's labor. The prayer-meeting of Monday evening made the itinerant and his labors a special subject of prayer. In these towns Mr. Brooks says they always get hearers and often a crowd.

During one quarter, fifty-five native towns were visited, nine of them four times each, thirteen twice each, and thirty-three once each. More than two hundred and fifty congregations had been addressed. In these towns, some of them numbering, with the suburbs, fifteen hundred houses, no Gospel message had ever been delivered except by our missionaries. The ultimate results of these labors can not yet be told. The immediate effects have been, in some of the places, an earnest entreaty of the people that a missionary might come and live among them, they promising to keep the Sabbath, and offering to build a house for the mission. In every place the missionaries have been well received, lodged, and entertained; and sometimes the cry

is heard, "What shall we do to please God?" "How shall we pray to God and serve him?" "What shall we do to be saved?"

At two of these towns sites were given for schools, to be taught by a native teacher from the Mission. The church at Mo Tappan voted to employ Charles Tucker as a teacher, and send him to one of them. At another a Sabbath-school was opened with 39 scholars, and a day-school of 28 scholars. No wonder the Mission cry out for more laborers to enter this open field.

The church at Mo Tappan, that numbered 14 at our last report, numbered 24 the first of January, six having been baptized and added to it at the last preceding communion. At that time, Mr. Brooks said: "The Mission, I am free to say in the most unqualified sense, was never in a more promising condition. I assure you that the work is progressing. We can say, in truth: 'The Lord hath helped us.' Yet the work is too great for us; we have more than we can do; more than our hoped and looked-for help will be able to do; more than twenty men could do in health and with a will to work. The work is in a state to break forth on every side."

In relation to the general condition of the country along the Boom river, as affected by the Mission, he wrote:

"I shall not attempt a review of the past. It would be too great a task. A few facts only I will state. The whole trade of this river has been developed within the last ten years; it is now worth more than \$40,000 a year. The coast or slave-trade to the north, has been stopped. Natives, in their own canoes, carry their produce to market, which only four years ago was bartered away for half its value; the credit for this change is due to the Mission. The industry of the people has increased ten-fold through that influence. The value of labor has proportionally increased. The taste of the people, in respect to clothing, houses, etc., etc., has greatly increased.

Mr. Miles returned to the station in January. Mrs. Miles then joined it for the first time, and Mr. and Mrs. Claffin soon after. The sickness of Mr. Miles, the subsequent death of Mrs. Miles, the necessity of repairs and increase of buildings to accommodate the newcomers, and the removal of Mr. Brooks to prepare mission-buildings at Salem Hill, have prevented any increase of direct missionary labor, and retarded operations outside of the station. We trust, however, that this is only temporary, and that when the necessary accommodations are secured, favorable results will be increased.

Mr. Claffin has been instructed to give his first attention to the language, that he may communicate directly with the people in their own tangue. He will, therefore, we hope, forbear all labor through an interpreter, which would retard his progress. On this account less speedy results from his connection with the Mission may be looked for; yet we can not but think there will be an ultimate gain.

William Brooks Tucker has been examined by the Mendi Mission Association, (of ministers and delegates from the churches,) and recommended as a preacher of the Gospel.

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Salem Hill.

This new station on the Boom river is located in a very desirable region of country, and gives access to a population not easily reached from any other station. It was authorized by the Executive Committee two or three years ago, in response to the expressed desire of the chief and people. Very little has been done there before this year, owing to the want of a sufficient number of missionary laborers. Since the arrival of Mr. Claffin and Mr. Miles at Mo Tappan, Mr. Brooks has spent much of his time at Salem Hill preparing the necessary buildings for the use of the Mission. A small school has been commenced there.

A very important advantage resulting from the opening of new stations among the different tribes and interests of the country, is the prevention of war. Every new station is a guarantee of peace, and a chief has been known to submit to heavy penalties rather than go to war, lest he should thereby hinder the establishing of a mission within his territory.

In order to ascertain whether other places in Western Africa among its native population may not possess a climate more favorable to the health of Americans, with a population equally prepared for missionary labor, and in order to prepare the way for further operations in Africa, the Executive Committee have made an engagement with Rev. E. P. Rogers, an educated colored minister, who is, and has been for many years, pastor of a church in Newark, to explore the country about Yoruba, and obtain and furnish to the committee information on all questions relative to the climate of the country, the number and character of its population, the nature of its governments, and the readiness of the people to receive Christian instructors. As Mr. Rogers goes out partly with a view to obtain like information for the African Civilization Society, the expenditure from our treasury will be but \$200. He is expected to remain a year in that country, and to communicate the results of his observations to the committee in season to enable them to reply to him before his return.

Little need be added to what has been said in former reports in behalf of missionary operations in Africa. Providentially the whole country is open to the missionary of the cross, and he may go every where preaching the everlasting Gospel, and calling upon men to break off their sins by righteousness, and accept of salvation through the atoning sacrifice of Christ. God has blessed his servants in their labors, many of the people have been converted to God, the missionary is welcomed and entertained, and for reasons such as the heathen can appreciate many of them are crying out for the establishment of missions within their reach. It is true that missionary operations have been carried on there at a great sacrifice of life; but hundreds of

worldly men engaged in commerce are willing to risk such sacrifice for purposes of gain; why then should Christians hesitate to go forth in obedience to a divine command, to perform a work made ready of God to their hands, the results of which are life, eternal life, to those for whom they labor?

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| The state of the s |
|--|
| BRAINERDMissionaries, Rev. H. B. Hall, Mrs. Hall. Teachers, Mr. Thaddeus Hoppin, Joseph S. Fisher, Mrs. Hoppin, Mrs. Fisher. |
| ELIOT Missionaries, Rev. L. THOMPSON, Mrs. THOMPSON. Teacher, Miss VEASIE. |
| CHESTERFIELD Missionaries, Rev. Charles B. Venning, Mrs. Venning. Teacher, Miss Sarah
M. Treat. |
| PROVIDENCE Missionary, Rev. C. C. STARBUCK. |
| OBERLIN Missionaries, Rev. T. B. PERFIELD, Mrs. PERFIELD. Teacher, Miss TREAT, & part of the year; afterwards, Miss Norria. |
| RICHMOND Missionaries, Rev. S. T. WOLCOTT, Mrs. WOLCOTT. Teachers, Mr. F. J. Doug-
LASS, Mrs. DOUGLASS. |
| BRANDON HILL Teachers, Mr. S. B. Wilson, Mrs. Wilson, SEA VIEW(Out-Station of Ellot.) Teacher, Miss Lucy Woodcock. |
| ROCK RIVER(Out-Station.) Mr. Martin Harris. |

| STATIONS. | Number in Congregation. | Number received into the
Church on profession. | Number received by letter. | Number deceased. | Number cut off, | Present number of members. | Contribution by the people,
for Mission purposes, be-
sides that for Schools, | Number in Sabbath-School, |
|---------------|-------------------------|---|----------------------------|------------------|-----------------|----------------------------|---|---------------------------|
| Brainerd | 350 | 13 | 10 | 1 | 5 | 149 | vint-tiput | 100 |
| Eliot, | 200 | 3 | 1 | 2 | 3 | 70 | \$110.12 | 126* |
| Chesterfield, | 200 | 7 | 2 | 0 | 2 | 69 | 90.30 | 80 |
| Providence, | 75 | 3 | 1 | 0 | 0 | 38 | 60.75 | 45 |
| Oberlin, | 75 | 0 | 0 | 3 | 1 | 36 | 80.64 | 80 |
| Brandon Hill, | 100 | 3 | 2 | | 1 | 42 | 10.32 | 70 |
| Richmond, † | Herian | 1 . 1 | 1. | 114 | | | 10, 40, 11 | 1 |

| the delication and the base de | Male Pupils. | Female Pupils. | Whole number
of Scholars. | Contributed for
the Schools. |
|--|--------------|----------------|------------------------------|---------------------------------|
| Brainerd, (Mt. Patience,) | 30 | . 35 | 65 | \$13.57 |
| Good Hope, (Out-Station,) | 34 | 36 | 70 | |
| Eliot, | 21 | 26 | 47 | 35.40 |
| Oberlin, | 24 | 25 | 47 | 22.92 |
| Chesterfield, | 39 | 29 | 68 | 43.47 |
| Brandon Hill | 22 | 22 | 44 | 26.40 |
| Sea View, (Out-Station,) | 19 | 17 | 36 | 6.39 |
| Rock River, (Out-Station,) | 57 | 14 | 71 | 27.06 |

^{*} Forty in Bible-class. † Church connections are with Elion. † Pupils work four hours a day for their board and tuition.

annin.

The church at Brainerd, which contained one hundred and fortytwo members at the date of our last report, has received an addition of thirteen since. The first Sunday in January, four were received on profession of faith. The first Sunday in March, nine more were received, others having been examined were to be received at the communion season in May, before which Mr. Hall, the pastor of the church, left the island.

FOURTEENTH ANNUAL REPORT.

The school at Brainerd was under the charge of Mr. Hoppin till the first of April last. Mr. and Mrs. Fisher, formerly of the Ojibue Mission, joined the Jamaica Mission in May, and the school at Brainerd was placed under his care.

Mr. and Mrs. Hall, and Mr. and Mrs. Hoppin, all connected with this station, applied to the Executive Committee for permission to relinquish their connection with the Mission and return to this country. This was granted, and they arrived in New-York in May. Mr. Hall had been connected with the Mission for ten years, and returned with somewhat impaired health. He will seek a field of labor in our Western country. Mr. Hoppin had been connected with the Mission for a less time, but felt that his health demanded a change. The church at Brainerd is yet without a pastor. Preaching is supplied to it by missionaries from other stations. An ordained missionary, having some experience in pastoral service, is greatly needed for this station.

Eliot.

The return of Mr. Thompson to his station at Eliot, after an absence of a year and a half, during which the church was destitute of a pastor, and the station was without a resident missionary, was reported last year, while he was yet on his return-passage. He reached Jamaica October 30th, and spent the first Sunday of November with his charge. Three of his church had died during his absence, and eight had been suspended from communion. In February, Mr. Thompson wrote that one of the excommunicated had died, all the rest seemed penitent, and sought a restoration to church privileges. He thought the discipline exercised towards them had been salutary, both upon them and the church. The latest intelligence from this station indicated the presence of the Spirit of the Lord among the people; some of the members of the congregation gave evidence of a recent conversion to God.

The school at Eliot is now under the charge of Miss Veasie. Mrs. Thompson taught it from January till some time in June. The average attendance has been about twenty-five. The Sabbath-school numbers one hundred and twenty-six. It is under the charge of Mr. Douglass. Mrs. Thompson has also a Bible-class of forty scholars.

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The school at this out-station was reopened in May, after a long suspension, and is under the care of Miss Woodcock. It numbers thirty-five scholars. There is also there a Sabbath-school, the attendance on which varies, ranging from sixty-five to eighty-five in number.

ROCK RIVER SCHOOL has been suspended a part of the year on account of the misconduct of a native teacher. Another teacher was employed, and the operations of the school were recommenced about the first of June. The average number of scholars in attendance is forty-three. Mr. Thompson says there is much need of religious instruction in that neighborhood.

Chesterfield

The general condition of this station, under the care of Mr. Venning, has been throughout the year encouraging. Soon after its commencement, referring to the trials alluded to in our last report, Mr. Venning wrote that in the church, and outside of it, matters were putting on a more favorable aspect, and he rejoiced in the prospect of a more pure and permanent prosperity, as the result of God's blessing on their trials. Two of its members, however, the church had to cut off as obstinate.

In February, he wrote that the Sabbath congregation was increasing: rendering evident the necessity of enlarging their accommodations. This can be done only by building a new house, for which they would need aid from the Association.

The church at Chesterfield now numbers sixty-nine members; of whom nine have been received during the year; seven on profession of their faith, and two by letter. In his last communication, dated August 1st, Mr. Venning says:

"There is evidently an improved tone of religious feeling in the church generally. Meetings are well attended; there is a more unanimous and active opposition to evil, and a little better zeal in the support of good things. . . Our inquiry class is increasing in numbers. Several of those who attend have lately expressed their determination to be the Lord's. Some of them, we trust, are sincere, but we hope with trembling. Our Sabbath-school is having a good influence on the community."

The amount contributed by the church at Chesterfield for the support of the institutions of the Gospel and of education is \$133.77, besides which they have contributed five pounds, or \$24, to the Association for the support of our Mendi Mission. Mr. Venning says, that considering the ability of the people: "There is room for their doing much better than this. In order, however, to form reasonable expectations of them, we must take into account their ignorance, their uneconomical and improvident habits, (formed in slavery,) the difficulties with which they have to contend in rising from the degraded

position of slaves to that of freemen in civilized life, and the reaction, on the side of coveteousness and worldliness, naturally resulting from their passing from a state in which they were not allowed to call any thing their own, to one in which they have become possessed of houses, lands, etc." Care should be taken lest we judge too severely those who are passing through such a transition.

The school at Chesterfield, now numbering sixty-eight scholars, with an average attendance of about fifty, is under the care of Miss S. M. Treat, who has assumed the charge of it during the last half of the year. It is represented as being in a good condition. Heretofore Mr. Venning has had charge of the school, in connection with his labors as pastor of the churches at Chesterfield and Brandon Hill, a burden quite too great for one man. With the present arrangement, of a teacher at each of these places, he is at liberty to devote himself to pastoral labors, and the stations are in a more favorable condition for future success, than ever before. We trust the people will be made to feel that new privileges carry with them new responsibilities.

Brandon Hill.

The church at this station is under the care of Mr. Venning, of Chesterfield. Five members have been added to it during the year, and one excommunicated. It now numbers forty-two members.

Mr. and Mrs. Wilson arrived at the Mission in October, and took up their residence at Brandon Hill November 23d, 1859. Up to that time no educational advantages had been enjoyed by the people at this station. Mr. Wilson commenced a school with twelve scholars, which gradually increased to twenty-five. It now has on its list forty-four; an equal number of males and females. The average attendance is about thirty. Like all persons who have never enjoyed the advantages of education themselves, the parents do not feel as strong a desire for the education of their children as the missionaries wish. Some, however, do manifest a continued interest in it, and their children are always at school.

Mr. Wilson has at various times reported favorably concerning the general attendance on the exercises of the Sabbath, and an increasing interest in them. The Wednesday and Saturday morning prayer-meetings have also been well attended. "The people," he says, "are trying to do something for themselves, to shake off the degradations accumulated during successive generations of slavery, and to regain that manhood, independence, and dignity which oppression had so long smothered or crushed; trying to gain that intelligence which had been so utterly denied them. I do not say that all are thus striving, but there are many who are even making great sacrifices to obtain these blessings." "Just such men," he adds, "have been

chained down to the low and groveling, by the institution of slavery, and made like the beasts of the field, notwithstanding all their high and noble aspirations. Such must be the effect of this institution every where."

Oberlin.

This station is under the care of Rev. T. B. Penfield. In February Mr. Penfield was much encouraged by the increase of his congregations. For nearly two months the attendance had been very steady and much more numerous than before. The increase in the size and interest of his Sabbath-school he regarded as cause of thankfulness. During the last half-hour of the school, he gave what he called a children's sermon. A large part of the adult congregation were generally present, thus furnishing him with the largest audience of the Sabbath. The general tone of his communications was very encouraging.

A communication received from the Mission, of a later date, states, that these favorable indications were not lasting. The congregations soon dwindled down to their former condition, consisting almost wholly of the members of the church. There are a number of intelligent Christians in that church whose characters have been formed under the training of the Mission, but the present condition of the station is not such as greatly to encourage the missionary.

Providence.

The church at this station has received an addition of three members on profession of their faith, and one by letter from another church. Two who had been previously cut off have been restored, thus making an increase of six members. The church now numbers thirty-eight.

In his annual statement Mr. Starbuck says:

"The spiritual condition of the Providence church is, comparatively speaking, quite satisfactory. There appears to be a good degree of union among themselves, an affectionate confidence in their pastor, and an apparent appreciation of his teachings and exhortations, which are no small encouragement to hopeful labor. The young people have been, during the last year, increasingly attentive to God's Word, and two young men have proposed themselves as candidates for admission to the church."

There is no mission-school at Providence, the educational wants of the children being provided for by a neighboring school. Of the importance of good schools for the people of Jamaica, Mr. Starbuck thus speaks:

"Whatever may be true in other places, I am convinced that it is the sheerest folly to think of upholding missionary operations here, without giving an active support in one way or another, to religiously-conducted schools. The Government ought to care for this, and, very meagerly it does so; but what it leaves undone must be supplied by

Christian zeal, here and abroad, except so far as the people can be persuaded to do it themselves; and they do not now value education sufficiently to lay any very heavy tax upon themselves in support of it. However, the small fee which we regularly exact in our schools, will prepare them in time for doing more."

Richmond Station.

Mr. and Mrs. Douglass joined the Mission and commenced their labors at this station just previous to the close of the last fiscal year. The school at Richmond had been closed nearly a year for want of a teacher. Mrs. Douglas has suffered much from hemorrhage of the lungs, and consequently been able to do less in the school than she had hoped.

It will be remembered that this is an industrial school—the pupils working four hours per day in return for board, lodging, and tuition. There are also connected with the school several friendless or orphan children, of too tender an age to provide wholly for their own support. These are to be provided for by the friends of the enterprise and the kindness of the missionaries.

The school was reopened in September with eight pupils. It soon increased to twenty-five, which was the average number up to the Christmas holidays. Since the first of January the average attendance has been about thirty. Although the number has been small, the degrees of advancement have been so various that it was impossible for one person to do them all justice. Miss Veasie, after her arrival in January, spent two hours a day in the school with the younger scholars, until her removal to take charge of the school at Oberlin.

A portion of every day is occupied with religious instruction and devotional exercises. "The aim," says Mr. Douglass, "is to bring all religious instruction to bear as far as possible upon the conversion of the soul, and to look for this as a result to be expected." At the reopening of the school only one of its members professed piety. In March, Mr. Douglass wrote, that though laboring under great disadvantages the school was gradually increasing, and would soon reach the limit of their present accommodations. The whole number on the list, including day-scholars, is seventy.

The religious interest among the pupils had considerably increased; three gave good evidence of sincere purpose of following Christ. Others were thoughtful, and showed indications of the work of the Spirit in their hearts.

Rev. Mr. Wolcott, who has charge of the Richmond station, wrote in May:

In June, Mr. Wolcott wrote:

"From what we observe in our neighborhood, and from what we hear from other parts, I do think we may say the day dawneth. There are some unmistakable signs of improvement. Very much that is lamentable and reproachable still remains, but no candid, thorough observer can speak of Jamaica now otherwise than hopeful. If the year 1860 passes as it has commenced, it will be distinguished for a very general movement of the people in the right direction. There may be no general and marked 'reviral of religion,' so called, though we would fain hope for one, but there will be a higher order of religious development. Education is being more highly prized and sought; and beyond all question, the spirit of enterprise and industry is greatly increased and much more general. The people are cultivating for themselves much more largely, are supplying themselves with more and better material, are living better, and every thing is tending to a higher civilization."

A just estimate of the progress of the people of Jamaica, for whom our missionaries labor, requires that we should remember that nearly all the adults had their training under a system, according to the laws of which they were regarded, held, and treated as things, chattels, beasts of burden, the mere property of others. Under the working of this system, in the very same islands where the free blacks were steadily increasing in numbers, the slaves were dying off at a rate which was described at the time as appalling. The population returns showed the terrible fact, that in eleven of the eighteen colonies—the only eleven that reported—the slaves had decreased no less than 60,219 in about twelve years.

Now the social state of these negroes, according to the authorities from which the above is taken, the *Edinburgh Review* and the (English) *Missionary Herald*, is all that the most enthusiastic advocate of emancipation could have foretold.

In six years after emancipation 7340 of the freed people had become freeholders in the Island of Jamaica, having purchased freeholds by their accumulation and industry. And it should be borne in mind that the policy of the great mass of the property-holders in that Island was to keep the people in the condition of day-laborers, by refusing to sell land, except in such quantities as to put it almost entirely out of the reach of the emancipated people.

The article above quoted from the Missionary Herald says:

[&]quot;Our school is steadily increasing in numbers. Our influence is extending far beyond the limits of our own mission. If our present forces can be continued in life and health, we have every reason to anticipate a school commanding public confidence and support. The Executive Government (of the Island) has made a grant of sixty pounds sterling to Richmond, which we apply on our buildings. We wish to devise liberal things, that by liberal things we may stand!"

[&]quot;The main conclusions which are enforced on us by our investigation are these: The one, that slavery and monopoly were bearing the West-Indies to ruin; the other, that under free labor and free trade they are rising to wealth. Under slavery and monopoly, the laboring class was miserable, and was perishing miserably. . . . It is plain that, but for the measure of emancipation, England's colonies would have sunk to irretrievable destruction.

[&]quot;And beside all this—and most gratifying and important—we can advert to higher benefits; and in the diffusion of the Gospel, the growth of Christian churches, the increase of a pious and intelligent native ministry, we see the reward of faithful toil; for these are the fruit of missionary effort. While giving, as is most justly due, all honor and glory to God, we can not forget that he makes his servants co-workers together with him; and therein do we rejoice, yea, and we will rejoice."

The pecuniary prosperity of the Islands generally is on the increase. The exports and imports of the West-Indies in the four years ending 1857 exceeded those of the preceding four years by more than \$22,000,000. That Jamaica has shared least in this outward prosperity has been laid as a reproach to her laboring people, and they are accused of being worthless and too lazy to work.

The most reliable testimony, however, shows that Jamaica never had a sufficient supply of laborers for the most profitable working of large estates. Just in proportion as the freed people themselves become freeholders, just in that proportion would the labor-supply for the estates diminish; the people being too well off to be compelled to work for the insufficient wages offered by the planter, prefer to work on their own property as independent farmers.

Mr. Starbuck writes that he had had a conversation with an intelligent correspondent of the New-York *Times*, after he had visited Barbadoes and many other of the West-India Islands and made extensive research also in Jamaica.

"He assured me" said Mr. Starbuck, "that the aspect of the black people of Jamaica struck him more favorably than in any other island he had seen. There was none of that crouching servility, that in the smaller islands still testified to an unhealthy predominance of the planter's influence. The very circumstance that makes the estates go down here, namely, that the people are so few as to find it more profitable to till their own land than to work on the estates, is that doubtless which has raised them in the scale of humanity, and given them the self-respecting aspect with which Mr. Sewall was pleased. I believe that those who judge emancipation by its effects on human beings rather than on sugar estates, will think as this gentleman, who is far from being an abolitionist, appears to do, that Jamaica at its worst, is better than Barbadoes at its best. Still, Jamaica would have room for an incalculably greater number of laborers, without beginning to press upon the few that are already here."

Comparison is made with Barbadoes, because by the confession of all it is in a high state of commercial prosperity, so much so that not an intelligent planter can be found on the Island, that would return to the old regime of slavery.

Some extracts have been published in the American Missionary, from the communications of the correspondent of the Times, forming a perfect vindication of the people of Jamaica, from the slanderous charges that have been brought against them, and proving that the emancipated people and their descendants in Jamaica, do work as diligently as those of Barbadoes, but for themselves, on their own free-holds, instead of for the planter on his estate.

Wisdom is justified of her children. In Jamaica, as elsewhere, God has demonstrated that it is safe, even for man's pecuniary interest, to obey God, and refrain from injustice.

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OJIBUE AND OTTAWA MISSION.

GRAND TRAVERSE BAY, MICHIGAN.

Missionary.—REV. GLORGE N. SMITH.

The reception of this Mission under the care of the Association, was reported last year. Mr. Smith is stationed at Northport, where the mission church is located, and where he spends every other Sabbath. Each alternate Sabbath he preaches at an Indian village called Onumuneseville. He has a third preaching place, at what he calls the Head of the Harbor.

At Northport one of his Sabbath services is in English to the whites. The population of this place is about three hundred, with about as many more in the immediate vicinity, and is continually increasing by immigration. The number of Indian residents at Northport is diminishing. The new treaty made with them secures to each family a title to eighty acres of land, and many of them, including some of the members of the mission church, have selected lands on the south side of the Little Traverse, thus transferring their connection from the congregation at Northport to that of Onumuneseville.

There is another settlement about eighteen to twenty-four miles south-west from Northport, on the lake coast, the people of which regard themselves as under the general superintendence of this Mission, where something ought to be done; most of them never having had Christian instruction.

On every other Sabbath at Northport, Mr. Smith, after superintending a Sabbath-school, and teaching a Bible-class at nine o'clock A.M., preaches to a white congregation at half-past ten. At half-past one in the afternoon, he preaches to the Indians, and at six o'clock in the evening, at the Head of the Harbor. There are no special marks of seriousness at Northport, but an increasing regard for the means of grace, and good proof that the settlement is destined to stand on the side of truth.

The alternate Sabbath, after attending the Sabbath-school and Bible-class at Northport, he goes to Onumuneseville and preaches to the Indians. They come together again at two P.M., and after singing and prayer as usual, instead of having a sermon, a chapter is read (a part of the older Indians looking over in the Ojibue Testaments) and explained, and the different parts applied as may seem necessary.

The Government has built a school-house at Onumuneseville this summer, in which the services of the Sabbath are held. Of the Indians of this village, Mr. Smith says: "I think that in relation to their appreciation and improvement of the advantages of education, their industry, their morality, their regard to religion, and their regular and orderly conduct, they will compare favorably with our better white settlements."

Like all the other aborigines of our country, these Indians are suffering from their contact with the whites. On the opening of navigation this spring, Mr. Smith says: "Floods of intoxicating liquors of various kinds poured in upon them. A good many, both whites and Indians, drink." The example of Government there, is in this thing and many are decoyed and led out of the way. "Still," Mr. Smith says, "most of our church-members maintain their integrity, though some have fallen."

The annual payments of the Indians, are among the severest ordeals through which they have to pass. The temptations to the use of intoxicating liquors are at this time almost irresistible. The snares set to entrap females into deeds of licentiousness are represented as being devised with diabolical ingenuity. At the last annual payment, however, the Government Agent exerted a decided influence against these evils, in which he was seconded by a good proportion of the white citizens of Northport, and with good results.

The communications received from this Mission during the year, have been, on the whole, favorable, though but one hopeful conversion and one addition to the church on profession of faith have been reported. The attendance on the services of the sanctuary has been good, and the congregation solemn and attentive. The ordinances of the Gospel are becoming much more intelligently appreciated.

"Throughout the entire community, both Indians and whites," Mr. Smith says, "there is a marked tendency to a more settled and firm moral and religious condition of society. Still very much remains to be done. Our Wednesday meetings are developing the capacity of the Indians to speak on religious subjects, and pray in public. Some of them take an active part in almost every meeting; very earnest prayers are offered, and very appropriate and edifying remarks are made."

The present number of the church-members is fifty-two, of whom a few are whites. Of this number thirteen have removed to other localities, though they are still connected with the church, and occasionally there. One is studying in Ohio for the purpose of laboring among his people. The native congregation at Onumuneseville averages thirty-five, at Northport twenty-five. The white congregation at Northport averages seventy, and at the "Head of the Harbor," thirty. The Sabbath-school and Bible-class at Onumuneseville, (Indians,) number forty; at Northport, (whites,) thirty, and at the Head of the Harbor, (whites,) twenty-five.

Mr. Smith says:

"The character of the immigrants coming into our region the year past, has been better than years previous and the number is quite large. The Sabbath is better observed than formerly, but not as well as it is greatly to be desired. My congregation are almost wholly anti-slavery, and I always remember the slave in my prayers and public ministration. I feel assured that there is a growing interest in behalf of the slave through-

out my whole field. Among the Indians a decided sympathy is manifested for him, and when I unfold to them his wrongs, how husbands and wives, parents and children, and brothers and sisters, are sold asunder, never more to meet on earth, it seems to them scarcely possible that men can be guilty of such deeds of oppression. I dare not let them know that a great portion of the American Church is implicated in it; they could not reconcile the fact with their views of Christian obligation."

Another missionary is needed there to supply some of the places mentioned by Mr. Smith.

CANADA MISSION.

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Missionaries.—REV. DAVID HOTCHKISS, Rochester, Canada West; Rev. L. C. CHAMBERS, Dresden, Canada West.

Mr. Hotchkiss continues to labor among the colored people in Canada, who have fled from slavery in the United States. He has received into the churches under his care, ten members on profession of their faith, and one by letter from another church. Several members have, however, been cut off from these churches, some on account of lewdness and some for intemperance, so that the aggregate number of communicants in these churches is now the same as last year, though apportioned differently. Their church covenants require total abstinence from intoxicating drinks.

The church at Little River has now sixteen members, that on the Puce River twenty-two, and at Pike Creek there are six members. The last communications from Mr. Hotchkiss indicated the presence of the Holy Spirit and a revival of the work of the Lord.

This Mission has suffered from the death of Mrs. Hotchkiss within the year. She had been obliged to relinquish the charge of her school, just before the commencement of the year now reported, but she lived, and was able to take charge of her family, till November 27th, when she died sitting in her chair, without a struggle or a groan. She was in the fifty-seventh year of her age, and had labored nine years in behalf of the fugitives in Canada, to whom she gave her strength and her life. She passed almost without an interval from active labors to her eternal rest.

Rev. L. C. Chambers, the colored brother, whose appointment was reported at our last Annual Meeting, has continued at Dresden, during the year, though his labors have been mostly among the more destitute villages near there. He has recently removed to Ingersoll, and taken charge of a church there of forty-five members, to which he has preached regularly for some months. He has also, for some time past, preached in London each alternate Sabbath, to a church of sixty-five members. He reports an addition of twenty-eight members to these churches since the commencement of his labors with them.

Very erroneous impressions exist in relation to the character and condition of the colored people of Canada, fugitives from slavery in the United States. Evil reports have been raised against them, having their origin mainly among those who would gladly have seen them retained in slavery, and who, though quick to discover and expose all that is evil among them, are unwilling to do any thing for their temporal or spiritual welfare. It is not denied that there are among them those that are indolent, degraded and vicious; what community can be found that does not contain many of these classes?

Even a brief consideration of the evil influences to which they have been subjected, and under which they have had their life-training, will enable the candid observer to account for some of the evils that exist among them. A more careful scrutiny will reveal the fact that some at least of the more prominent vices to which they are addicted, are precisely those that have been encouraged and strengthened by the authority and example of those whom they have been accustomed to look up to as their masters, or such as are the natural, almost necessary, outgrowth of the wrongs they have endured.

These are causes which, rightly considered, instead of leading us to neglect them, should impel the Christians of the United States to earnest, prayerful, liberal missionary labors for their temporal improvement, their conversion, and their spiritual welfare.

But the fugitives in Canada are not what their enemies represent them to be. Very many of them are moral, enterprising, industrious and thriving, showing that the liberty they have assumed is rightly used. Missionary labor, the little that has been expended on them, has accomplished all that under the circumstances could reasonably be expected, and is an encouragement to increased efforts to supply them with educational and religious advantages. Good schools, and a faithful ministry, ought to be liberally sustained among the fugitives in Canada.

SANDWICH ISLANDS MISSION.

The report of our mission in the Sandwich Islands is for the year ending February, 1860.

The Mission has suffered a great affliction in the removal of Mrs. Green, who died October 5, 1859, after more than thirty years of missionary life. For her, "to live was Christ, and to die was gain." "Blessed are the dead who die in the Lord. . . Yea saith the Spirit, for they rest from their labors, and their works do follow them." Concerning this affliction, Mr. Green says:

In giving the statistics of the Mission churches, Mr. Green says:

"During the year 1859, new arrangements were made at our station, and the most thorough revision of the state of the church was had. I found that, through deaths and removals, our numbers were somewhat diminished, though there had been additions every year. The decrease, however, was nothing like that of some of the churches at the Islands."

Instead of reporting the stations as formerly, he has given the churches, and the Pastor and Helpers connected with each, as follows:

| - The state of the | |
|--|--|
| FIRST CHURCH, (MAKAWAO PROPER,) | Rev. J. S. Green, Pastor. J. P. Green, Licentiate, Mary E. Green, Teacher. |
| HAMAKUAPOKO, KUIAHA, Preaching Stations. KULA. Preaching Stations. | MALIIHE Native Helpers. KEKUA. Native Helpers. KALAWE. |
| SECOND CHURCH, | J. S. Green, Pastor.
J. P. Green, Licentiate. |
| HALEHAKU, | KAHAULE, Native Helpers. |
| | ne Church, (two stone houses, five miles apart,) alJ. S. Green, Pastor. J. P. Green, Licentiste. |
| KAHIKINUL Preaching Station, | POHAKU, Native Teachers. |
| Members.—1. Makawao,
2. Huelo,
8. Keokea, | 415 9 424 |
| Total, | |

Among the discouragements of the year, Mr. Green mentions the removal by death of some of the good people of his church; the exclusion of some members from the communion, the increase of a worldly spirit on the part of some, and the neglect of the means of grace by many, both in and out of the church. This neglect he ascribes to the influence of foreigners, who not only themselves neglect the worship of God, but also, by ridicule, deter those who are disposed to attend. The same influence is encouraging intemperance and other vices which are causing the decrease of the people.

The following are extracts from his report:

"With the increase of foreigners there is a great increase of licentionaness, a vice which more than any other hardens the heart, sears the conscience, and well nigh blights all hope of the return of the soul to God. This is the sin of all others at the Islands that scathes the moral sense of those addicted to it, so that the voice of God in his most terrible providences is scarcely heeded at all. Our poor people die speedily from the effects of it."

"There are some Romanists, and some Mormons in my field, always ready to tempt and flatter those who have been disciplined in our churches, and gather into their net those who have all along refused to seek God. I do not think they make progress other than by these means."

Labors, Encouragements, Progress.

"There has been an increase of industry among my people. Thirty thousand bushels of wheat, or one third more than in any previous year, they have raised, while the amount of other work has been much the same as usual. Had we a better market

[&]quot;Earnestly do I desire that the example of holy living, and the labors of love of the dear departed one may not be forgotten by any of us, either of her own family, or her people, whose highest interests were so much on her heart, and for whose endless happiness she so often plead at the mercy-seat. Her prayers will still be answered, I trust, in the conversion to God of many souls."

there would be a constant increase of wheat, cats, and com, and thus habits of industry would be greatly strengthened. The demand for these grains is less than the means of supply. Some improvement has been made in their buildings, and in the increase of domestic comforts. Slowly but constantly the people are going ahead in the march of improvement. . . . In relation to schools parents are waking to a sense of the importance of having better school-houses and better teachers, and of having their children taught. Our district has sustained a large school of children of both sexes, taught by my own children, and taught in the English language. The school is now taught by the Rev. Claudius B. Andrews. More may be done, God sparing us, in the way of preparing Hawaiian females for useful stations."

my own children, and taught in the English language. The school is now taught by the Rev. Claudius B. Andrews. More may be done, God sparing us, in the way of preparing Hawaiian females for useful stations."

"The labors of the year ending February, 1860, have been much as in years past. At the rising of the sun on the Sabbath morning. I have met a small but wakeful congregation, with whom I have spent an hour and a half or two hours, in reading the word of God, answering such questions as they proposed, and giving such instruction as I deemed necessary. At 11 AM. I have preached in English, at my own house, to as many as desired to hear me. Sometimes there are but ten or twelve besides my own family; at others there are as many as thirty.

At 1 o'clock P.M. I go to the meeting-house, where the children are reciting in Sabbath-school, and the adults reading the Bible. After the school, I conduct the exercises of the afternoon, by reading, praying, singing, and preaching the blessed Gospel of Jesus Christ. Thus we spend our Sabbaths, and can say of each of them:

"Day of all the days the best, Emblem of eternal rest."

"We still observe the concert for the heathen, on the first Monday of the month, and for the slave, the last Monday. Wednesday is an important day with us, a kind of half-way house between the two Sabbaths. I teach many things on that day, answer influence, settle misunderstandings, and thus prevent many litigations. . . . Saturday evaning we have had a church prayer-meeting."

evening we have had a church prayer-meeting."

"In closing, let me say that I have much much occasion to bless God, our Heavenly Father for his great goodness to me and the people of my charge in sustaining us during the last sever teen years while we have sojourned together as pastor and people; in enabling me and mine to hold on to the Lord, though scantily supported; in blessing the people in their secular concerns, no less than in their spiritual, so that the experiment of sustaining their religious institutions has been an eminently successful one. At the end of seventeen years, since I cast myself on the Church at Makawao for support, during which time the people have built four stone meeting houses, paid for their land, and in a good degree sustained their pastor, they are worth five hundred per cent more than they were when I went to reside with them. Instead of starving, as it was predicted I should, on leaving the service of the A.B.C.F.M., rather than be sustained by funds which I could not but feel were tainted with the price of blood, I can truly say with the apostle, 'I have all things, and abound,' and my people have found God faithful to the declaration of his word, 'He that watereth thall be watered also himself,' I bless him who has enabled me to go forward in his strength, making the trial of his faithfulness, I bless him for sustaining grace, and for the victory which he has pro nised through our Lord Jesus Christ, to whom be glory now and ever.

The expenditure for this Mission this year has been \$272.40.

Mr. Green who came to this country with the approval of the Committee, in May, after an absence of thirty-two years spent in missionary labor, expects to return to the Islands, with his daughter, after about a year's absence. He has already done much by his labors on the Sabbath, to deepen the interest already felt in behalf of the Hawaiian people, and expects to spend the winter preaching and lecturing whenever an opportunity is afforded him, in behalf of the Missionary cause, with a desire to increase contributions, and prayer, for its support.

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SIAM MISSION.

BANGKOK, SIAM.

Missionaries.-Rev. D. B. BRADLEY, M.D., and Mrs. BRADLEY.

The hope expressed last year, that the blessing of God and the influences of the Holy Spirit were about to be given to the labors of missionaries in Bangkok, has in some degree been realized. The spirit of God appears to have wrought effectually upon the hearts of a few, both Siamese and Chinese, who have, in the judgment of the missionaries of the several missions, so far witnessed a good profession of their faith in Christ, that they have been received into the mission churches.

In this blessing our Mission has been permitted to share. Four promising Siamese young men have been admitted to the communion and membership of the church, and there were a few others for whom there was hope that they were not far from the kingdom of God.

A united meeting of all the missionaries in Bangkok was held in August, 1859, at which it was resolved to observe the second week in January as a season of special prayer for the outpouring of the Holy Spirit upon all mankind. It was resolved also, in view of the obstacles in their way in Siam, the amount of preparatory labor bestowed upon that field, and the recent indications of God's willingness to pour out his Spirit upon that people, to ask the prayers of the Church in behalf of Siam during, and after, the concert is January.

The special season thus recommended was observed by the Christians in Bangkok in concert, and with favorable results. Sometimes during the meetings there were twenty or more Siamese publicly requesting the prayers of God's people. A few who had previouly professed conversion engaged with the missionaries in this meeting.

On the first Sabbath of February, the four young men already spoken of were received into the church of our Mission. Dr. Bradley says of them:

"They are in many respects peculiarly interesting young meo. The oldest is under thirty-five years of age, and the youngest about twenty-two. They are quite prepossessing in their personal appearance, good readers of the Siam se language, sustained a good examination before the church, and made a noble confession of their faith in Emanuel, at a union of our Presbyterian and Congregational churches, at our communion. All of them but one have families, and intend to bring their little ones to the Lord in baptism. We have cheering hope that the wives of two of them have been converted.".... "There are several others of whom we have the same hope."

The Baptist church received seven new members the same day.

As in former years, Dr. Bradley has taken several journeys, or preaching tours, for the purpose of proclaiming the Gospel in other

parts of the kingdom. These have been taken sometimes in connection with other missionaries, and sometimes only with his own family. The missionaries have in all these cases been kindly received, and permitted without hindrance to preach Christ, and apply the doctrines of the Bible even in direct antagonism to the teaching of the Boodhist priests and their sacred books. They think they have seen indications of favorable results from these labors.

In one of these tours, taken in company with Rev. Mr. Telford, they visited several Laos villages, in one of which a young man had died a short time before, who professed to be a believer in Jesus, having learned of Him through the missionaries in Bangkok.

Concerning these people, Dr. Bradley said:

"We were greatly interested on learning from the chief man of the village that his people are no Buddhists; but, contrariwise, believe that God is, and that he exists as an Almighty, Eternal and Omulscient Spirit, dwelling in his glory on high, but also filling immensity. They appear to subscribe to the ten commandments with one heart and voice. Polygamy, in their estimation, is a great sin, and few of them are found living in it. A few of their some are drawn away by the seductions of their Siamese neighbors, and become Buddhists. We visited five villages of this tribe, from one to two miles apart, containing on an average probably not less than 500 persons in each. We were informed that there are many more villages of them farther along, and that there are 1200 able-bodied men of them all, who are called out to spend every other month in serving the King of Siam in erecting his pelace."

Mrs. Bradley has continued her labors as usual, often going from house to house, visiting the people, and making known to them the great salvation.

Upon the printing-press of the Mission there have been printed during the year:

| Sacred Songs, in Siamese, 1500 copies, | pages, | 695,500 |
|--|--------|---------|
| God revealed in Creation and Providence, 1000 copies, | | 18,000 |
| Law and Gospel, 2000 copies, | | 10 000 |
| J. Caswell's Exhortation, (in verse,) 1000 copies, | . 46 | 12,000 |
| God in Christ, as Seen in His Miracles, 1000 copies, | | 26 000 |
| Catechism on Prayer, (J. Caswell,) 5000 copies, | | 180,000 |
| Companion, a Siamo-English book, (J. Caswell,) 500 copies, | | 35,000 |
| | | |

A portion of these were taken by the other missions in Bangkok.

Besides these, printing had been done for the Siamese and for the English resident at Bangkok, making an aggregate of about 250,000 pages, for which payment was made to the Mission. This work is done by Siamese workmen, Dr. Bradley, or his son Cornelius, superintending. By this use of the printing-office, and the rent of mission buildings not needed at present by the Mission, the Mission has not only not been obliged to draw on our treasury, but has also a considerable amount on hand towards the expenses of the current year.

There is still need of another ordained missionary and a printer at our Siamese Mission. The way seems to be preparing for the work of the Lord in Siam, and Dr. Bradley ought not to be left there alone. The Executive Committee earnestly hope that they may be enabled to send help to that Mission the coming year.

COPTIC MISSION.

No action has been taken by the Executive Committee during the year with a view to the renewal of missionary labors among the Copts in Egypt. The indications of divine providence have not seemed to call for it. The men and the means at their disposal have all been needed and employed elsewhere, and the Committee have not felt at liberty to call for special contributions for that field. Without deciding that they will not at some future time recommence that work, the Committee consider it their duty to say they see no immediate prospect of it.

PUBLICATIONS.

The monthly issues of the American Missionary in paper form have averaged 21,000; and of the same in magazine form, 4500. The aggregate number of copies of the two during the year has been 306,000.

The Executive Committee have sought through these papers, not only to diffuse information in relation to our own missions, but also to impress and diffuse correct principles on the subject of missions, and the proper mode of conducting missionary operations. They have sought to make the paper an efficient instrumentality in increasing the missionary spirit, in securing larger and regular contributions for the support of missions, and in labors in behalf of the enslaved. They regard their expenditures in this direction as so much money used in direct furtherance of the missionary cause. The paper has been sent free to all donors to the funds of the Association who express a wish to receive it. The price of the Magazine is fifty cents a year.

The Committee have also issued, in tract form, a small edition of an editorial article, entitled, "The Conflict between Christianity and Slavery," taken from the paper. A small edition of a primer in the Sherbo language has been published for the use of the Mission. The primer was prepared by Mr. White. The American Tract Society, New-York, kindly granted the use of the wood-cuts of its Tract Primer for illustration.

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stances the augicus of members in two or noise characterists given together.

For "Selections from the Reports of Time Messengers," see page 67.

The history of the Home field, the past year, is, in some respects, peculiar. The facts relating to our Missions therein, though painful in regard to portions of the field, are, on the whole, cheering. They reveal the wonder-working providence and grace of God, and give assurance, to those who view them with the eye of faith, of certain victory.

The death-of two Home Missionaries, and of the wives of two others, has been already mentioned. While such afflictive events call for self-examination, and spiritual improvement, they indicate to the faithful that the day is rapidly approaching when, having completed their work on earth, they will receive the reward laid up for them in heaven. Consoled by this consideration, we are also cheered by the reflection that the Church of God continues while its true-hearted members pass away, and that institutions like ours, based upon her glorious foundations, and aiding her great mission of love and salvation, may hope for permanency, and ever-increasing numbers, grace, and usefulness.

GENERAL TABLE,

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examinatior.
- 7. Additions to the churches, by letter.
- 8. Number of chutch members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars.
- 13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missionaries are to the 1st of August. In some instances the number of members in two or more churches is given together.

For "Selections from the Reports of Home Missionaries," see page 67.

HOME MISSIONS.-SCHEDULE.

No. of S. School and BibleClass Scholars. Benevolent Object Contributions to 25 52 52 58 52 54 55 No. of Members. Additions by Let-Additions on Ex-Iopeful Conver-sions. CHURCHES AND MISSIONARY DISTRICTS.

FOURTEENTH ANNUAL REPORT.

| MISSIONARIES. | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF
COMMIS-
SION, | Months of Labor
Reported. | Hopeful Conver-
sions. | Additions on Ex- | Additions by Let- | No. of Members. | Dollars of Aid
Pledged. | Abstinence. | Contributions to
Benevolent Object | No. of S. School an
Bible Class Scholari | Control Con |
|--|---|---|--|---|------------------|-------------------|--|---|-------------|---|---|--|
| Bannel Dilley C. B. Donaldson. S. A. Dwinnell C. H. Eaton. O. Emerson, Jr. | Cedron Cong. Ch. of Chili, Wareaw, Ill.
Cong. Ch., Lewell, Wis.
Cong. Chs., Reedsburgh and Irontown, Wis.
Congregation, Livonia, Mich.
Missionary at Large, Cong. Ch., Wolf Creek,
Iow. | Oct. 17, 1859
Jan. 1, 1860
Nov. 1, 1858 | 10
12
8 | 6 | 4 | 2 | 83
21
50
21 | 100
150
200
75
275 | | 1 17 | 100 | Revival. Left. Church weakened by immigration. Church organized at Irontown. Labored but part of the time at Livonia. Left. Preaches to feeble churches, makes collections. Promoted the organization of three churches. |
| Jacob Emrick
T. W. Evans | | 100 4 100 | 1 | 46 | 28 | 8 | 74
58 | 200 | | 85 00
61 90 | 1 | Itinerates much in Indiana. Revivals. Church organized. |
| J. G. Fee. L. R. Fifield C. C. Foot. J. W. For. H. H. Garnet. Geo. Genmel. J. R. Gibson Chas Granger. A. C. Hand. J. G. Hanson. C. F. Hawley. S. D. Helms. H. H. Hinman. T. H. Holmes. L. C. Holmes. Erra Howland. G. B. Hubbard. | Mesionary at large. Ch at Berea, Ky. Statistics of the Ch. given by J. A. R. Rogers. Cong. Ch., Ocdar Palls, Iowa. Whitelake Centre, Livonia, Detroit, Mich. 1st Cong. Ch., Ocdar Palls, Iowa. Whitelake Centre, Livonia, Detroit, Mich. 1st Cong. Ch. of Le Roy, N. Y. Shiloh Presb. Ch., New York City, N. Y. Cong. Ch. Adams, Avon & Brandon, Iowa. Free Presb. Ch., Prankfort & North Fork, Ohio. 1st Cong. Ch. of Paxten, Ill. Wes. M. Cha., Springville, Wheatland, Cooley Valley, Franklin and Viroqua, Wis. Rinerates in parts of So. Ohio, Cincinnati, Ohio. Evangelist, and has Wes. M. Ch., Elk Run, Iowa. Cong. Ch., Lima and Riyria, Iowa. Free Ch. of Sunbury, Ill. Trinity Cong. Ch., Abbion, Ill. Cong. Ch., Maple Grove, Wis. Missionary at large in So. Illinois, Du Quoin, Ill. 1st Cong. Ch., Oregon, East Toledo, Ohio. New-England Ch. at Aurora, Ill. Weish Cal. M. Ch., St. Clair, Pa. Female Missionary, Evansville, Ind Weish Cal. M. Ch., St. Clair, Pa. | July 15, 1859 June 15, 1860 April 14, 1859 Peb 15, 1879 Bept 18, 1889 June 1, 1880 | 12
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| | Cong. Chs., New Corydon, Limberlost and Adam
Co., Decatur, Ind. | Feb. 1, 186 | 12 | 11 | 8 | 1 | I | 200 4 | 18 00 1 | 10 Field extensive in Jay and Adams counties. |
| | ist Cong. Ch. of Allegan, Mich. Welsh Cal. M. Chs., Scranton and Pittston, Pa Cong. Ch., Augusta, Mich. Itinerated in three counties. McKee, Ky. | May 5, 1866
July 27, 1856 | 12 | 15 | 12 | 9 | 56 | 75
100
150
450 | 10 00
58 00 | For statistics see Rev. D. Wirt's report (his predenance) |
| as, Kilbourn S. La Due ohn Lowry V. W. Lyle McChesney McElheny | Cong. Ch. of Sandwich, III Cong. Ch., Wattkegan, III 1st Wes. M. Ch., Saratoga Springs, N. Y. Wes. M. Ch., Troy, Miami Co., Ohio. Cong. Ch. of Babcock's Grove, III Free Presb. Chs., Clarkson, Ohio, and Buffalo Indiana and Djamondville, Pa. | Aug. 10, 1856
Nov. 1, 1856
June 1, 1856
Jan. 1, 1856
Jan. 1, 1856
May 1, 1856 | 12
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81
87 | 150 "
100 "
150 "
150 "
200 " | 52 22 1
21 00 5
16 00 8 | Revival. |
| has. Miles | lat Cong. and Presb. Chs., Waterloo, Iowa | Nov. 22, 1859
Nov. 15, 1859 | 8 4 | 6 | 4 | 7 | 88
28 | 200 all
50 "
100 " | 15 00 € | 5 Important field. 5 Commission expired. Labored with others in a revival. Left. See statistics of the church by C H. Peirce. |
| ohn Parry | Plymouth Cong. Ch., Minneapolis, Minn 1st Cong. (Welsh) Ch., Big Rock, Ill | May 18, 1860 | 10 | 16
8
10 | 12 | 26 | 78
25
84 | 200 "
150 "
100 " | 46 00 4 | Ch. edifice burned by incendiaries. Revival. Mr. and Mrs. Nichols and son drowned July 5. Encouraging field. |
| O. Pettibone ewis Pettibone H. Peirce D. Piatt er. Porter | Cong. Cha., McLean and Atlanta, Ill. Plymouth Cong. Ch., Burlington, Wis. Wes. M. Cha., Sardinia, Buford, Hurlies, Ohio. Cong. Ch., Knoxville, Ill. tst Cong. Ch., Ch., Cheterfield, Ill. Edwards Cong. Ch., Chicago, Ill. Cong. Ch., Bradford, Pa. Missionary at large, Salem, Ill. | Oct. 15, 1859
Sept. 1, 1859
May 17, 1860
Jan. 15, 1860
Mar. 1, 1860
Aug. 1, 1859
June 1, 1860 | 9
12
12
6
12
12
12 | 75
7
1 | 517
7
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12
14 | 8
7
1
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20 | 56
75
81
41
47
88
88 | 200 "
150 "
75 "
250 "
150 "
200 "
150 87 | 28 00 8
50 00 12
85 00
6 00 5
69 48 8
88 00 18 | Aided pastors in three other places in revivals. Preaches one fourth of the time to a colored congregation. Important but difficult field. Important and encouraging field. Preaches at many other points. Revival. Idurates on railroad lines and in Southern Illinois. |
| AL ALEXANDER DO | Cong. Chs., Salem and Collins, Ill | 11.10 | | 8 | 8 | | 42 | 225 all | 5 00 18 | Organized three churches. Church organized at Balem. Ch. edifice erected at Collins. Revival. |
| A. R. Rogers | Cha. of Berea and Silver Croek, Ky | Dec. 1, 1859 | 12 | • | 1 | 8 | 67
16 | 450 "
125 " | 14 75 8 | Itinerated in Whitley and other counties. Revival. Expelled by mob. Presenting the cause of Southern missions in New England and elsewhere. |
| W. Smith
R. Snow
B. L. Soule | Free Cong. Ch., Lake Mills, Wis. Cong. Ch., Benton, Eaton Rapids, Mich. Cong. Ch., Rochester, Wis. Cong. Ch., Raymond, Wis. | April 1, 1860
Mar. 1, 1860
June 20, 1860
Jan. 1, 1859 | 12 9 | | 1 | | 75
18
27
45 | 100
50 4
150 4
150 4 | 2 00 2
1 75 10 | No report. Encouraging field. Commission expired. Now at Elkhorn. No report. |
| H. Thompson | Cong. Cha", Shell Rock and Mason City, Iowa
Five Meth. Chs. in Logan & near Counties, Ohio.
Cong. Ch., Ringwood and McHenry, Ili
Free Fresb Chs., Mercer and Harrisville, Pa
Itinerated in North Carolina, | Oct. 1, 1859
May 1, 1859
April 1, 1860 | 6
12
12 | | 10
48
8
5 | 1 1 9 | 88
85
85
78 | 200 "
150
150 "
80 "
150 | 8 00 50 | Revival; also at Lime Creek. |
| P. Weed | Female Missionary and Teacher, Oberlin, Ohio. | 35 10 1050 | | | 100 | | 0 | 150 | | field, Ind. Taught school colored persons. Commission expired. |

of discovering place and trade company of the property of the area portrolled and

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| MISSIONARIES | CHURCHES AND MISSIONARY
DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported.
Hopeful Conver-
sions. | Additions on Ex- | amination.
Additions by Let-
ter. | No. of Members. | Dollars of Aid
Pledged.
Pledged to Total
Abstinence. | Contribution to | Benevolent Object
No. of S. School an
Bible Class Schelar | OTHER PARTICULARS. |
|--|--|--|---|------------------|---|-----------------|--|-----------------|---|---|
| West. Wheeler. Whitmore. Williams. Williams. | Pree Presb. Cha., Strait Creek & Huntington, Ohio Oct. 1, 1839 Estoored at Evanariel and in the vrienity, Ind. Nov. 28, 1839 114 Cong. Cha., Morrison and Olyde, Ill. 115 Cong. Ch., Troy, Welsheld, Ohio. Oct. 1, 1839 Welsh Cal. M. Che, Miwantse, Wint. April 1, 1839 Welsh Cal. M. Che, Miwantse, Wint. Bethel, Banger, Wis. Bethel, Banger, Wis. Jan. 1, 1830 | Oct. 1, 1859
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| William | EVERGERIAL, Hopewell On, Cyntanania, Ind. | 4 | 2 | 1 | | 16 | 300 | 2 | 8 | Itherates principally in Posey county. Difficult but im-
portant field, |
| L. Worrell | Cong. Char. Allegan and Leanont, Mich. Cong. Cha. Avon and Prairie City, III. Nine West. Meth. Chs. in N. C. | Nov. 1, 1859
Nov. 1, 1859
Dec. 12, 1859
Oct. 15, 1859 | - 22 | e 12 | Moo | 8888 | \$ 120
\$0120
\$0120 | 83 | 50 30
21 106 | Mo. report.
Labored at Lamont since 15th June.
Church edidee building at Avon.
Preached in several counties. Revival. Imprisoned |
| L. D. Wyekoff | Free Ch. of Bruce, Ill Aug. 1, 1859 12 1 1 | ug. 1, 1859 | 12 1 | 1 | - | 89 | 100 | 85 00 | 90 | \$3000 bonds paid for his deliverance. Now in Indiana, |

SUMMARY OF RESULTS.

The Association and its Auxiliaries have employed, during the year, in the Home field, 112 Missionaries, and 4 colporters. They were located as follows: In States east of Ohio, 15; in Ohio, Indiana, and Michigan, 35; in Illinois, 23; in Wisconsin and Minnesota, 14; in Iowa, 10; in Kansas, 4; in Missouri, 1; in Kentucky, 8; in North Carolina, 2. One colporter has been employed in Kentucky; in Indiana, 1; and in Illinois, 2.

Most of the missionaries are pastors; some of them minister to several churches; others have extensive districts, in which they preach, engage in revivals of religion, and promote the Anti-Slavery cause, the Temperance Reformation, and moral reforms generally.

The statistical results, so far as ascertained from the reports of the missionaries and colporters, are as follows:

The whole number of churches is now 145.

The additions to the churches, during the year, on profession of faith, 534; and by letters from other churches, 302.

The whole number of church members under the care of our missionaries, is 5223.

The number of hopeful conversions during the past year, is 685.

Twenty-five revivals of religion have been reported in the Home field.

The members of the churches are generally pledged to total abstinence from intoxicating drinks; and are friends and supporters of the Anti-Slavery cause.

The number of Sabbath-school and Bible-class scholars connected with the missionary churches and out stations is 6801.

The contributions to benevolent objects reported by the missionaries, excepting contributions to local objects, is \$1990.34.

From these statistics something of the nature and importance of the work is seen. The mere statement of the number of our missionaries and colporters in the several States and sections in which they are located shows the wide extent of the field of our operations.

The unprecedented occurrences in those portions of the Slave States in which some of our missionaries and colporters have been laboring, require that unusual prominence should be given, in this report, to their labors, sacrifices, and prospects,

It will be seen that the number of our Home missionaries is larger than heretofore, and consequently the expense of this department has been increased. The indications of providence rendered this desirable, if not imperative. The West has, during the year, suffered from remarkable and prolonged pecuniary embarrassments, owing chiefly to short crops. So great has been the pressure that some of the churches, once aided by us, and which had become self-supporting, have been compelled to renew their applications for aid. They have been driven to make great sacrifices to meet their obligations, and but for the timely appropriations of the Association much suffering would have been endured by the missionaries' families. The people have, also, been crippled in their local and benevolent enterprises. The abundant harvests throughout the country, while they call for devout thankfulness to the Lord of the harvest, will, it is believed, secure the necessary relief.

FREE STATES.

Our work in the Free States is, with slight exceptions, in the West. We have two classes of missionaries; those having in charge a church or churches, as pastors or stated supply, often with out-stations for preaching in the vicinity. The greater part of their salary, in most cases, is paid by their people, who make application to us for such additional sums as are regarded by them and the minister, necessary for his support. The great majority of our missionaries are of this description. The second class are missionaries at large, or evangelists. Some of them have large districts among a scattered population least favored with the institutions of the Gospel. These brethren are highly prized by the churches and by the ministers in their general fields of labor, working with them at times in special meetings, and seasons of religious interest, and promoting all true reforms.

The object of the Association, in the labors of its missionaries, is not only the preaching the Gospel with a view to lead men to repentance and saving faith in the Lord Jesus Christ, but also to secure purity, give strength to the Church, and enlist it in more devoted efforts for the conversion of sinners, and the salvation of the world. Whatever legitimately promotes these ends—Sabbath-schools, general education, temperance, purity—are encouraged by our missionaries, while ignorance, error, irreligion, intemperance, licentiousness, profanity, Sabbath-breaking, and whatever destroys individual character, public integrity, justice, benevolence, humanity, and piety, are earnestly opposed by them. They urge the love of God and man set forth in the law and Gospel as essential to salvation, enforcing all the claims of Christianity as taught and practiced by its divine Author.

No one can form too high an estimate of the vital power of such

Christianity when there is the cooperation of a true church with the ministrations of the faithful servant of Christ on the Sabbath, and at other times, in the instruction of young, in meetings for social prayer and praise, in family piety, and all the benevolent and elevating influences of true religion. Who can calculate the blessed influence exerted by our hundred missionaries in their immediate localities, and upon the Church and nation? What tongue can declare the glory and preciousness of one revival of pure and undefiled religion? How great then the blessings that have been secured for time and eternity by the gracious visitations of the Spirit in the twenty-five revivals in connection with the labors of our missionaries during the past year. By this great fact, and by the conversions which have occurred in many places where no general revival has existed, we are greatly cheered and encouraged. When we reflect on what society would have been without these labors, we are made to feel the value of our missions, and the work connected with them.

In view of the fact that a population of all nations and characters is pressing into the new States, it is a question of great importance what foundations shall be laid. How great are our obligations to plant the institutions of the Gospel in every accessible place, among a people who are yet to decide the destiny of the country. So far as men and means are furnished, we are endeavoring to meet this obligably the labors of our missionaries in those States.

With reference to this great work, we turn for a moment to the consideration of a question which is coming to us from the Pacific and other States; whether we are employing a full proportion of itinerating missionaries. Those who have been almost exclusively conversant with the more uniform methods of working at the East by the ministry as settled pastors, may, at first sight, be disinclined to give this subject its relative importance. We ask for no general itinerating system to take the place of the pastorate, as it would be an evil. Some of our Methodist brethren are becoming persuaded of this, but the history of that denomination shows the vast advantage of the pioneer work in carrying the Gospel, with its attendant blessings, to the first inhabitants of the new settlements. And, so far as our general experience is concerned in the employment of this class of missionaries, the reasons are obvious to us why the number should be relatively increased. The work is arduous, and requires much self-denial. They are separated most of the time from their families, and are called to endure unusual hardness, neartoe allerones stations estation returned

For a flow years past, with our missionaries and colporaters, we have endeavered to dispet the darkness of these sections by the

ILLINOIS HOME MISSIONARY ASSOCIATION AND WESTERN AGENCY.

There has been no material change in our operations at the West, except so far as relates to the dissolution of the Illinois Home Missionary Association, preparatory to instituting a Western Agency by the Parent Association, with a Secretary at Chicago.

The importance of this auxiliary, and the cooperation of the brethren, ministers, and laymen formerly connected with it, made us at first reluctant to unite with them in deciding that a change in our mode of operation was desirable; but the vote passed at the close of its proceedings assures us of the continued friendship and influence of these brethren.

COLLECTIONS FOR HOME MISSIONS.

Some questions arising from the peculiar relations of Congregationalists and the N. S. Presbyterians, and the grounds of their difficulties in regard to their mutual support of the American Home Missionary Society, seemed for a time to threaten embarrassment at the West, in the action of churches friendly to us, some of whom had in years past been fostered by us in their feebleness. But the course taken by these bodies more recently has practically relieved us from such embarrassments. The fact, however, that we are not a denominational Society should have prevented any question in regard to the freedom of persons and churches, of either of the denominations concerned, in aiding in the support of our Home Missions. Arrangements restricting the freedom of churches and denominations in the support of Christian missions, in a certain state of things, may seem to the parties to answer a fair purpose, but when subjected to a thorough analysis, they are found to be as impolitic as they are earthly.

BORDER MISSIONS.

At present this field comprises the lower parts of the North-western States and Kansas. The States of Indiana and Illinois, bordering on the South by Kentucky, and the latter on the west by Missouri, are in their borders largely composed of a population from Slave States, and have generally the ignorance, negro hatred, and pro-slavery feeling of those States. In these sections, called Egypt, the slave-power commands such forces as generally control the vote of those States in favor of men upholding human bondage. The moral and religious character of these sections generally corresponds.

For a few years past, with our missionaries and colporters, we have endeavored to dispel the darkness of these sections by the

preaching of the Gospel in its application to all sin, giving suitable attention to slavery and caste, and the evils growing out of them. In general the politicians and ministers of that region have opposed our missionaries.

Our colporters have done much good by the sale and distribution of religious books and tracts, including such as bear directly upon slavery, caste, intemperance, and other immoralities. It is encouraging to notice the good providence that is arousing the people even in these dark sections of the land to look at the slavery question in aspects new to them, and to the moral and religious questions involved.

In these portions of the country we have had during the year nine missionaries and three colporters. In lower Indiana two of the missionaries were there only during the winter months, as they were appointed for Kentucky, but being prevented from going by the outbreak in that State, they performed a good work in Indiana. In much of the central and southern parts of these border States the pro-slavery spirit has received a check; and those of our missionaries who have in some sections met with opposition and abuse, now witness an improvement and increased readiness to hear the Gospel, which has been, to some extent, the power of God unto the salvation of souls, and the sanctification of believers.

The labors of Rev. William Holmes in Southern Illinois, and Rev. A. L. Rankin in many counties along the great lines of railroads in that State, as missionaries at large, and Rev. Levin Wilson in the county of Posey, and other counties of Indiana in the South-western section, have been of essential service. They are reaching ministers who have sympathy with Christian reforms, and find that some heartily coöperate with them. This is especially true of Illinois. The reports recently given in our publication of the labors of these brethren show not only the need of establishing churches and aiding pastors in many places, but especially the present great need of more itinerating preachers in all that region. These brethren have prepared the way for the organization of four churches already established, while others are soon to be formed.

We have attempted but little on the southern border of Iowa. Much more needs to be done. Emigrants are continually passing from this State into Missouri. They should be instructed in the true principles of religion and freedom, and thus be prepared to aid in forming the character and institutions of that State.

We have desired to do more than we have been able toold among

the colored aspidation of the country. Something has been done the

may year by our colored messignation and by others with escouraging

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proceeding of the Groups in the application to all cit, giving suitable

Our work in Kansas has not been enlarged, though there is much need of it, both for the Territory itself and its influence on slavery near its borders. The life of Kansas has been from the first one of struggle. Its wonderful triumph all now see. Our missionaries, beside laboring for the salvation of souls, establishing churches and Sabbath and other schools, were among the leaders in the moral conflict with the slave-power, and contributed their share toward the favorable results.

Much more is needed to be done. Kansas must be fortified by true religion, and her institutions established on the firm basis of humanity and of civil and religious freedom. In some of the districts religion and sound morality are sadly neglected. The seeds of infidelity are being scattered, and Sabbath desecration and other kindred evils, fatal to virtue and prosperity, are openly promoted. More missionaries are needed, some to traverse these districts, preach the Gospel in its application to prevailing sins, and gather together and form into churches the scattered flock of Christ; others to minister to the feeble churches already formed, strengthen their hands and direct their energies toward the great end for which the Christian Church was instituted—the honor of God, and the conversion and sanctification of mankind.

The calamity of the drought, so general in Kansas, and which will be increased until next year's harvest, will throw back for a time their progress, notwithstanding the apparent success of some of their citizens in the gold regions at the West. In most instances the pecuniary embarrassments have prevented the completion of church edifices. Some losses have been sustained by death and the removal of members of the churches, but on the whole there is progress. Great efforts must still be made to strengthen the cause of Christ, of humanity, education, and all things pertaining to the spiritual, moral, and civil advantage of the people.

Kensas, providentially, is to have power, from her origin, her position, and her bearing upon all around her. May she be made strong by the hands of the mighty God of Jacob! Let his servants aid and cheer her in her youth, and she will repay a thousand fold in her majority.

MISSIONS AMONG THE PEOPLE OF COLOR.

We have desired to do more than we have been able to do among the colored population of the country. Something has been done the past year by our colored missionaries, and by others, with encouraging results. We have had four colored brethren under commission; one in New-York City, who is a pastor, attending also to missionary work. Another has been employed as a missionary agent among the colored population, principally in New-England. From their reports much interesting information relative to the moral and religious state of this class has been gathered, showing the great need of efforts by the people themselves for self-improvement, and of aid from others in their behalf. Encouraging facts have also been gained. One of these reports the revival of God's work in several places in Ohio, where he labored, in which forty souls were hopefully converted.

At Evansville, Indiana, a female missionary is teaching a colored school, and doing missionary work among the colored population and others with favorable results.

SLAVE STATES.

An important matter for consideration in this report, in its relation to the persecution of our missionaries in Kentucky, and its bearings upon freedom of speech, and the enforcement of the precepts of Christianity, is the difference of opinion avowed there on the question of obedience to wicked laws, such as plainly violate the laws of God.

In the progress of his work, Mr. Fee had felt it to be his duty to state publicly that A LAW CONFESSEDLY CONTRARY TO THE LAW OF NATURE AND OF REVELATION OUGHT NOT TO BE ENFORCED BY HUMAN COURTS. This, he said, was the opinion of men of God, in Old and New Testament times, as recorded in the Bible. The Fugitive Slave Bill, in particular, he said he could not obey. It was contrary to God's law, that higher law which is above all human laws and constitutions. He would not offer violent resistance to it, but would refuse to obey its requirements and endure its penalties.

These statements were widely misrepresented, and Mr. Fee was denounced as holding and promulgating revolutionary sentiments, subversive of the government of the State. Notwithstanding his continued denial of this charge, the denunciations were frequently repeated, both before and after the commencement of the violence done to our missionaries. Coming as they did from a source from which better things were expected, and falling upon minds already excited, their influence in inflaming mob-violence was manifest. To these denunciations, more than to any other cause, may be attributed the development of a spirit which first found vent in the persecution of Christian missionaries, men of peace, who declined defending themselves by the use of deadly weapons. Such a spirit, if suffered to prevail, will be fatal to freedom of speech, to freedom of religious opinion, and to the existence and integrity of government. The principle that Mr. Fee has contended for must be sustained at all hazards. It is the principle that actuated the apostles and martyrs, that influenced our fathers, and which was inculcated by the Lord Jesus Christ. Surely, it is enough that Christians, after full protests, when they can not conscientiously obey unrighteous laws, should be willing to submit to their penalties. If politicians or ecclesiastics require more than this, they transcend their limits, and war against God.

It is just here that the issue is to be made in Church and State. The Christian abolitionist must claim the right of meeting his responsibility to God first. The higher law must have his chief regard, and where human laws oppose it, those laws must be set at naught. It is only necessary, therefore, to exhibit the unmitigated iniquity of slavery enactments, to show that every man is bound not only not to aid in the execution of them, but to oppose them by all peaceful and appropriate means. One of the most alarming signs of the times is the demand of unquestioned obedience to every requisition made under the forms of law, irrespective of the rights or the wrongs involved. As a Missionary Society we are bound to oppose such claims. In the case before us, the duty is emphatic, to sustain our missionaries in the maintainance of correct sentiments, while they give great prominence to those eternal truths for which they are persecuted. With this view we look upon the support of a religion here, and in the slaveholding States, that will stand against slavery and the impious claims of its laws, as of vital importance. It may cost much, but less than the just penalty of treason to God and humanity.

At our last annual meeting the reports presented from our missions in the slave States were of a very encouraging character, and for a season all interests were promising. The school at Berea, Kentucky, and the general improvements there were attracting attention, and a number of families from Ohio and elsewhere were drawn to the place for residence, with a desire to help on the cause of righteousness and freedom.

In Whitley county our missionary, who was about leaving for the winter, was offered a fine site for the establishment of an academy, and he pledged himself to send the people a missionary teacher, with whom there had been correspondence. A large number of young men and women were anxious for instruction. He had preached freely in three other counties, and in one place a revival had taken place, in which some of his former pupils were hopefully converted. In Jackson, Laurel, and Estel counties, our missionaries, Rev. George Candee and Rev. William Kendrick, were extending their labors with increased favor, and magistrates gave assurance that abolitionists should have equal right of speech and protection with other citizens.

At this time Rev. John G. Fee was in New-England, securing funds for the Literary Institution at Berea, and presenting with great

interest the condition of the South, its claims upon us for aid in the missionary work, and our duty in regard to slavery. Rev. J. A. R. Rogers and others were at Berea prosecuting their work with ardor, and the several churches in different parts of the State were free from molestation.

This state of things continued until after the affair of John Brown, and the tragic scenes that followed. With the exception of an occasional missile from some slaveholder-or pro-slavery politician or newspaper, no one was moved to violence.*

In some counties in North-Carolina the anti-slavery churches, under the care of our missionary, Rev. Daniel Worth, and his associate, Rev. Alfred Vestal, were enjoying the gracious presence of the Spirit, and sinners were converted to God. Another missionary had been appointed, but he had not entered upon his labors, when the storm of persecution burst forth.

In Kentucky the politicians and slaveholders of Madison county, in which Berea is situated, influenced by the weekly charges of the pro-slavery democratic paper, were seized with the wildest fanatical excitement. Before any violent demonstrations were made upon Berea, a self-constituted Committee in Laurel county seized two of our missionaries, Rev. George Candee and Rev. William Kendrick, who had been preaching there, and our colporter, Robert Jones, sheared the hair and beards of the missionaries, and after tarring their heads and faces, let them go. In December, meetings were held at Richmond, Madison county, "to consider the propriety of removing John G. Fee and J. A. R. Rogers and others, associated at Berea." Reasons to be considered at the second of these meetings were printed in the Lexington Observer and widely circulated. They came to the notice of Mr. Fee, who was at Pittsburgh, Pa., about to return to Berea. He prepared a circular for distribution in the county of Madison. which was forwarded, but not permitted to be circulated. He fully refuted the charge made against him and his associates of having treasonable designs, and explained the remarks concerning John Brown made by him in Rev. Henry Ward Beecher's church, at Brooklyn, N. Y. These remarks had been perverted by the press, and were used against Mr. Fee at the first meeting of the mob. He stated his principles and aims as in accordance with true law, both human and divine, and declared that while seeking by the application of the Gospel the abolition of slavery as a sin against God and at war with the best interests of all, he had always held himself in readiness to be tried by law on any charge which might be brought against him.

^{*} The Rev. George MacNell editor of the North-Carolina Prechylerian, it is said, called upon the solicitor of the Fourth Circuit to institute proceedings against Rev. Daniel Worth, whose preaching against slavery, and whose reports, published in the American Mussionary, were specially obnications to this pro-slavery champion.

The second meeting was held in the court-house at Richmond. The paper that had been circulated for signatures through the county was read. It was signed by seven hundred persons, and expressed the sense of the community that the abolitionists should be driven out. The Mountain Democratic Messenger, published at Richmond, stated that the court-house was filled, and that some of the oldest and most respectable citizens were present. During the meeting, the circular of Mr. Fee was read; also a letter of Mr. Rogers, confirmatory of the statements and sentiments in the circular, and earnestly inviting those who had an unfavorable opinion of their work to visit Berea, and learn its character. After these documents had been read, a long address was adopted, in which there was much said about the right to self-preservation, and the dangers to slave-holding communities from abolitionism. The following resolutions were also passed:

"Resolved, 1. That the Committee which has been appointed by this meeting do, within ten days from this time, wait upon John G. Fee, J. A. R. Rogers, and all others that the Committee may think inlimical sail dangerous to our institutions, our interests, and our public safety and tranquillity, and inform them that they must quit this county and State; and that they must be without the limits of this county within ten days after the time of receiving said notice; and that said Committee are directed by this meeting to take such steps as they may deem right and proper in removing the said Fee, Rogers, etc., from the county, if they are found within its limits after the time specified has run out.

"2. That the said Committee meet in this place on Wednesday, the 21st instant, at 10 o'clock A.M., to consult as to the manner of their proceedings in carrying out these

resolutions."

On Friday, the 23d of December, as described by Rev. Mr. Rogers, the Committee, consisting of sixty-two mounted men, comprising much of the wealth and influence of Madison county, appeared at Berea, drawn up in war-like array. "They called at the residence of Bros. Boughton, Hanson, Smith, Griffin, and myself, and ordered us and Brother Davis visiting at our house, as also Bros. Hayes, Parker, and all Northerners of Brother Fee's principles, to leave the State within ten days."

This was on the 23d December. He told them that he had not intentionally violated any law of the Commonwealth, and that, if he had unconsciously done so, he would be most happy to be tried according to law. He was informed that they did not know that he had violated any law, but that his principles were incompatible with the public peace, and that he must go. The charge against him was Abolitionism—the penalty, expulsion from the State.

No harsh or personally disrespectful language was used. He was even told, with much courtesy of word and manner, that he was esteemed as a gentleman, but his presence was offensive on account of his principles. They laid it down as an axiom, that such sentiments

as he entertained were not to be tolerated by a slaveholding people—that Abolition doctrines and slaveholding were not to be permitted together—that one or other must go under, and that they were resolved he and his friends must go.

They warned him peaceably, but any amount of force necessary to carry out the objects of the Richmond meeting would be unhesitatingly employed. They appeared now in peace, but if he did not heed the warning they would reappear for war. The Committee represented the wealth and respectability of Madison county, and was sustained for the most part by public sentiment. There were, however, quite a number of slaveholders residing in the vicinity who were opposed to the proceedings of the higher law pro-slavery zealots.

On the next day, the following persons, J. A. R. Rogers, J. G. Hanson, I. D. Reed, Jas. S. Davis, John F. Boughton, Swinglehurst Life, John Smith, E. T. Hayes, Chas. E. Griffin, A. G. W. Parker, W. H. Torry, at Berea, (Rev. J. G. Fee being in Ohio,) by their Committee, Messrs Reed and Hayes, presented a petition to Governor Magoffin, at Lexington, for his protection, as being law-abiding citizens, subject to gross misrepresentation; and making a statement of the transactions of the day before, and the notice of the Committee of sixty-two to leave the county and State or suffer violent removal. Governor Magoffin received the bearers of the petition, (Reed and Hayes) courteously, and advised them, for the sake of preserving the peace of the State, to leave it. He said the public mind was deeply moved by the events in Virginia, and that until the excitement subsided, their presence in the State would be dangerous, and he could not engage to protect them from their fellow-citizens who had resolved that they must go. He promised them security while taking their departure, and that their property should be protected.

Rev. Mr. Boughton's account of the departure, given at a public meeting at Cincinnati, says: "Last Sabbath was an interesting and solemn day at Berea. Assembled in the school-house and church, addresses were made by those who were to be driven from their homes, and by others, and afterward with many tears, and much regret, a parting took place. A few days after, the people in whose midst the now exiles had labored entertained them at a dinner. On Thursday followed the exodus. In the rain, the mud, and the cold, they set out for this region. The exiles in all this were hopeful and happy, the poor ones left behind tearful and mourning. Those who expelled this colony were not the fiery fanatics, or the rowdy class, but the wealthy and the strong, who had long studied upon it, but who, ignorant of the designs of the Mission, said it was unsafe to allow its existence in their midst. During the first excitement there was no delay in the

continuation of the work, nor any wavering in the prosecution of the details of business. All believed it safe to remain until the determination to force an exile, or to exterminate by death, became apparent; then but two alternatives remained, flight or fight. Friends were around who would have resisted even unto death; but the colonists believed that they should carry on their labor in love and in peace, and they preferred exile, with the silent preaching their absence would furnish, to the shedding of blood."

An interesting account was given in the Cincinnati Commercial, of December 31st, of the arrival of the exiles, and in the Gazette of January 3d, of a public meeting in which the missionaries gave an account of the expulsion. We annex a brief extract:

"Citizens of Kentucky Expelled for Entertaining Free Sentiments. Thirty-six Exiles in Cincinnati-Governor Magoffin Refuses to Protect Them.

[From the Cincinnati Commercial, Dec. 31.]

"Thirty-six persons arrived in this city from Kentucky yesterday, having been warned to leave the State, for the crime of holding slavery to be a sin. They are from Berea and vicinity, Madison county, Kentucky, where they were living industrious, sober and peaceful lives. Most of these persons are stopping at the Donnison House, though a

portion have been received at private houses.

"They are inoffensive persons, men of peace, and would not have been driven from any community in the world except one oppressed and benighted by the slave system. They were neighbors, friends and co workers of the Rev. John G. Fee, whose reputation as an earnest and quiet opponent of slavery is well known to the country. Among the exiles are Rev. J. A. R. Rogers, principal of a flourishing school at Beren, and his family; J. D. Reed and family, John S. Hanson and family. Mr. Hanson is a native of Kentucky, and a bard-working, thrifty man. He had recently erected a steam saw-mill, and owns five hundred acres of land in Madison county, Ky. The Rev. J. F. Boughton; E. T. Hayes and S. Life, carpenters; A. G. W. Parker, a native of South-Carolina; W. H. Torrey, a native of Tennessee; John Smith, a native of Ohio, farmer, the heal bloom is a native of Carolina; W. H. Torrey, a native of Tennessee; John Smith, a native of Ohio, farmer, who has lived in Kentucky some years. Mr. Smith is described by Mr. Fee, as a graybaired father, a man of prayer, indeed of eminent piety and usofulness. And there are others whose names we have not procured. More than half of the exiles are natives of Southern States, and several are native Kentuckians. The only offense charged against any of them is that of entertaining abolition sentiments."

It was hoped that the spirit of persecution would not prevail in Bracken county, which is near Ohio, and the adjoining counties, where Mr. Fee had first established churches, and which was the region of his birthplace. In January, he, with others, went to Bracken county, and took up their residence, his family having first gone there from Berea. But a storm was preparing. On the 25th of January Mr. Fee wrote:

"I am enduring a great trial. I am again to be driven out by a more overwhelming force than there was in Madison county. Last Monday it was supposed there were from eight hundred to a thousand people at the county-seat. With almost unanimous rush, the mass gathered from the two counties, (I am near the Mason county line,) and resolved to drive me out. Some ten or twelve days are given us to leave. A committee of fifty men are appointed to come and warn us to go. We have sought council

of the Lord and of friends. There can be no human protection. I am to be driven out from one of the best communities in the State.

"A few days since I went to Germantown to talk with the leading influential citizens. I desired to meet them face to face, to talk over the positions I assume, and the evils of mob violence. Bro. Humlong, a man of true excellence, went with me... We called, and talked freely with many. A physician of commanding position in society, speaking of the people at Bethesda—the friends of the church—said: 'I wish to heaven all Kentucky was as that neighborhood. The people,' said he, 'are industrious, quiet, upright citizens,' and then repeated his wish. Now from this scene of thrift I must be driven; from relatives, from the dear brothers and sisters in the church, and friends around; also, from the plan or prospect of building up churches in Kentucky; and, still harder, from the prospect of carrying to the people of Kentucky the only Gospel that can save. I can understand now why the Saviour wept over Jerusalem as he saw that people about to push the cup of salvation from them. Oh! how I wish I could be with you to tell the anguish of my heart for others, and to plan for the future. The giving up of property, home, and all earthly considerations is not so painful as the idea of giving up these churches and the privilege of laboring directly with and for the people of Kentucky. How shall I go away and give up this work? I can not give it up, though I must change my place of labor for a time. For years I have had unceasing care and toil to get things so established here that I could have a prospect of their standing. Other brethren have toiled for the like object. We hoped to have rest of spirit and to rejoice in that rapid growth which we expected to see when we should have lived down much of the opposition, and seen confidence secured. The rest has not yet come. The viper that now stings has been nurtured into strength, where ?-in the bosom of the denominations around us! Church and State have warmed into life that which is now poisoning their vitals and ruthlessly destroying all law and order.

"The abomination of desolation is working. Can, oh! can this nation be roused to the work of exterminating this monster-Slavery? It can be done, by means peaceful and legitimate, if Christians and philanthropists will only at once do their duty in

Church and State.

"Brothers Hanson, Griffin, Mallett, Holman, and Robinson, are ordered to leave here. Brother Davis (Rev. J. S. Davis of Cabin Creek, Lewis county) is also driven out. A

tremendous meeting for that purpose preceded the one held here."

The Cincinnati Enquirer, of January 31st, gave an account of the meetings in Mason and Bracken counties, referred to by Mr. Fee, and of the expulsion:

"At the meeting in Mason county, January 21, a resolution was passed approving of the action of the mob in Madison county, in driving out Mr. Fee and his fellow-laborers. The second and third resolutions are as follows:

"'2. That no Abolitionist has a right to establish himself in the slaveholding community, and disseminate opinions and principles destructive of its tranquillity and safety.
"'3. That forbearance ought nor will not by us be extended to those persons who come here with intent to, and who do actually interfere with our rights of property or domestic institutions. Our own peace, and the good of the slaves, alike demand their expulsion.

"The sixth resolution declared:

"'6. That the Rev. James S. Davis (a co-worker with the Rev. John G. Fee, and one of those expelled from Madison) is, as we understand, now a resident on Cabin Creek, in Lewis county, Ky., and has, as we are informed, recently received for circulation a large number of Helper's Compendium of the Impending Crisis of the South, a book, in the estimation of this meeting, dangerous in its spirit and tendencies. Be it therefore further resolved, That his presence and residence among us are highly objectionable, and that he be and is hereby advised and requested to remove from Kentucky.' And a committee was appointed to require him to leave in seven days, 'or suffer the consequences of non-compliance.

"MEETING IN BRACKEN COUNTY.

"At this meeting, held January 23, the following resolutions were passed: "'Whereas, John Gregg Fee and John G. Hanson, lately expelled from Madison county, Kentucky, are now in Bracken county, preparing to make it their home. And

whereas, that both Fee and Hanson are enemies to the State, dangerous to the security of our lives and property, we, the citizens of Kentucky, deem it our duty to protect our lives and property from enemies at home as well as abroad, do now solemnly declare the said John G. Fee and John G. Hanson must, by the 4th of February next, leave

this county and State.

"11. That we carnestly entreat them to do so without delay, but in the event of their failure to do so by that time, they shall do so, even should it require physical force to

"2. That J. B. Mallett, a school-teacher in District No. 27, and Wyatt Robinson. and - Holman, must leave this county and State at the same time; and in the event of their failing or refusing, they shall be expelled by force; and that for the purpose of carrying out these resolves, a committee of fifty of our citizens be appointed to notify the said Hanson, Fee, Mallett, Robinson, and Holman of the action of this meeting, and said committee be also empowered to give notice to any other persons of like character to leave the State, and report the same to the meeting to be held in Germantown on the 6th day of February next."

"The third resolution named the committee of fifty brave men, appointed to give notice to some half-dozen peaceable men to leave the State. The fourth resolution was:

"'4. That we deprecate the use of a church, known as the Free Church, by Abolition preachers; and we now solemnly declare that we will resist, by all possible means, the occupying said church by such incendiary persons."

The following is slightly abridged from the Enquirer:

"CITIZENS NOTIPIED TO LEAVE,

"In accordance with the resolutions adopted at the Bracken county meeting, a committee representing the organized mob, proceeded, on Thursday, the 25th inst., to the work assigned them, and notified Fee, Hanson, Mallett, Holman, Robinson, Grigson. and Griffin, that they must be without the State on or by the 4th of February next.

"They assumed an astonishing amount of pomposity. Such was the power assumed by them, that they passed through the tell-gate, and informed the keeper that 'this

company paid no toll.

"They first met in Germantown, and proceeded in a body to the residence of Mr.

John Humlong, and called for J. B. Mallett.

"He came out within a few steps of the company, when the chairman, Dr. Bradford, called out in a stern voice, as follows: 'Walk this way, Mr. Mallett; don't have any fears, we don't intend to hurt you.' Mr. Mallett replied: 'No, he expected not; he was in the company of gentlemen, he supposed.' Dr. Bradford read the resolutions, and asked: 'Do you intend to leave?' Mr. Mallett replied that he had said he intended to

"Mr. Mallett asked the privilege of making a few remarks, but was told that the mob had no time to listen. Mr. Humlong asked, and was also deuled this privilege. However, he made the inquiry, what was this for? They replied, for teaching incendiary and insurrectional sentiments. Mr. H. said the teaching had always been that of

"They then proceeded to J. G. Hanson's, and in the same pompous manner notified

his son to leave.

"He endeavored to get a hearing, but to no purpose. In this mob were some of his

relations.
"They next called at Mr. Vincent Hamilton's, father-in-law of J. G. Fee. Mr. Fee told them he had intended to leave, yet he recogized no right to require him to leave. He asked the mob to pause a moment, but the chairman ordered them to proceed. As one of the mob passed, Mr. Fee extended his hand, and said:

"'Do you approve of this action?"
"'Yes, I do,' was the reply.
"'Well,' said Mr. Fee, 'we took yows together in the same church. I expected different things of you.'

"Mr. Fee said that in that mob were his schoolmates, parents of schoolmates, and

"From this they proceeded to the residence of John G. Gregg, where Mr. Holman was stopping, in feeble fleath, ordering him peremptorily to be without the State by the 4th of February next. respond to a well-point have to other in this boarder of

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"CHARACTER OF THE EXPELLED.

"J. G. Fee is a minister, and well known as being an earnest man, and esteemed by all who love and admire an honest man. J. G. Hanson is a citizen of Berea, from whence he had been driven, and was visiting at his father's. He had never been charged of a crime, unless it was his honesty! C. E. Griffin is also a Berean, and is noted for his quiet peaceable character. Mr. Griffin is a quiet, unpretending laborer, and has always been noted for his amiable disposition. He is a poor man, and this blow is felt severely by him and his family. He is driven from the land of his nativity, the scenes of his childhood, and all his friends.

"G. R. Holman has formerly been employed as a school-teacher, but has not been

engaged in teaching this winter on account of poor health. He is a native of Ohio. J. B. Mallett has taught Locust Academy school for nearly three years. The school has the reputation of being one of the best in the country.

"Notwithstanding the school closed most abruptly, he received a certificate of respect,

signed by the patrons of the institution.

"DEPARTURE OF THE EXILES.

"The exiles left Germantown on Saturday morning. Eighteen, including women and children, made up the company of the expelled, and some of these persons arrived in this city last night. Legal advice was taken, prior to their leaving home, as to the best course to be pursued. It was found that they could only remain by resisting the mob, and this was not deemed advisable. It was therefore decided to withdraw

"The names of those who arrived here last night are as follows: C. R. Griffin and lady; the Rev. John G. Fee; J. G. Hanson; G. R. Holman; J. B. Mallett; and Oliver

Rev. Jas. S. Davis and family left Cabin Creek, Lewis county, for Ohio, so that all the missionaries in Kentucky, but Rev. George Candee, at McKee, in Jackson county, had departed from the State. Rev. William Kendrick having some time before left Jackson county for Ohio. He has since been preaching there and in Indiana. Robert Jones, a colporter, had suspended his labors.

Soon after the arrival of the first exiles in Cincinnati, they issued an appeal to the people of the United States, setting forth their wrongs at the hands of the people of Kentucky, the history of Berea, and of their operations there as missionaries, with full justification of themselves, and with important thoughts in regard to slavery, the duty of the Church and the nation in relation thereto; and pleading on behalf of the right of free speech now denied in the slave States, and also for the millions of slaves at the South, which was published extensively.

The Executive Committee of our Association, in the February number of the American Missionary, made an appeal for funds on behalf of the Kentucky exiles and Rev. Daniel Worth, imprisoned in North-Carolina; and after the expulsion from Bracken and Lewis counties, in the March paper, a further appeal was made with a reference to the missionaries then scattered abroad in the free States preaching the word, giving a narration of their persecutions, and endeavoring to promote the interests of the missions in the slave States.

The continued persecutions of Mr. Hanson, who was the greatest sufferer, pecuniarily, by the destruction of his mill and other property, were fully reported in the American Missionary for June. In his

case the mob displayed more violence than in any other. They determined to hang him, offered a reward of one hundred dollars for his person, and in their search for him grossly insulted unprotected women, threatened their lives and the life of a sick and helpless man, with pistols pointed at their breasts, and attacked a small party of citizens, who rallied to defend the persons and lives of their neighbors, at whom they fired some twenty shots.

REV. DANIEL WORTH.

In the mean time the excitement in North-Carolina had risen to such a pitch, that one of our missionaries in that State, Rev. Daniel Worth, was soon in perilous circumstances. He wrote from New-Salem, Randolph county, December 21, 1859:

"The prospect is, that we shall have times of trial here before long. Since the unfortunate affair at Harper's Ferry, the country is in a tremendous ferment. Threatenings reach me from various quarters, and I should not be surprised if met by a mob at my next appointment. I do not expect to leave my work except compelled by brute force. I know arrangements are making to meet me with a mob at my next appointment.—Sabbath the 25th: I am calm, peaceful, confiding in my God. In patience I possess my soul. I do not suffer a moment's anxiety, and have not lost a moment's sleep. Pray for us that we may have grace according to our day. An attempt was made about six weeks ago to indict me before the Grand Jury of Guilford Superior Court, but,failed. We are in the hands of our God, who will order all things right."

The New-York Herald, of December 30th, contained a letter from its Greensborough (N. C.) correspondent, giving an account of the preliminary examination of Mr. Worth, who had been arrested. It says:

"The examination was held in the court-house, which was crowded. Over a dozen witnesses were examined, and it was conclusively proved that Worth had on many and various occasions uttered such sentiments in the pulpit against slavery as the State of North-Carolina declared to be unlawful to be uttered. It was also proved by a witness that he had purchased from Worth a copy of Helper's Impending Crisis.

"Robert P. Dick, Esq., was glad that this case had come up in old Guilford county, a county that had the reputation of being an abolition county, that the result-of this examination might now go forth as a vindication from the foul aspersion cast upon it.

examination might now go forth as a vindication from the foul aspersion cast upon it.

"In his 'defense,' the prisoner attempted to argue the evil of slavery, and to try and convince the Court that he was right in preaching sgainst it. He was twice requested by the Court to stick to the point at issue; that they were not there to listen to a discussion on slavery, but to hear what he had to say in reply to the charges brought against him of violating the laws of North-Carolina.

"The prisoner then spoke as to his course having been consistent with his calling as a preacher and as a man; that when he heard there was a warrant for his arrest, he had started for this place to surrender himself; . . . that he did not indores all the sentiments contained in Helper's work; that he had formerly been a magistrate in this county; that he had been living in Indiana many years, and came back to North-Carolina about two years since, and had been engaged in preaching in several counties since; he was not conscious of having violated the laws of the State."

In his description of Mr. Worth, the Herald's correspondent says:

"The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large commanding eye. He looks enough like Burton, the comedian, to be his twin brother. . He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position, but, on the contrary, expressed

his ideas and opinions with boldness and fearlessness. He complained to the Court of the unfitness of the jail for a prison, it being extremely cold weather and no fire in the building; he had passed one night there, and was fully competent to express an opinion on the subject."

Mr. Worth wrote from Greensborough Jail, Guilford county, Dec. 26th. tbus:

"I have been three days incarcerated in this jail on charge of a breach of the criminal law of this State, in preaching and selling incendiary books, Helper's Impending Crisis, etc. The excitement on my preliminary trial was great. I plead my own case, but three lawyers were against me. My bonds were fixed at \$10,000, a very modest sum in which to bind a preacher! My securities will file my bonds this afternoon, when I shell again have temporary liberty. My trial will come on in April; and though conscious of no offense against any just law, and not even against the laws of North-Carolina, in consequence of the great prejudice added to the tremendous excitement, I can hardly hope to escape. The punishment, if convicted, is pillory, whipping, and imprisonment.

"Yesterday, the anniversary of the Saviour's advent, I spent in my prison, in reading my Bible, and in prayer. I seemed to hear my Saviour's voice asking: 'Art thou ready to suffer for my sake? Canst thou enter into dungeons for thy Saviour's love, and suffer shame for my sake?' When I came to the point, and could say, 'Yes, Lord, I am willing to suffer thy righteous will in all things,' he poured his love into my soul so boundlessly, that I shouted aloud for joy. And let me say, that I fully believe if I am sentenced to confinement, or other punishment, God will glorify his name by my suffering for him, as much as though I was at liberty and working in his vine-yard. Oh! let me have the prayers of my dear Christian brethren every where, that my faith fail not; and that I may in patience possess my soul. Yours in the love of that Saviour who suffered shame for us."

The following extracts from a letter of Mr. Worth, dated Greensborough Prison, January 23, 1860, are in answer to inquiries sent him from the Missionary Rooms. He says:

"The Christian sympathy is a precious oil to my soul, and so likewise the fact that so many Christian hearts are lifted to God for me. May grace divine sustain me, and bear me triumphantly over the waves of affliction. I deeply feel in this hour of peril, the necessity of a closer union of spirit with Him who 'sticketh closer than a brother.' May the brotherhood of faith avery where make interesting without coasing in my heald.

the brotherhood of faith, every where, make intercession without ceasing, in my behalf.

"I will answer your inquiries as well as I can. I am indicted in two counties, and there will be two counts in each indictment, one for words spoken, the other for circulsting books. If convicted on the first count, the penalty is thirty-nine lashes, and imprisonment for one year. If convicted on the second count, the penalty is imprisonment not less than one year, whipping and pillory, at the discretion of the Court. In both cases the second offense is death. The deplorable affair at Harper's Ferry, has raised such an excitement, that a fair hearing seems almost impossible. My letters going out and coming in are all examined, and I am forbidden to write for the press, unless, perhaps, to merely state the facts of my condition, or matters of business. My bonds were fixed at \$15,000, which I could have given; but learning that I should be subject to another arrest, it was thought best to remain in prison. Apprehensions of danger from Lynch law were felt. I have considerable sympathy in various neighborhoods in the two counties, but it is mainly among the poor who have comparatively small influence."

In relation to his labors, he says:

"Up to the time of my arrest, the churches on my field of labor, seemed to enjoy good religious life and power. Union of heart and spirit abounded, and considerable revival feeling was exhibited at several points. I can not refer to my papers, not having them in possession, but I think something over thirty made profession, and were received into church through the past quarter. I suppose my colleagues are at the work, but can not say, as my intercourse with them has been entirely suspended through the past month. Oh! may the great Shepherd of the sheep keep safely all his humble, trusting ones! And if, in his good Providence, we are not to meet again in an earthly fold, may

we be so unspeakably happy as to reach that glorious land, where there is 'one fold and one Shepherd."

At a later date, we learned that another of our missionaries in North-Carolina, Rev. Alfred Vestal, had been forced to leave his work, by the spirit of violence which had recently broken out there. He is now preaching in Indiana. A Christian sister in North-Carolina wrote, that the immediate cause of his leaving, was his having learned that warrants for his arrest, on charges similar to those of Mr. Worth, were issued, both in Randolph and Guilford counties.

Mr. Worth addressed to a friend the following letter:

"In Prison, Greensborough, N. C., February 29, 1860. "DEAR BROTHER: You are a man I never saw, and yet we are familiarly acquainted; to whom I never spoke, and yet I have conversed with you for hours; separated by

leagues of intervening land and water, yet present together; two separate and distinctly organized bodies, and yet but one spirit! These may be paradoxical assertions to some, but not to you. How art thou, my brother? 'Is thine heart right as my heart is with thy heart?' If it be, give me thine hand.'

"As to me, I am joyful amidst my tribulations, though still 'grinding in the prison-house.' Oh! how noh and precious are the promises of God! How abounding! I find two where I used to see but one. And how adapted to my case, my poverty, my necessity. My soul is deeply humbled within me. Oh! what a stoop of mercy was that which descended from heaven, to pluck such a brand from the burning.

'Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light!'

"I have often sung, but never till now with such a blessed experience:

Prisons would palaces prove,
If Jesus would dwell with me there.

"Is not the fullness of this blessing an answer to the many ten thousand preyers constantly going up to God in my behalf? Let them continue to ascend. Formerly constantly going up to God in my behalf? Let them continue to ascend. Formerly Peter was kept in prison; but 'prayer was made without ceasing of the church unto God for him.' So let it be in the case of your unworthy brother. God will send down his angel. In the mean time, let epistles of charity, brimful of love and consolation, be showered upon me from all the dear brethren and sisters in every quarter. Some have already come to hand; among them, yours, dear brother, which was most acceptable. Some of these writers are called Quakers, Congregationalists, Baptists, Presbyterians, Wesleyans; but I care little for these names. All I want to know is, are they grafted into the Living Vine?

"Will you tell the dear brother who ministers in the Church of the Puritans, that I would like to have an epistle from him? If I rightly recollect, he was once cast into prison for 'standing up for Jesus,' and saying: 'Woe to him that putteth the bottle to his neighbor's lips.'

"Farewell, dear brother, we are soon to meet.

"YOUR BROTHER IN BONDS."

Our beloved brother and faithful missionary was tried in Randolph county, North-Carolina, March 30th. One whole day and nearly one whole night were consumed by the trial. He was charged with the "crime" of circulating Helper's Impending Crisis. Two or three young lawyers, who wished to distinguish themselves, volunteered to assist the prosecution, and made strenuous efforts to obtain a conviction. Two of the ablest attorneys in that part of the State were employed by the friends of Mr. Worth, at an expense of five hundred dollars, to defend him. They exerted themselves powerfully. The Judge appears to have conducted with much impartiality: The jury, composed half of slaveholders, and half of non-slaveholders, (though not designedly.) were out from four o'clock until midnight, when they rendered a verdict of GULLTY. The Judge did not sentence Mr. Worth to the extent of the law. The sentence was a year's imprisonment. An appeal was taken to the Supreme Court.

Mr. Worth was remanded to jail. The jailer placed him in a better room than the one he at first occupied. The last one looked into the street, so that friends could converse with him outside the building. He was to be tried in two other counties on a similar charge.

There lies before us a pamphlet entitled An Address to the People of North-Carolina, on the Evils of Slavery, that was printed in that State, and in the same county where Mr. Worth was imprisoned, in the year 1830, by the Board of Managers of the "Manumission Society of North-Carolina," which a newspaper now published in that State has recently declared to be ten times worse on the subject of slavery than Helper's Crisis.

The following propositions are maintained with great ability and force in this publication:

"I. Our slave system is radically evil.

II. Our system of slavery is founded in injustice and cruelty.

III. Absolute slavery is a fruitful source of pride, idleness and tyranny.

IV. Absolute slavery increases depravity in the human heart, and nourishes a train of dark and brutal passions and lusts, disgraceful to human nature and destructive of the general welfare.

V. Slavery, absolute and unconditional, is no less contrary to the Christian religion than to the dictates of justice and humanity."

Helper's Crisis does not, like the Address, discuss the moral aspects of slavery, but only economical bearings, yet the Address was printed and circulated in the State in 1836, while the Crisis is proscribed, its author made an outlaw, and citizens of North-Carolina (Mr. Worth is a native citizen of North-Carollna) who circulate it, are tried and convicted as felons in 1860.

Mr. Worth, having appealed to the highest legal tribunal in the State, was released from prison on giving three bonds, in the sum of one thousand dollars each. He procured bail among his old friends and relatives, and proceeded to the North. On the 7th May he attended a large meeting of citizens in New-York, convened to hear a narration of his sufferings. A committee was appointed to receive subscriptions. They made an appeal to the public. Mr. Worth lectured in various places in New-England, and elsewhere; and in the course of the summer a little over three thousand dollars was raised. of which the Wesleyans, a denomination to which Mr. Worth belongs, contributed about a third. Thus this beloved brother has been, through the good providence of God, delivered from the persecutions of the enemies of freedom and a pure Gospel,

MISSOURI,

We have had but one missionary in this State, Rev. S. Blanchard, located at Oregon, Holt county, in the north-west section of the State. Two others have been recently commissioned.

The reports of our missionary have been encouraging, notwithstanding some opposition. An attempt to indict him for selling Helper's Impending Crisis was made, but it was withdrawn, and he has not been molested. At one of his preaching appointments the house was closed against him, and some threats of tar and feathers were made, but no violence followed. "In one neighborhood," he says, "the people manifest increased interest, and the congregation has doubled. Anti-slavery tracts are asked for."

He has lectured in several places on temperance, on Sabbath-schools and Bible-class instruction, and in one place a Sabbath-school has been formed. He has written several articles, which have been printed in the St. Joseph Democrat, showing the Bible to be against slavery. In one instance he labored with a minister of the Society of United Brethren in Christ in a revival, and ten souls were hopefully converted. That denomination is anti-slavery in its discipline. He has been favored with a quantity of tracts for distribution from the Boston Tract Society, through the Secretary of the Western Agency, Chicago. In his annual report he states that the standard of morality among the people generally is low. The foreign population is mostly German. Slavery, Sabbath-breaking, intemperance, ignorance, prejudice, and sectarianism, are there, as in other places, the great hindrances to the success of the Gospel.

In view of the relations of Missouri to the whole West, its geographical position and prospective wealth, its population and power, the friends of freedom will earnestly desire the speedy abolition of slavery. There is no other slave State at this time on which so many influences for freedom are operating as on Missouri. Its existence as a slave State, with free States on three sides of it, is an anomaly. Its pro-slavery chivalry has been signally discomfitted in its fruitless attempt to subdue Kansas. The large German population of Missouri is favorable to emancipation. The commercial influence of St. Louis is working also in its favor. Feeling the influence of these things, and the general progress of anti-slavery sentiments, the slaveholders are anticipating the era of freedom, by disposing of their slaves to those who take them down the river to more southern plantations. This is one of the sad events that often occur in anticipation of general emancipation, and it proves that emancipation is at hand. The abolition of slavery in Missouri must exert great influence upon all the slave States and Territories, in favor of freedom, especially Arkansas, the Indian Territories, and Texas. Every thing, therefore, that can be done by the friends of religion and liberty to secure this object, without the sale of the slaves into bondage elsewhere, should now be done.

In closing this portion of the Report, the Committee would express their sympathy for our persecuted and exiled missionaries who have been accounted worthy to suffer for the name of Christ. We have been happy to witness their cheerfulness, faith, and love, and their earnest desire to return to their fields of labor. From recent encouraging circumstances at various points, we trust the way will early be opened to them. It was no strange thing that happened to them and their churches. It is a law of providence that good and evil shall conflict. The grandest truths are made to shine by the opposition arrayed against them, and by the suffering of their advocates. The love of God in human redemption was maligned and resisted; wicked men crucified the Lord of glory, and by his blood we have salvation.

The martyrdom of Stephen scattered the disciples to spread the Gospel far and wide; the persecutions of our fathers occasioned the founding of this vast empire; the burning of chapels, and outrages upon missionaries in the British West-Indies, brought about the emancipation of their 800,000 bondmen; and the persecutions at the South will open the eyes of the people, hasten the overthrow of slavery, and the establishment of righteousness.

God works for the redemption of man, controlling and triumphing over all opposing forces. We should work with Him for the same great end, opposing and subverting, by the Gospel of Christ, slavery, caste, intemperance, war, and all sinful practices. Let us, then, relying upon his guidance and strength, go forward with Christian courage and faith, and labor for the regeneration of this whole country, with its teeming millions, free and bond, in a spirit of true consecration.

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The April number of the American Missionary contained the following resolutions, passed by the Executive Committee:

Whereas, in the judgment of this Executive Committee, the habitual use of tobacco, either by chewing, smoking or snuffing is a practice in which no person, and especially no Christian minister, should indulge; therefore,

Resolved, That in the exercise of the trust committed to them, this Committee will

not appoint as a Missionary, officer or agent of the Association any person who thus

Whereas, in the past history of this Association, the Executive Committee have not commissioned any Missionary known to be in the practice of using intoxicating drinks,

Resolved. That this Committee will continue to act in accordance with this usage of the Association. A logical of the logical and the logical and

The following remarks, published with the resolutions, sufficiently explain the reason for passing them:

"The action of the Executive Committee relative to the use of tobacco has not

been caused by any use of it among our missionaries, that is known to us, but by the injury which its use inflicts upon society, and upon the health of individuals.

"Its injurious effects upon the spiritual condition of ministers who use it, the delecterious influence of that example, especially upon the young, and its general evil tendencies, lead the Committee to regard it as their duty, as far as they can, to protect, from it, their missions, and those whom they may influence. They are confident that there are good men and true, who religiously abstain from the use of this deleterious substance, who wish to engage in missionary labors at home or abroad; and they presubstance, who was to engage in missionary across at the employment of such men, who will not by indulgence in an evil habit, counteract their own teachings of the duty of consecration of soul and body to God.

"The resolution relative to the usage of the Association against the use of intoxicating drinks, needs no comments. Its importance is generally acknowledged. We have reason to believe that all our missionaries cordially approve of these principles."

AUXILIARIES. WESTERN AGENCY.

The Illinois Home Missionary Association held its Eighth Annual Meeting at Aurora, Ill., Thursday, May 24th. After the usual routine business, the report of the Executive Committee was read. Nineteen missionaries had been under commission in that State, besides one general missionary during the year. The report of the Executive Committee recommended the discontinuance of the Auxiliary. After full discussion the following resolutions were adopted:

"Resolved, That the simplification of the Home Missionary work makes it desirable to discontinue this Association, which is hereby done on condition that its whole work shall be undertaken by the Parent Society.

"2, That our adherence to the distinctive principles of Christian reform which have distinguished this Association and the Parent Association remains firm and unchange-

able: that we believe their maintenance by the churches of Christ, and by benevolent Societies, to be essential to the triumph of the Redeemer's cause, and that we renewedly commend the Parent Society to the churches for support in its Foreign and Home work.

"3, That we recommend to the Parent Association to establish an agency with a District Secretary at Chicago, to cultivate the western field in behalf of the entire operations of the Association, Home and Foreign, and with such an agency, if established, we hereby pledge our hearty cooperation.

"It was also voted that the records and papers of the Association be delivered up to

the Parent Association to be preserved by the District Secretary; and that any bequests made to this Society be transferred to the treasury of the Parent Society."

Previous correspondence had been had with the Executive Committee of this Association in relation to the recommendation. The following reasons were assigned for it. Situated as the members of the Executive Committee were, that Association could do little more than receive and indorse the applications for aid to Home Missionaries, and forward them to the Parent Association by whom all commissions were issued. This could as well be done, and with less expense of time, by the committees of the several local ecclesiastical associations, and a District Secretary.

It was urged too, that the Auxiliary was only a Home Missionary organization, and that more vigorous means should be put in operation to secure aid from the West in behalf of our Foreign Missions. A District Secretary for the West, it was thought would secure this object.

The Executive Committee took the matter into careful consideration, and at their meeting in July, resolved to establish an agency of the Association for the West, and they tendered the appointment of Secretary to Rev. J. E. Roy, then pastor of the Plymouth Church, Chicago, and for a number of years a member of the Executive Committee of that Auxiliary. Mr. Roy accepted of the appointment, resigned his pastoral charge, and entered upon the duties of the office the first of August. Mr. Galen Eastman has consented to give his services as Treasurer of the Agency.

The Executive Committee regarded the arrangement as tending to increase the spirit of missions, extend the influence of the Association and enlarge its receipts. Thus far the working of the plan shows that it meets the approval of the friends of the Association at the West, and gives promise of being efficient in securing increased contributions and labors for the extension of the Redeemer's kingdom throughout all the earth. anthrough and palerment and aller such and the contract of I

adeasement a classication of the control of the bound of the party of the The Penobscot County Missionary Association, of Maine, continues its labors in behalf of the missionary work of this Association. At its last annual meeting, (1859,) it reported the collection of \$310, which had been paid into our treasury. Its annual sermon was preached by Rev. Prof. Shepard, of Bangor. Its officers are: ALEXANDER DRUMMOND, President; J. H. PERKINS, Corresponding Secretary; J. S. Kimball, Recording Secretary; J. Allen, Treasurer. The following is from the report of this auxiliary :

"To the friends of freedom in this land, and all lands, this Association presents strong and peculiar claims. Its missionaries labor for the removal of slavery as of any other sin, and do not receive to their churches nor invite to the communion-table those who practice the sin of slaveholding. This is the great sin of our nation, and it meets us every where, at home and abroad. Between the freedom which the Bible proclaims, and slavery, there is 'an irrrepressible conflict,' and in that conflict our pulpits, and churches, and missionary organizations, should speak for right, calmly and temperately, yet earnestly and faithfully."

CONCLUSION.

Your Committee deem it not improper at this time to express their continued unwavering confidence in the distinctive principles of the Association, and the plans of action laid down at its organization, namely, the duty of an uncompromising warfare against all sin, whether popular or unpopular, authorized by human enactment, or forbidden of men, making themselves, and requiring its missionaries to make no distinction in favor of any of them, in their teachings, their examples, their terms of membership, or the administration of church discipline.

The manner in which this principle has been controverted in its application to one iniquity, the peculiar claims made in behalf of a certain class of slaveholders, and the discussion that has arisen in regard to them, viewed in connection with the peculiar developments of the spirit and workings of slavery during the past year, have, if possible, intensified the feeling that slaveholding-and by slaveholding they mean just what it is defined to be by the statutes which create or sustain it, just what it is seen to be in practice, the holding of human beings as chattels, transferable as other property at the will and interest of the owner-is a sin, to be regarded and treated as any other sin, by bringing against it the rebukes of God's law, by Christian labor for its immediate and entire extinction, and by excluding from the Christian Church, and from any control of Christian benevolence, all that are engaged in it. They are satisfied that any letting down of this principle to ease the conscience, or improve the position, of any one unhappily involved in slaveholding, is an injury to the person in whose behalf the plea is made, an injustice to the slave, and a dishonor done to the cause of God.

In accordance with this principle, the Executive Committee have endeavored to discharge the trust reposed in them, as well in the conduct of its publications, as in the selection of its fields of labor, and the instruction of its missionaries and agents. In vindicating the principle and practice of the Association, and in condemning a contrary practice where it exists, they have endeavored to avoid judging the motives of any man or body of men; but the largest Christian charity can not bind the disciple of Christ to the evil tendency of a wrong course of action, and should not prevent his pointing out the

injury which such wrong action does to the cause of God, and the interests of humanity. Nay, rather, Christian charity, love, in its highest development, requires the rebuke of every act, proceeding from whatsoever motive, that necessarily produces evil to any man, much more when it depresses a whole race of men, preventing them from rising to the condition God designed for them, and imperiling their eternal salvation; and most of all, is this required when the injury is done in the name of Christianity.

These principles are of equal application to all forms of sin, to every violation of the law of God, whether of the first or second table. The American Missionary Association does not regard slaveholding as the only sin against which the Christian missionary has to contend; nor does it seek to measure its enormity by comparing it with other transgressions of God's law; but they find it, here in our own land and elsewhere, an instance and evidence of man's rebellion against God, from which it is the more hard to dislodge him, because of the strong appeal it makes to his selfishness, his pride, and every unholy passion; and because the sin thus deeply entrenched in the natural heart, has been authorized and guarded by human legislation, and approved and sanctioned by a portion of the professed Church of Christ. How can such an iniquity, so fortified and guarded, so dangerous to the souls of millions, both of masters and slaves, be overcome, except by God's blessing upon his own appointed instrumentality, the preaching of his word in its direct application to the sin itself? And how can this blessing be secured, if the wrong-doer is received into the Christian Church to have his iniquity palliated and apologized for?

But we who are laboring against this giant iniquity need to be jealously watchful over our own hearts, lest the greatness of its enormity should lead us to forget that however vast its importance, it is only a part of man's great iniquity in his rebellion against God, and that true repentance of this sin, or of any sin, implies repentance and renunciation of all sin. Our God is a jealous God, and if while laboring for the interests of his kingdom, we give any minor object the place due only to the ultimate object of all Christian missionary labor, the honor of God and the glory of his name in the conversion of men from all their sins, if we regard the abandonment of any sin as the means of obtaining that salvation which comes to us only through faith in Christ as our atoning sacrifice and Saviour, we may well fear that our labors will fail to meet that divine blessing which alone can make them efficient for the accomplishment of our work.

In concluding their Report your Committee are reminded that since the organization of this Association more than one third of a generation of people, not less than four hundred millions of our race, have passed from earth to the scenes of the judgment. How large a portion of these have been without any knowledge of salvation through a crucified Redeemer, how few of them have been converted to God! How utterly inadequate to the wants of the world, how disproportioned to the greatness of the work left by Christ for his people to do, have been their offerings, their labors, and their prayers!

While we find great cause for thanksgiving for what God has done through this Association for the evangelizing of the world, we are oppressed with a sense of the feebleness of the effort compared with what ought to have been done, and what yet remains to be done, and which must soon be done, or other hundreds of millions of those for whom Christ died will go down to their graves, and to the judgment, unwarned of their danger, with no knowledge of a Saviour, and with no hope of eternal life.

God has called upon his Church to be co-workers with him in the work of the world's conversion, and to carry to every part of it the knowledge of the Gospel. He has, so far as we can see, made their agency indispensable, having given us no intimation of any way in which the work may be accomplished without it. To our American Zion he has given talent enough, and wealth enough, if consecrated to the work, to carry it forward, with his blessing, with ten-fold more energy than has ever yet been given to it. There are hundreds, if not thousands, of Christian churches in our country which might each sustain a missionary in the field, if all the members would make the same self-denial and consecration to the work that they look for in their ministers and missionaries. The prayers of the Church can not come up acceptably before God that he would send forth laborers into his harvest, and bless their labors to the conversion of the world, until there is, on the part of parents, a consecration of their sons and daughters to the work, and, on the part of Christians generally, a readiness to labor personally in it, or

The missionary enterprise, the work of the world's conversion, is not one of man's devising, but of God's. It is by his express command we engage in it, a command as binding as any one of the decalogue; to it he has promised his blessing. He has given those who enter into it the assurance: "Lo, I am with you alway, even unto the end of the world." It is not therefore in derogation of the divine honor, nor claiming too much for the labors of his servants, to say the work will go forward with success, just in proportion to the spirit of consecration, and the energy, with which they prosecute it. How fearful a responsibility, then, rests upon those who do this work laggardly, or decline to cooperate in it. How cheering the assurance of success, how glorious the promise to those who engage in it with all their hearts, the love of Christ constraining them.

give of their substance to it, in some measure corresponding to its mag-

nitude, and according to the ability with which God has blessed them.

APPENDIX

SELECTIONS FROM CORRESPONDENCE AND REPORTS OF FOREIGN AND HOME MISSIONARIES.

HISTORY OF THE STATION AT MAKAWAO, SANDWICH ISLANDS.

"In making my report of the dealings of God with me and mine during the year closing February, 1860—of the labors, success, and trials incident to a missionary life in a foreign land, my thoughts go back to the day of my arrival, seventeen years ago, at Makawao. Fifteen years I had already labored at Lahaina Hilo, and Wailuku, in connection with the A.B.C.F.M., when for reasons satisfactory to my own mind I sought and obtained a dismission from the service of that body. Immediately I bade adieu to the loved ones, my associates and people, and to the scenes of a station which had become dear to me, and where I had witnessed striking changes by the blessing of God on labors bestowed by myself and associates; to the comfortable house, out houses, and study, on which I had wrought not a little with my own hands; to the commodious house of God, and the school-house which I had aided in erecting; to the Seminary buildings which I had superintended from the foundation to the top-stone, and within whose walls I had taught several classes of Hawaiian girls, and which schools I hoped to see continued a nich blessing to the race. Bidding adieu to these, and to the church which I had gathered and watched and instructed, I turned my face to the comparative wilderness of Makawao. True, as I journeyed to the east, I felt that so far as Maui was concerned, it might be said of me as of our progenitor going forth from the garden:

'The land was all before him where to choose, And Providence his guide.'

"Still, I seemed to myself more like him who when called to go out from his country and his kindred, went out not knowing whither he went. Would that I had possessed more of his faith. I may not conceal that a feeling of sadness came over me as I left the station where I had hoped to spend my days and find my resting-place, especially as I saw my patient and excellent wife, already worn with the toil of fifteen years, in a hand-cart, no better carriage being at that time in our field, drawn by several half-clad natives who had come down from Makawao to help us thither, with our children, who alternately rode with their mother or walked behind her carriage. When in these circumstances I reflected on the sacricfies she was making in leaving her comfortable home, and the society of her missionary sister at Wailuku, the field, also, which she had aided me in cultivating, and recollected that she was accompanying me to a new and uncultivated district, where we had no house, and no means of our own to procure one, no associate, no foreign female in fact within fifteen miles; a district where we must begin all new among a rude and ignorant though kind people, whose buildings among all classes; when I reflected on these things, as we made our way towards our anticipated home, I was obliged to fall back on first principles, constrained virtually to say; 'Do I not from love to Thee and thy suffering poor, gracious Master, take this course, plunge into a wilderness of trial, and lead with me a care-worn and delicate companion, and dependent children? Help me to venture all in thy cause, to cling to thee, trusting that all things shall work together for our good.' I am happy to say that my dear wife entered upon the new sphere of labor not only uncomplainingly, but with great cheerfulness. And though for a season, we had scarcely a place of our own to lay our heads, and though some of our missionary brethren were quite free in censuring our course, and confidently predicting that we should starve outright, yet I believe th

"On reaching Makawao, we at once entered upon the labors of the station, teaching, and preaching the Gospel-laboring for the temporal and eternal interests of all around us. In the mean time, I gathered the people at the center of the district, gave them a full account of my circumstances and plans, and said that as they had given me an invitation to become their pastor and teacher, I should now cast myself, under God, upon them, and look to them for the means of supporting myself and family, so that I could devote my time and strength to the labors of the ministry. I assured them that my own means of sustenance would not be sweat did I know that while they furnished my table, they and their children were hungrand therefore exhorted them to wake up to more industrious habits, and I pointed out a plan in the carrying out of which they might sustain their teacher, and labor for the cause of God in other directions. I said, for illustration, 'I shall look to you, brethren at Kula, for my wheat,' (an article which I had introduced among them a few years before,) 'so that in plant ng or sowing this grain you must think of your pastor, who is sowing to you spiritual things. Also, in planting the Irish potato, a vegetable which is mostly produced in your district, you will plant with an eye on your teacher's wants. To you of Hamakua, I shall look for our kalo, and you can easily increase the amount of this kind of food. On my Makawao friends I shall depend for our sweet potatoes, bananas, corn. etc. Be wakeful and diligent, and we shall all have enough, and to spare,' As the Kula people had no instrument to cut their wheat but a case-knife, I sought out and obtained a few sickles, and taught them to use this cheap instrument, and as they were then rubbing out their wheat on lava stones, and blowing off the chaff with their mouth, I wrote home for a small threshing-machine, and fanning-mill, and told the people to go ahead and raise wheat for the market. In the mean time, the people siding me, I erected a small house, partly of grass, and partly of sunburnt brick. They also built and thatched a good-sized meeting house and a small school-house; I gathered the scattered materials, and constituted a Congregational church-held a series of meetings at the station, visited every schooldistrict, examined schools, and preached the Gospel from place to place, listened to the requests of candidates for church membership, and admitted, from time to time, such as we hoped had passed from death to life. How many of them will see God, the day

FOURTEENTH ANNUAL REPORT.

"The people at that time owned not an acre of land, and held their little tenements at the pleasure of their chiefs and head-men. Hable to be dispossessed at any moment; still they began at once to furnish me a comfortable support; wheat, potatoes, Irish and sweet, kalo, bananas, core, squashes, melens, and fruits, such as the country afforded; wood, also, besides aiding me in such work as I needed about my house, carrying my mail to Lahaina, and doing other chores. They began soon to contribute something in the way of money, as they saw that our wardrobe needed replenishing. All they seemed to do cheerfully, as I desired no salary, but asked only to be sustained, that I might preach to them the precious Gospel of Christ. Thus we held on about three years, when, in answer to prayer, the circumstances of the people most unexpectedly were changed for the better.

"We date from 1846 a new era in the state of the common people. Early in that the King, Kamehameha III., accompanied by several of his chiefs, and Dr. Judd, formerly of the mission, but at that time connected with the government visited Makawao. Mr. Judd staid with me during the night, much of which we spellt in conversa-tion respecting the state and prospects of the people, and in devising means to improve their condition. We saw and deeply felt, that little could be hoped for their permanent improvement till they should be allowed to own lands. Would the King consent to sell any of his own, beginning at Makawao? Dr. Judd thought it possible. At any rate, he would see him early in the morning, and propose the plan of selling. He did so, and to our surprise and gratification, the King consented to sell on condition that I would act as his agent in disposing of the lands, collecting moneys, and keeping the accounts. To this I joyfully assented. In furnishing me with written instructions, the King allowed me to give each resident of Makawao who owned a house, one acre of land on which his dwelling stood, and to sell him as much as he could pay for, in a year or two, at one dollar per acre. Thus one obstacle to Hawaiian improvement, so far as the King was concerned, was removed, and the way opened for the indefinite progress of the race. I called the people of the district together to gladden their hearts by telling them of the King's generosity, and to urgo them to come forward at once and secure each a few acres of land. But I was surprised to see that they had no confidence in the proposal of their King. The news was too good to be true. It required all my powers of persuasion to convince them that their chief would allow any of them to become bona-fide owners of the soil. Indeed, I had to become a kind of surety for his Hawaiian Majesty, that I might set the ball in motion, confident that this being done,

the trouble would be ended. In this I was not disappointed. One and another ventured to make the experiment, bought ten, twenty, and forty scres of land-paid for them, and when at length, I presented each of them his deed, signed by the King, and having his seal, all doubt ceased, and all quickly selected their little farms, for which they paid and received their patent. All the district was soon sold, surveyed, and divided up among the residents of Makawao ere any parts were sold to foreigners.

Now for the results of the labors performed at Makawao. In 1843, no common Hawaiian owned a single acre of land; now most of our people are landholders. And such has been the change on all the Islands of the group. In imitation of our example, multitudes from Hawaii to Kauai have bought and secured lands as they have been able. In 1843, there was little industry among my people. Having no lands, no security that the house which they built, or the produce of the land about it, would not be snatched from them, they had no motive to toil, no inducement to repair the one or till the other. Now, the same classes are commendably industrious, are cultivating their lands, building better houses, and obtaining other comforts which no man, no chiefs even, can take from them without a due process of law. In 1843, there were no fields in Makawao waving with wheat; and in Kula even, where I had introduced that grain, there were only small putches here and there in the valleys; no cattle, carts, plows, sickles, cradles, rakes, pitchforks, nor cutters. Now such fields are seen year after year, having been prepared by the plow and oxen, are cut by the sickle, the cradle, and in some instances by the cutting-machine. Their wheat is gathered by the rake, thrown upon the cart, of which there are many among us, by the fork, threshed by an imported machine, and cleaned by a fanning-mill from New-England. Our wheat is carried to the seashore where vessels lie to receive it for the Honolulu market; or it is drawn to Wailuku, where there are flouring-mills already in operation. Irish potatoes are carted to Kalepolepo, whence they are taken to Lahaina, and sold to whalers and to residents. Wood, for fuel, is also carted to this place, and purchased for Lahaina and Honolulu. Hence the increase of money among our people of clothing, and of comforts of various kinds. Where there was a single dollar in 1843, there are now probably ten or twenty, or even more, and the comforts and conveniences of our people have increased at least a hundred per cent.

"Such, and so great, are the changes which since 1843 have been effected by the

blessing of God at Makawao, and through our example perhaps, at other places on the

islands, touching the physical condition of the people.

"Other changes pertaining to the intellectual and moral state of the Hawaiian

race, have been wrought. Of these let me now speak briefly.

"In 1843, the school-houses through the whole district were in a dilapidated state. Being built of grass, without doors or windows, they were exposed to the intrusion of goats and swine, and were nearly unfit for the purpose designed, a place for communicating and receiving instruction. Schools, too, were of a low character, teachers possessed few qualifications for their work, and having small wages, they were unfaithful in a high degree. Parents had scarcely awoke to a sense of the importance of securing instruction for their children, and, of course, cared little for their attendance at school; while children, with few exceptions, disliked the school-house, and spent most of their time in play or mischief. True, we had in my field from 1843 to 1846, many more schools and pupils than we now number, most of the pupils attending examinations quarterly, but the greater part were only nominally scholars, seldom attending school, and of course little better for being numbered as learners, and attending our examinations. They needed a new impulse.

Now, the system of schools is greatly improved. We have better houses, better teachers, and though fewer yet better scholars. Of late years, the government has taken the management of schools into its own hands. It has a Board of Education, of which Rev. R. Armstrong is President, 'A tax of two dollars per year is laid upon all tax payers, and this raises a sum large enough to maintain the schools on the entire group; I mean the common schools; seminaries, high-schools, and the Royal school are sustained by other means. Un each district, there is a Treasurer, appointed by the Board of Education, whose duty it is to receive the moneys belonging to his field, which he pays to the teachers on each examination-day, each one pres nting an order from the Superintendent. Though much remains to be done ere our school, are all that we desire to see them, still that they are in an improved state, and that good is being done by them, there can be no doubt.

"In 1843, our houses for public worship were of a very inferior kind. At Makawao proper, a small grass school-house, neglected, dirty, and ready to fall, was our only place to meet on the Sabbath. At Keokea and Kalepolepo, the houses were much the same. At Huelo, the house was larger and better, but being purely native, it was frail,

and needed frequent repairs. None of these buildings had floors, none had doors which could be shut and locked, and there was scarcely any glass in either of them. While we were thankful for these, poor though they were, and while we joyfully worshiped in those humble structures. Him who seeketh such to worship him as 'worship in spirit and in truth,' we desired and sought, as we were able, more substantial and comfortable houses for the honor of our God.

"And these we have at length obtained. We now number four substantial stone meeting houses, and one of my leading men at Keokea is overseeing the building of a fifth at Kahikinui, a district just without our borders, but one where the people desire to unite with us. Y The four houses are nearly completed, floored and seated, and afford accommodation to all who desire to worship God on his holy day. And I am happy to say that the people built these houses with their own hands and means, and they owe little or nothing for material or work. In these structures are taught their Sabbath-schools, their Bible classes, and here they worship God, many of them, I trust, in spirit and

in truth, and receive the blessing of Him whose favor is life.

In 1843, there were one hundred and sixty-four members of the church residing in this district from Keckea to Huelo. Since that time eight hundred and fifty-eight individuals have been added to use from the world. Many a prayerless district has been so affected by the work of the Lord as to remind me of the stanza of the great and good Watts:

The world beheld the glorious change, And did thy hand confess; My tongue broke out in unknown strains, And sang surprising grace.

"To God alone be the praise.

J. S. GREEN."

KENTUCKY.

Rev. John G. Fee states that he had been able to do but little this year in Kentucky for the building up of churches or the conversion of souls, having in the fall of 1859 been much occupied at the North collecting funds for the Literary Institution at Berea. Since the expulsion of the missionaries from the State he has labored in different parts of Southern Ohio and in Indiana.

Letter from Rev. J. G. Fee to the Annual Meeting:

[Mr. Fee expected to be present, but was prevented by sickness; he therefore sent this letter. After the letter was read, it was ordered to be printed in the American Missionary.

"Recent observations and our late expulsion from Kentucky, do not, in any wise, cause me to doubt the wisdom of the radical position of the American Missionary

"Nay, I am only the more convinced, that an open, direct, and explicit testimony against sin, and, in church relations, a refusal to fellowship such as are engaged in it,

is the only wise, efficient, and Heaven-approved policy.

The opposite policy of conservatism has not only been a failure, so far as the great sin of the land (slavery) is concerned, but has even intensided the evil.

"Tile old Boards have claimed that, if they can only go quietly along and spread the Gospel, that will silently kill slavery. Popular sins, entrenched behind law, and pano-plied with a popular religion, are not sapped that way. The issue being made, the silence of conservative Boards and their missionaries is always construed into consent.

"I know this is true. Pro-slavery men have often said to me, (calling conservative ministers by name) 'If these good men thought slavery wrong, they would doubtless say so, say so publicly, and enumerate slavery with other publicly denounced sins; for, 'said these men, 'it is the business of ministers to preach against wrong—warn the people, and exhort to the right.' Silence is construed into consent. Conservation has not only prolonged the life of slavery, but has widened its area, and intensified its bitterness and cruelty.

"The silence of conservatism is a declaration that the rebuke of slavery is no part of the work of preaching the Gospel, and that those men who do teach that slavery is

inconsistent with the Gospel, and should not be fellowshiped in Christian churches are fanatics, innovators, disturbers of the peace of Zion, as d dangerous to society. The moboerats go to the work of expurgating society, by casting out men who bear testimony against an iniquity that can not endure the concentrated light of God's word, clothed with a kind of religious sanctity-conservatism has licensed them to do so.

"The Reign of Terror in the South has been fostered by the silent policy of conservative ministers and Boards. The driving of farmers, mechanics, missionaries, and teachers from Kentucky, the hanging of innocent men in Texas, together with all the blood at Harper's Ferry, lie at the door of conservatism. Had John Brown seen the great mass of ministers and benevolent societies bearing a faithful testimony against this iniquity, he never would have felt himself called to the perilous work he undertook. He would have had confidence in the power of truth, and could he have seen it applied with religious fidelity, he would have had an assurance of its final triumph.

'Had the Home Missionary Society, in its early efforts in the South; had the American Tract Society, and other Societies, been faithful in bearing a constant and explicit testimony against the iniquity, stripping it of all decent morality, decent men would have driven it out, instead of the reckless now driving out those who bear testimony against it. Under such general teaching, public sentiment would have been very

different from what it now is; public sentiment governs.

"It may be said, had these Boards at first borne a faithful, explicit, and consistent testimony against the iniquity, they, too, would have been driven out: we answer, the Hercules of slavery was then a babe, and could have been easily strangled while in the cradle. But it would be better that the South should be without a ministry, than that it should have a ministry to deceive the people as to the true nature of the Gospel, and of that which is essential to salvation, love, without which all else is sounding brass or a tinkling cymbal. Better without a ministry, than with one which shall nourish these Druses, merciless and cruel as those of Syris.

"But we are not without hope, even buoyant hope. Seed has already been sown that will germinate and bring forth good fruit. The world will yet see it. God has promised that those who go forth weeping, bearing precious seed-unadulterated truth -shall doubtless come again bringing their sheaves with them. Even now, our wan-dering in exile will do a hundred-fold more to show the turpitude of slavery, and rouse the people, North and South, to a holy purpose to remove it than our quiet presence could have done, especially if we had been connected with conservative Boards. John did more for the truth of God, and the good of man, as an exile in Patmos, than he could have done to have remained quiet, even if he had been at the court of Rome. John returned, and we expect to, and the walls of Jerusalem will go up faster

"We need the efforts of Associations like yours, for the North as well as the South. Many I know are hoping that political action will do the work. Mere political action will not, can not. Public sentiment must be changed first. The mere politician will not do this The work must be done by those imbued with the spirit of Christ, whether in the Church or out of it—the spirit that forgets self, forgets position, that will become poor for the riches of others, sink into the depths for the sake of elevating others. This Christian influence preceded the great work of emancipation in ancient Rome, in the British possessions, and has, thus far, in our own country.

"As I have been traveling in some of the free States, I have invariably found the

political type answering exactly to the religious. If, in any locality, ministers and societies were conservative-quiet on the subject of slavery-there politicians were the same. They wanted it distinctly understood that they were not Abolitionists—that they had nothing to do with slavery—they wanted no allusion even to non-extension, unless it was to have 'free territory for FREE WHITE MEN.' They were as selfish as a set of opium-smoking, ease-loving Turks.

"But if I went into a community where ministers and churches held up the truth of God specifically against all sine, where the people were taught that the groans of the slave were the groans of Christ in the person of his poor, and that what they did for the poor slave they did for Christ, there I found the people ready not only to hear the 'moral question,' but ready to vote for men of sound moral principle, for men not only ready to shut in slavery, but to do all they righteously could for its entire extinctionthe redemption of the last bondman.

"True Christian sentiment must precede right political action. The Church is to be the light of the world, the salt of the earth. God has so declared it.

"May the friends of a pure and faithfully applied Gospel, work with redoubled zeal, and give with a munificent hand.

"P. S .- The way is now opening in Kentucky for the return of the exiler, and soon I believe many places will be open for the preaching of a pure and free Gospel. There are places where this is now being done, and others where it could be. Rejictions generally follow gross outrages.

From Rev. George Candee, McKee, Jackson county:

"The past year has been one of peril to our little bark. Still we have survived the stern of persecution, and are now in quite as promising a condition as before the mob outrages. The mission field in the mountains is much larger and more promising than ever before. Prejudice is fast subsiding. Congregations, with one exception, have nearly doubled at our regular preaching-places; and in other neighborhoods larger congregations than we have ever had in Kentucky are inviting me to come and preach. There is a determination to resist mob violence at all my regular appointments and where I am invited to preach. We esteem it great success to have gained the privilegs of speaking to the people, even in a few places. The moral and religious influence of our labors, and that of the lives of a few faithful disciples, can only be seen in eternity. The good effect of our little light will be all the greater because of the dense darkness around. Its importance in this field can be appreciated by those abroad only by viewing the many evils to be cured by the healing power of the Gospel. One to get this view, needs to come here and mingle familiarly with all classes for several months. I can give but a faint glimpse.

"Slavery, if not the sole parent, is the nourisbing source of much corruption among the people in the mountains. Licentiousness is very common. Drunkenness and Sabbath breaking prevail (with but few exceptions) even among church-members. All classes drink their dram. Drunken pow-wows are almost as frequent as public court days. Murder and manslaughter are very common.

"It is thought that many in this county will sell their votes. They have been led into it by slaveholding candidates. Good schools are the best remedy for this evil. A high-school or college at McKee would do immense good. We need the prayers of God's people every where, that we may have patience and hope in our labors, and that the truth may have power to save."

From the same :

" McKEs, Jackson County, October 4, 1860.

"I have preached regularly at McKee and at South Fork (Blanton Church) every alternate week, with few exceptions; one Sabbath at Pond Creek in Jackson county; one at Clear Creek, in Rock Castle county; three Sabbaths at Ross Creek, and one at Station Camp, in Estil county. I staid two nights at Berea, and preached there once. At McKee we now have a very interesting little Sabbath-school, conducted by Miss Pratt. Our congregations here are usually small. Our prayer-meetings are small. We hope for better things here by and by. Our meetings at South-Fork are usually intoresting, and have averaged, through the last quarter, about 45 or 50 in attendance. Two have united with the church. There is at present a very interesting prospect among outsiders. The field in Estil county is very promising.

"I preached last Sabbath at Ross Creek on the subject of Bible servitude; and though it rained from very early in the morning until noon, there were about fifty who came through the rain and wet weeds and grass. The meeting was expected to be in the grove, and it was supposed that there would have been over two hundred sympa-thizing hearers. Some threats were reported as having been made by mob men, as a consequence of which there was the utmost vigilance exercised by our friends. Our

way to and from the place of meeting was guarded for five miles.

"There is a Baptist church in Estil county, a majority of whose members are in favor of adopting the non fellowship principles in relation to slaveholding. There are also six or eight other persons who wish to have a church established on the same principle. These propose consulting the church on the matter, and if they will adopt this principle, and take down unscriptural bars to communion, they will all 'join them,'

and procure such preaching as they all desire. I think this will be done.

"As soon as I went to Beres, several families said I must preach. I did so, and nearly all who knew of the meeting were out to hear me. I have more hope now for the return of the exiles than ever before. Pray for us, and labor and hope on. Slavery is trembling—the door for the Gospel is opening."

From Rev. William Kendrick:

"McKEE, Jackson County, Ky., December 13, 1859. "Since my last things in this region have taken quite a change, consequent on the Harper's Ferry difficulty. Many erroneously suppose that we were in connection with John Brown, and intend to drive us all out, or make threats to that effect. Brother Candee. Brother Jones, and myself went to Laurel, but were prevented from continuing our meeting longer than Saturday night. On Saturday, at eleven o'clock, five men came after the appointments had been given out for Saturday night and Sabbath, and said they were a committee sent to request us to leave, and not preach any more.

"We expected to attend a meeting of Rev. Mr. Doke's (a Presbyterian) in the morning on Sabbath, but were prevented by a mob, which overtook us before we arrived at the meeting house, and took us half a mile, and there asked us questions, and then took us five or eix miles further, and sheared our hair and beard, and put tar on our heads and faces, and left us. Only one of our friends went all the way with us. On our return we found there were no ressonable grounds for hoping to do good by staying, so we came on towards home. Brother Candee preached in Clay, on his way, and I went to Station Camp, at which place there seems to be a good interest. Some have joined the church there, and we are expecting several more soon, who give good evidence of being converted.

"The excitement is so great here on the slavery question, that our labors at present are very much circumscribed. The probability is that all the brothren at Berea will be driven out. They intend to kill Mr. Fee, if he comes to Kentucky."

From Rev. James S. Davis of Ky. Pittsfield, O., Aug. 14, 1860.

"In January, 1860, I was compelled to leave my charge at Glenville, Lewis Co., Ky. Before that, I had visited, in the fall and winter of 1859, an interesting field in Nicholas and Fleming counties. A few tracts, taken providentially and distributed by a friend, awakened inquiry, and produced a desire for a more extensive knowledge of the doctrines and practice of a church which insists that the 'second' commandment, 'is like unto' that first and great commandment, 'Thou shalt love the Lord thy God,' etc.

"In the north-eastern part of Lewis county, I found several anti-slavery friends, and presched at two different times. Let us hope that laborers, raised up in God's good providence, will cultivate and reap those fields.

"Since January, I have preached in Southern and Northern Ohio, having assisted Rev. Jacob Emrick in a protracted meeting at Jacksonsburg, Butler Co.; in Illinois at thirty-seven places, traversing the State from north to south; in Iowa, at eleven places."

From Rev. J. A. R. Rogers of Ky. Stockbridge, Mass., Aug. 17, 1860.

"The results of our last few months' labor in and about Berea, were cheering at the time, and do not now appear less hopeful in reference to their connection with the great work of more fully evangelizing Eastern Kentucky. These are times when

> 'God moves in a mysterious way. His wonders to perform :'

but the philosophy and results of persecution have been so fully developed in the history of God's kingdom, that violent opposition to Christians can now scarcely be called 'mysterious.' Without exception, the attempts to stop the progress of the truth by violence, have in the end, aided instead of hindering its spread. Already is the reflex influence of driving your missionaries from their work in Kentucky apparent. Its influence upon my own mind has been greatly to increase my interest in and desire for the Christian welfare of the peop e of Kentucky.

"During the last months of our sejourn in that State, the Lord seemed to be preparing the way for his own ultimate triumph. The Sabbath-school was twice as large as ever before, and was exerting a powerful influence upon the minds of the young people. The Sabbath congregation was smaller rather than larger, but a sifting process seemed to be in progress separating real from nominal Christians. At no previous time had the external prosperity been so great.—I have alluded to a sifting process in the church. This seemed to me absolutely essential to the successful prosecution of our work. Though remarkably sustained by Christ in the times of trial, so that we were not only delivered from fear, but filled with yearning love for our enemies, I now see plainly that all of us needed to be sifted, to come into a deeper sympathy with Christ,

and understand more of his fullness, in order to be prepared to lay the foundation for that glorious work which we believe is to be wrought in that, in many respects, noble Commonwealth. Our temporary removal from our loved field I think will conduce to

"My own confidence in the favorable issue of missionary effort in Kentucky is continually increasing. It is founded on Christ's love and purpose to bless all, the natural traits and capacities of the 'mountain men,' their growing desire for faithful ministers, the interest and prayers in their behalf on the part of multitudes of Christians, and the fact that God is raising up individuals with a special love for this portion of our countrymen and for the work of their evangelization. That the day may be hastened when the Holy Spirit, which in demonstration of his power brought thousands of the sons of Kentucky, in the great revival of 1800, to bow at the foot of the Cross and thus staid the threatening tide of wickedness, may work mightily, 'rending the heavens' and coming down for the salvation of men and the glory of Christ Jesus our Lord, is my earnest

From Rev. J. C. Richardson, of Kentucky. Perry Center, N. Y.

"Just before I left our field of labor in Kentucky, the prospects seemed more encouraging than ever before. . . A postmaster said to me: 'You go to places where they do not hold slaves, have meetings, and give away tracts. It is just about as bad to get the non-slaveholders excited against slavery as it is the slaves, for they have the majority, and can vote us down.' Afterwards, this man complained of our 'Abolition school,' and said: 'Even if we did not teach abolition, our scholars, having regard for us as teachers, would be more likely to believe in our principles, and a school with such teachers,' he assured me, 'would not be allowed in the county.'

"The result of our labors was in accordance with our faith, and even beyond our expectations. Last fall, before I left, I found it an easy matter to obtain forty signatures for a school, to be supplied for the winter by a teacher from Oberlin; hoping to establish a permanent Academy in the county, as was our original intention. Six of the scholars who attended our school the previous year had subsequently been very successful as teachers. This influence has done much to encourage the plan of having a school established which should furnish proper instruction to teachers; as a class, in that region, they are too often very deficient in suitable qualifications.

"Some Christians were dissatisfied with the pro-slavery position of the churches to which they belong, and some youth and others had been hopefully converted through God's blessing upon our humble efforts. We hoped to gather these classes into a church of Christ, but God's ways are not as our ways. He has permitted an event at Harper's Ferry which has resulted in the expulsion of co-laborers in other portions of the State, and has prevented our return, the establishment of the church and the school. . . Very encouraging intelligence comes to us from different parts of Kentucky. The way is evidently preparing for a return of the exiles, and a greater enlargement of Zion in that

From Rev. J. F. Boughton of Kentucky, now in Ohio:

"The impression made upon my hearers in lecturing, since our expulsion from Kentucky, is that it was 'truly a missionary field.' There is a general impression that we shall yet meet with much success in that State. I have felt that the people in the free States need to be stirred up with respect to the duty of evangelizing the slave States. The number and condition of the non-slaveholders of the South are but little known at the North.

"Having for many years felt and professed a willingness to do any thing and go any where that God should require, this question was often before me : Can I cheerfully consent to endure the hardships, suffer the privations, and patiently meet the discouragements, in-separably connected with the faithful discharge of Christian duty in a slave State? I re-solved not to decide the question until I had seen the brethern in Madison county, Kentucky—interior, as we call it. On my strival at Berea, I found our brethren hard at work, and cheerfully enduring many privations, and withal so hopeful in regard to the success of the colony and the school, that I did not hesitate to east in my lot with these

dence that our labor while there, and now our very absence, instead of proving a failure is a greater success, than is ordinarily secured by an equal amount of missionary effort. The slaveholders in expelling us, have not destroyed, but greatly increased our influence against oppression even in Kentucky; and at the same time given us opportunity to go from town to town, and State to State, addressing thousands of our fellow citizens, and as 'exiles,' furnished with double power to waken to duty and move to action many of the indifferent and wavering. Planting ourselves on the Gospel platform, we confidently look for the triumph of our cause, and are willing to labor in the North, or return to the South, just as God in his providence shall open the way. Extensive intercourse with friends at the North furnishes evidence that future laborers in Kentucky will be sustained both by prayer and contributions, and also that their numbers will be greatly increased."

NORTH-CAROLINA.

From Rev. Daniel Worth, New-Salem, Randolph Co., Sept. 30, 1859.

"I am happy to announce that revival influences are felt in several of our churchesconversions have occurred at different points within a few weeks. On Saturday last we commenced a meeting which continued through the Sabbath, and afterwards on alternate evenings since. The result up to the present is that nine are hopefully converted, and several come forward for prayers each evening. Thank God for the blessed work: souls are converted-sinners are made to feel, and even our adversaries confess that the power of God rests frequently on our assemblies."

Favorable indications continued up to the time of his arrest. At that time there had been twenty-five or more hopeful conversions. The facts in relation to the work in North-Carolina are so fully stated in the body of the report, that we omit any further extracts.

MISSOURI.

From Rev. Stephen Blanchard, Oregon, Holt Co., March, 1860.

"The past quarter I have had appointments here, three Sabbaths out of four, and in Forrest City once a month. The remainder of my time has been occupied in preaching in the country. My congregations have, as a general thing, been much larger in the country than in the places named above, for the reason doubtless that there is there less slave capital, and the people are not so much prejudiced against me. Many, especially those from Southern States, have been taught to believe that the Bible sustains slavery, hence the importance of preaching a Gospel opposed to alavery, intemperance, and war, opposed to all sin. In some places mob violence has been threatened, and I am sorry to say that some ministers have countenanced treating those who may differ with them on the subject of slavery with a coat of tar and feathers, but as yet no violence has been

shown, and my congregations have been peaceable and quiet.

"Slaves are fast passing away from these northern counties and are being carried South, (where their condition will probably be worse than here;) it will be but a few years, as I believe, before this soil, now worked more or less by slaves, will be tilled by

From the same :

"During the winter and spring I sold some copies of the Compendium of Helper's Impending Crisis; about the first of April I sold a copy to an editor in this place. During the session of the Circuit Court the copy was taken before the Grand-Jury. One witness (the lady in a part of whose house we live) was called before the jury, and put under oath, to ascertain whether I had offered to sell her Helper's book, or the Life of Frederick Douglas, the latter having been seen in her possession. The news flew through the town, that a resident of the town, with myself, was going to be arrested. I am informed that an indictment was made out by the jury, and handed to the District-Attorney to prosecute; but the Judge told him that such an indictment could not be sustained, it had been tried in several instances in this State, and had failed: he advised them to drop it, which they did.

"Some time ago, in conversation with a slaveholder, I told him that I considered it my right, on all suitable occasions, to speak on the subject of slavery, and he very cordially gave his assent. I am happy to say that I have been favored with some tracts of the Boston and Cincinnati Societies, and have distributed some of them, not neglecting the slaveholder. I hope I may be supplied with anti-slavery and other tracts, for gratuitous distribution, as I am confident they will do much good at the present juncture. Now is the time to do something for God and the oppressed. The advocates of slavery are divided in their sentiments; slaveholders themselves now say that the South has asked too much at the hands of the North. The light of God's truth should be flashed upon the minds of the people, giving the moral or Bible-aspects of the slavery question; it will secure their attention and do good,"

KANSAS

From Rev. S. L. Adair, Osawatomie, September, 1860:

"The walls of our meeting-house still stand uncovered. Without aid, nothing more

can be done to it this year.

"God's judgments are upon us. Our crops are cut off: wheat and oats are an entire failure, corn almost so; no potatoes yet, and almost no vegetables of any kind. Prairies browned and burning, water very scarce; almost no money to buy food with. Hundreds are every week leaving Southern Kansas; some to winter elsewhere, many not expecting to return again. Some seem much hardened by the hand of God being thus laid upon them; others are more tender, and ready to talk on the subject of religion. My prayer is, that God will give us a spiritual harvest.

"Sabbath-breaking greatly prevails throughout this region. Professors of religion are becoming more lax in the observance of the Sabbath-day. There is more or less intemperance, liquor is sold in secret mostly. Political anti-slavery makes some stir, but true anti-slavery, the brotherhood of man, often receives the cold shoulder, or a sneer from

many professed anti-slavery men.

"Better schools have been had the past year than heretofore. Infidelity abounds, but seems not quite so bold as formerly. I have for some time past been delivering a course of lectures on Revelation and Science, which has attracted considerable attention, and I think is producing a decidedly good effect on the minds of a number of young men much under the influence of infidel philosophy. Nothing that I have ever attempted here has seemed to meet with a better reception. I have delivered eight lectures, and the desire to hear them seems still to increase.

"There are many Universalists in the community, but no preachers among them. Campbellites, Disciples, Reformers, "Christians," so called, are all the same here. They are making great efforts in places near this. They baptize and receive multitudes into the Church. I think the mass of them know nothing of true religion. The more I see and hear, as I travel round among the people, the more do I feel that sectarianism will yet exhibit some of its worst features in Kansas."

From Rev. Harvey Jones, Wabaunsee, K. T., April 4th, 1860:

"To-morrow I expect to close my labors in Kansas. It is with many regrets that I leave the lovely country, and especially this beloved church and deeply interesting field of labor. The five years I have speut at Wabaunsee I humbly trust have not been spent altogether in vain, to say nothing of efforts elsewhere — of a little church gathered at Zeandale, and a neat house of worship secured to them. At this place we have now a church of sixty-four members—the second in numbers, if indeed it be not the first—in the Territory. Through the aid of the American Congregational Union, and the liberality of kind friends in Connecticut, they have a nest and really beautiful and the liberality of kind friends in Connecticus, they have a heat and really beautiful stone church edifice, nearly ready to be occupied, free from debt. During these five years some thirty souls or more have, as I trust, been brought to accept Christ's salvation. Others, who had wandered from the fold, have been brought back. In a year or two at most, this church will, I trust, become self-supporting. They would even attempt it now, were it not for the impossibility of obtaining a market for produce, and the very low price of that which can be sold. That part of a minister's salary which must be cash, the neable him to live must still be furnished through missionary changes. cash, to enable him to live, must still be furnished through missionary channels.

"For several months past there has been much more than the usual religious interest in the Church and in the community. Though there has not been what would be tech-nically called a 'revival,' yet the results have been precious. Some ten or twelve, we have reason to hope, have been really brought to Christ. Others are in a most hopeful state; and, what I feel is occasion of the most heart-felt gratitude, the church has, as a whole, come into a more spiritual and active state than I think ever before.

"At our communion, the first Sabbath in March, five united with the church, and seven more last Sabbath; three of these, however, by letter. A number of others, we

hope, will unite at an early day."

From Rev. J. Copeland, Clinton, Douglas Co., August 25th, 1860:

"On the first of June I resumed my labors at Kanwaca, preaching every other Sabbath, holding weekly prayer-meetings, and visiting from house to house as I have been able. Some members of that church have been led to a more faithful discharge of Christian duty and greater fervency in prayer; and I have been cheered from time to time with indications that the preaching of the word is not in vain there. There is a strong infidel influence there, and Unitarian preaching every Sabbath; but I trust the Gospel will prevail against it all.

"We have been under the necessity of expelling one of the members of the church of Kanwaca. The charges against him were, absenting himself from public worship and from all church-meetings, selling or permitting the sale of intoxicating liquors,

and harboring kidnappers, with which Kansas is infested.

"Our weekly church prayer-meetings have been blessed to the increase of spirituality in the church. I have of late increased my pastoral visitations, and in several instances seen indications of influences of the Spirit of God upon the hearts of sinners. Such indications cheer me in my labors, and inspire the hope that God will yet appear in glory to build up Zion and cause these moral wastes to rejoice and blossom as the rose. My heart is more than ever set upon this desirable consummation.

"The appalling drought is distracting the minds of the people, and causing even Christians to ask, with deep solicitude: 'What shall we eat and wherewithal shall we be clothed?' Some think that one third of the people are leaving the Territory. I did expect to call on the brethren this fall to give of their crops towards the support of the Gospel, but not a member of either of the churches in which I minister will raise this year, so far as I know, a bushel of grain or vegetables of any kind. And so it is all

around us."

In a later communication Mr. Copeland reports conversions in the Sabbath-schools, and gives encouraging facts in relation to religious inquiry among the youth. He speaks also of the labors of a Christian brother, upwards of threescore, who devotes the Sabbath and other portions of the week to missionary labors. "He visits the schools, frequently addressing the scholars, and urging them to immediate repentance; distributes tracts and books; visits from house to house, conversing and praying with the people." Mr. Copeland adds: 'Nearly all the members of our churches are engaged in Sundayschool labors. A church edifice was being erected during the past year, and nearly finished, when a tornado laid it in ruins. We are soliciting aid to enable us to rebuild it." Mr. C. alludes to the sufferings of the people in consequence of the drought, and adds: "I trust God is thus purifying us in the furnace of affliction, humbling us, and preparing us to serve him more faithfully. The trials of ministers and churches in Kansas are great; our enemies are numerous and strong; but the Gospel is making decided progress." against out of the first state of the state

From Rev. John H. Byrd, Atchison:

"Our church edifice is progressing, and we hope to get into the basement early this fall. At my appointments, (Sumner, Burns, and Winthrop,) which now take up my time, the attendance and apparent interest in our meetings are encouraging.

"The drought has been very severe in this Territory, but less so in this neighborhood than elsewhere. Many people are moving away, and several Methodist ministers are obliged to turn aside from the ministry to seek elsewhere, or in other ways, means of support. It is expected that times will be increasingly hard for a year to come in all

"I send you an advertisement which I recently cut from a St. Joseph, Mo., paper. Just think of a freeman taken up, thrust into prison, and there to be sold because no

master comes to claim him as a slave.

"'NEGRO TAKEN UP .- Taken up in the city of St. Joseph, Mo., April 27th, A.D. 1860, one Negro Boy, named John Finley, about nineteen years old, five feet ten inches high, of a copper color, has a scar over the left eye, says he was born free in the city of Louisville, Kentucky, and that his mother's name was Easter Finley. Unless his owner come forward within three months from the date of this advertisement, and prove said slave, and pay all charges, the said Negro Boy, John Finley, will be sold at the court-house door, in the city of St. Joseph, Buchanan county, Mo., for cash in hand, which said sale will be on the 30th day of July, A.D. 1860, between the hours of nine o'clock in the forencon and five o'clock in the afternoon of said day.

" 'M. D. MORGAN, Sheriff,

" Buchanan county, Mo.'

"Some time since, the colored people of this town were organized into a Baptist church. Last Sabbath they had engaged a prescher of their own color from St. Joseph Mo., but a white minister unexpectedly came in his place. It appears that the colored preacher is a slave, and his commission from the Lord to preach the Gospel to every creature is limited by the condition that he should not go where slave property is unsafe. A considerable number of colored persons are settling here."

IOWA.

From Rev. O. Emerson, Jr., missionary at large:

"WOLF CREEK, August 9th, 1860.

"I reached home last evening from a three weeks' missionary tour. As stated supply here I have been engaged four months, half the time, reserving the remainder for general missionary work. During the year I have assisted in the formation of three churches. One at Avon, in Buchanan county, at Albion and Marietta in Marshall county, and at Cedar Falls in Black Hawk county. During the year I have preached to eight or ten destitute churches at their request, laboring to strengthen the things that remain, administer ordinances, and assist in renewing their ministerial supply. Some of these fields have been by these efforts supplied with ministers. In some ten or twelve places I have preached in behalf of the Association, and made small collections. During the last winter I assisted other ministers in protracted meetings at five different places. In two of these places several conversions occurred; and in all an improved state of things was apparent.

"Nearly all my work has been done in places where the cause of religion is low, and the churches, where there are any, feeble, and the members widely scattered. This work is such as few ministers like to do, and much of it seems very barren of immediate results. Yet it must be done. I engage in it mostly because circumstances in early life required me thus to labor, and subsequent experience has taught me the importance of the work. The most interesting feature of the present time is, the diffusion of antislavery truth among the people through the agency of the pending political canvass. I have deemed it a privilege to comply with a request of my fellow-citizens to speak to them on the present 'political issues,' which, like the phrase, 'Southern Institutions,' means little else than stavery."

From Rev. G. J. Cummins, Evangelist.

"Reform principles are on the advance in the West; but we need more true men, who will not be gagged for a piece of bread, or for popularity. There are some men laboring in the West under pay from Missionary societies, who profess to be anti-slavery, yet the people do not know that they are from any thing they say in the pulpit.

"The cause of vital piety, I think, is on the advance, especially among reformera When last in Floyd county, the brethren and sisters thought it a small matter to go three or four miles to the Thursday five o'clock prayer-meeting; and in all our churches we not only pray once a month for the slave, but in revival meetings, prayer-meetings, and preaching, we feel it to be our duty to remember those in bonds as bound with them, and to pray that war and intemperance may cease, and for the world's salvation.

"Meeting houses are scarce, and what there are, are generally in towns, and in the hands of pro-slavery churches. I have only preached four times in a church during the year, and sometimes in a small school-house, packed close with anxious listeners, standing on a bench, with not room enough to kneel. You that live in cities know but little

of the inconvenience of such things; but God blesses our efforts."

From a missionary:

"PLYMOUTH, Cerro Gordo County. "When I last wrote you, I was, I think, engaged in a meeting on Lyme Creek. There were several hopeful conversions there; two have united with our church, and we hope to receive others. Several have united with the Methodists and 'United Brethren in Christ.' Upon the close of that meeting, I commenced one in this place, which was greatly blessed. Christians were revived, and quite a number of persons hopefully converted. Seven have since been added to our little church. In the two places, five adults and eight children received the ordinance of baptism. At the close of the meeting in this place, I was called to assist Bro. La Due, in Rockford, Floyd Co., where the Lord has done a good work. Thus, you see, the Lord has not utterly forsaken us. We will thank him for his past goodness, and trust him for the future. Our weekly and monthly meetings are kept up with more than usual interest; our Sunday-schools, also, have opened with more than common encouragement. I have been able to meet all my appointments for the last three months, although my health has at times been feeble.

From another missionary:

"WATERLOO, Black Hawk County. "The providence of God has smiled upon us, giving us health and an abundant harvest. We are stronger, pecuniarily, than at my last report. We have also, at an expense of \$500, completed, nearly, our new house of worship, without adding to our debt. Last Thursday, we dedicated our house to the service of Almighty God. It was an occasion of great interest to our people; a time of rejoicing in our Israel. We have rented our slips to sustain the pulpit, and to relieve us of some embarrassing debts on our church. Our house seats about 250 persons easily, and we could rent several more slips if we had them. This may indicate to you the measure of our outward prosperity. Since our last report, we have received to our communion, three in the Congregational church, by letter, and four by profession. Also three by letter, to the Presbyterian church, making the additions to the churches under my care, during the quarter now reported, ten. At our next communion, just at hand, seven or eight are proposing to unite by letter. We feel that we are blest of the great Head of the Church in our efforts, and ask your prayers for the outpouring of his Holy Spirit, in its converting power upon

MINNESOTA.

the impenitent, and in its quickening power upon his Zion."

From a missionary:

"BROOKLYN, Austin P. O., June 12, 1860.

"The quarter ending June 10, has been one of 'labors more abundant.' About the first of March, my brother at Austin commenced a protracted effort, about six miles from Austin. After a few days' labor, he had a slight shock of the palsy, and was obliged to leave the field. I continued the meeting two weeks longer. The Lord was present by his Spirit, not only to convince of sin, but to lead a goodly number of souls to himself. At the close of the meeting, I organized a Congregational Union Church of seventeen members. A weekly prayer-meeting, also a female prayer meeting, and Sabbath-school and Bible class have been established in that place, as the result of the revivals. The Sabbath-school numbers between thirty and forty. This is the Lord's doings, and blessed be his name. A good degree of interest continues among that people."

From Rev. H. M. Nichols, Minneapolis, March 31, 1860:

"During the month of December, the church came together, resolved, if possible, to heal old difficulties, and the result was a harmonious adjustment of the difficulties, and

the disposition to work together faithfully for the advancement of Christ's kingdom. About the first of the new year, it became apparent that the Spirit of God was among us, and at our first inquiry-meeting we found six present, inquiring what they should do to be saved. During the remainder of the winter, the gentle dew of God's grace descended upon us. Some twenty or more have become the subjects of this gracious work, and at our communion season in March, ten united with the church on profession, and twelve by letter. The inquiry meeting has been the best means we have used in the work. A number of the children of the Sabbath-school have given good evidence of conversion; and the children's meetings, conducted by some older member, are not the least interesting of our meetings. The female prayer-meeting is well attended, and has been a very important agency, and in our social meetings, our female members have borne their part of the responsibility. Our sisters have just organized and put in operation a Tract and Benevolent Society, for visiting every family in the place, not connected with some religious Soc.ety. Our Sabbath school is flourishing, numbering about one hundred, and holds a concert every month; it circulates fifty copies of the Well Spring. Forty copies of the Tract Journal are distributed in the congregation, and thirty copies of the Christian Press. Our congregation during the winter has averaged about two hundred in the morning and three hundred in the evening. I have been giving a course of eight lectures to young men; they have been crowded, and I think have not been without good results."

From the same:

"The beautiful house of worship of the Plymouth Church in this place, is in ashesthe work of the liquor interest. Last week, a young man died here of delirium tremens. I was with him at his death, and felt called upon last Sabbath evening to speak on the subject of temperance, with reference to his death, charging the responsibility home upon the liquor traffic of the town. I spoke as God gave me strength, pointedly and closely. The next morning a Dashaway Club was formed of some of our hard drinking young men. The ladies of the town, to the number of fifty and over, banded together, and on Tuesday visited all the rumsellers, requesting them to relinquish the traffic or leave the place. The liquor dealers were fixe infuriated mad hounds. At twelve o'clock Wednesday night, our beautiful church was discovered to be on fire. An indignation mass-meeting was held last night, and a vigilance committee of fifty appointed to act. The town will be cleared of liquor. But we are without a church. I can not tell what we shall do. We have a church-meeting to-night. Other churches in town have already extended invitations to us, to occupy their houses of worship."

From the same, May 28, 1860:

"There has been a great improvement in the public sentiment here on the temperance question; but our laws are so weak and defective, that we are not able immediately to make a c'ear sweep of the whole liquor business. The Republican paper in this town, the Atlas, is doing a good work in temperance matters.

"At our communion this month, we received twelve into the church—three of them on profession. We are not without occasional cases of inquiry now. I feel encouraged that God is with us, and he will in some way enlarge the door of our usefulness, as a church."*

WISCONSIN.

From a missionary in Racine county, August 25th, 1860:

"Our Sabbath and social weekly meetings have experienced the influence of the Spirit. in the conversion of souls. I assisted the pastors in two neighboring parishes, where about seventy-five professed conversion to Christ. About twelve miles from here, I as-

• As Mr. Nichols was making preparation to come East to solicit aid in rebuilding the church edifice, he was anddenly called away from his earthly labors. Accompanied by his wife and little son, and his brother-in-law, which his two youthful daughters, he went to bathe with them in Lake Calloum. The children got into deep water. Mr. Nichols and Mr. Claveland rushed to the rescue. Mr. C., who could not swim, grasped Mr. N., and carried him down. Mrs. N. attempted to reach them; and finding herself sinking, called to Mrs. C., who was following, to go back and take care of the other children left on the shore. The budges were all receivered, all lying near each other, in water fifteen feet deep. Mr. N. was so extensively known, and so generally esteemed, that his audden death occasioned much grief, while a sympathicing community mourn over the distress eccasioned by this awful dispensation of Providence.

sisted in a protracted meeting of two weeks. A number of souls were converted. Nine family altars were erected; aged men, also men of influence, some of whom were infidels, were subjects of the work. In the busy season of the year, God's grace and power were unusually displayed in the conversion of some who had been considered almost beyond the reach of mercy. My own church manifests an increased attachment to the word of God.

"The anti-slavery and temperance cause are making advancement in Church and State. We have to lament that the United States courts are continually overriding the State

courts, on the question of human freedom."

From a missionary in Bad Axe county, July 1st, 1860:

"My appointments have been met with punctuality, and the great reformatory questions have received due attention. The doctrines of the cross constitute the leading themes, but their bearing upon the great moral questions which agitate the age is exhibited with fidelity. Ignorance and prejudice, however, lead many to oppose and avoid such ministrations. Many of the people in this region are from Virginia, Kentucky, Southern Ohio, Indiana, and Illinois, and are afflicted with Southern predilections; yet some of them are among the staunchest friends of a freedom-breathing Gospel. I have taken occasion from the position of the Association on tobacco to enforce the duty of abstinence from that nauseating narcotic; it is hoped with some success. At one of my appointments there is a strong excitement on the subject of temperance, occasioned by the introduction of a whisky-saloon, very much to the grief and annoyance of the quiet and orderly inhabitants of the town.

"The crops never looked as promising in the recollection of the oldest residents as at the present time, and the people feel much encouraged. This county is as rich a farming county as any in the State, and will turn off a large surplus of grain the present year. I have preached on the subject of Missions at several appointments, and explained the position of the Association, and urged its claims. The friends are becoming interested in it, and will soon begin to give practical demonstrations of their favor. For their own spiritual welfare, as well as for the advancement of the Redeemer's kingdom, I feel it a duty to inculcate upon Christians the practice of Christian bene-

"Several places where we have no churches are most promising for good results. The studious, active, enterprising habits of live Yankees are greatly wanting in the emigrants from Southern Ohio, Indiana, and Illinois, and consequently it is more difficult to make progress in Sabbath-schools, and in building up intelligent churches. Universalism and Materialism are producing mischievous effects in some localities. Our reliance is upon the Divine blessing on a patient, laborious, and earnest inculcation of truth to secure the grand end-the salvation of the soul."

From another missionary:

"A large part of the people neglect the house of God. I have visited most of the families in the village, and many in the vicinity, and have been kindly received; but they have not been induced to come and hear the Gospel preached. There is a lamentable indifference to religion, and disregard of divine institutions in the community, and by many families who have come from the Eastern States, who were formerly regular in their attendance on the sanctuary. Sabbath desecration is less, I am told, than in past years, and there has been a decided reform in regard to temperance."

From a Welsh missionary:

"Two houses of worship, being frame buildings, have been erected: one at Bangor, the other at Fish Creek. One church has been organized at Bangor. The Welsh are the most numerous settlers at Fish Creek and Vale Head. The Sabbath is well observed. The best movements of the day, such as missionary work, discountenancing intemperance and slavery, have their sympathy and aid.

"The Germans are the most numerous settlers at Bangor and vicinity; they have the best locations, as they came there first, but they have no place for public worship. The Sabbath is openly descrated, and now they are in course of erecting two large buildings, within forty rods of our church, one for a brewery, the other for a theater and 'Bier Hall.'"

From another missionary:

"I have recently preached six anti-slavery sermons, bringing God's word to bear fully upon American slavery. Much expitement and discussion, and evidently some permanent good, have resulted from it. I have calls in every direction to preach on that subject, but I am sorry that my ill-health prevents my responding to many of them. It is one of the strangest things that comes within the range of my observation, that a professing Christian can give any countenance to the existence, not to say, extension, of American slavery. Notwithstanding all that has been done in the cause of human freedom, there never was a time when Christian anti-slavery societies and missionary societies were more needed, or could do more good, than at the present. As in many other things, so in the cause of liberty, especially, is there a tendency to superficiality. The nation and the churches have need to come back to first principles; to restore the old landmark of righteousness, that the light may rise in obscurity, and the darkness become as noondsy."

ILLINOIS.

From Rev. H. H. Hinman :*

"After the sickness and death of my wife, and a temporary suspension of my labors, there followed an increased interest in my congregation at Esmen; a blessed revival, and the hopeful conversion of twelve persons, mostly youth, one of whom has since died in the triumphs of faith. Ten persons united with our church in Sunbury, and one with the Baptist church in Pontiac.

"During the month of December, a discussion took place at Pontiac, between Rev. J. Bettleheim, M.D., formerly a missionary to Japan, and myself, upon the question: 'Is American Slavery a Moral and Social Evil?' The discussion continued two evenings, was well attended, and most happy in its results. The discussion turaed mainly upon the question, 'Was Hebrew servitude a system of chattel slavery?' This was followed by a very interesting discussion in Sunbury upon the question, 'Is the decrine of Popular Sovereignty, as applied to slavery, in accordance with justice and sound policy?'

"In the mean time Dr. Bettleheim published a series of six lengthy articles in the Democratic county paper, in defense of slavery as a divine institution, after the close of which I replied, through the same medium, in a similar number of articles, and of similar length.

"In many respects the indications of progress in the cause of Christianity and reform are cheering, but the present political excitement is tending greatly to the prometion of intemperance, and to divert public attention from the desolating influence of this great injusty."

From Rev. A. L. Rankin, who is acting as an Evangelist:

"Salval, Marion County, September 1st, 1860.

"During this quarter I have visited on the Illinois Central R. R., the following places, Carbondale, DuQuoin, Tameroah, Ashley, Richview, Hoylton, Sandoval, Kinmundy, and Decatur. At Carbondale, Jackson Co., there is a growing anti-slavery sentiment, and a streng temperance influence, liquor being banished from the place. It has a population of 1260. The New School Presbyterians have located a college there. DuQuoin is also occupied by the New School, and has some New-England element, and some anti-slavery feeling. At Tameroah, there is some prospect of the organization of a church. Ashley will be a place of some importance, as the western terminus of a railroad, now in progress of construction to the eastern line of the State. Ashley has a Congregational element, which I hope will ere long be gathered together. Richview and Hoylton, are light spots in the midst of surrounding darkness, as Washington county is one of the most benighted in 'Egypt,' mobbing being quite in vogue there.

"Sandoval and Kilmundy have had the labors of Bro. D. Gilmer, one of the most consistent anti-slavery men of the State. He has gone to his final resting-place, having fallen asleep in Jesus a short time since. The care of the other points will fall upon

me, until a successor can be procured, for the interests there are too great to be left without preaching. Decatur has about 5000 souls, but there has been little in the form of an anti-slavery religion there, though located in the center of the State.

"At the request of Bro. Emery at Quincy, I made a trip over the Great Western R. R., visiting Springfield, Jacksonville, Greggsville, Pittsfield and Quincy. Learning that Bro. Sturtevant, Jr., was lying very low with dysentery, I stopped at Hannibal, Mo., to see and assist him if necessary. I was greatly gratified to find his church, antislavery in its organization, in a flourishing condition, even in Missouri. Though not yet one year old, it is self-sustaining and has completed a neat church edifice, and is free from debt. The membership is of New-England origin. Not far from Hannibal is another Congregational church, strictly anti-slavery, among the Germans, aided by the A. H. Missionary Society. The church is of recent organization. We expect much from these churches. Rollins, the Emancipation candidate for Congress, has just been elected from the Hannibal district. I also spent a few days in St. Louis, and was greatly struck with the contrast, in the condition of public sentiment on the slavery question, with that of my first visit, but a few months after the murder of Lovejoy, in Alton. Here no man could with safety express a sentiment adverse to slavery. Now you hear it discussed in the family, popular sasemblies, hotels, business houses, newspapers and streets, with as much freedom as in New-York, and much more frequently.

"On the Ohlo and Mississippi R. R., I visited the following places. Twenty five miles east of St. Louis, is Lebenon, with 1000 souls. If a men could be permanently located there, much good could be accomplished. The same is true of Trenton, twenty miles farther east. Carlisle is truly a missionary field; it is the seat of justice for Clinton Co., and is certainly the most wicked, drunken place I ever wisited. It has 1200 souls. Middleton, Xenia, Flora, and Clay City, are new places growing rapidly, and destitute of preaching, except what is occasionally heard from ministers passing. At Olney, a town of 2000 souls, I found a few Free Presbyterians, whom I hope to gather together some time. I was told, that near Newton, Jasper county, there is a collection of New-England families, Congregational and anti-slavery, who are anxious to be visited by a Congregational minister.

"The weather has been unusually sultry, accompanied with a drought of six weeks. The harvest, the extreme hot weather, together with the strong political excitement, impede access to the people during the first quarter, and the influence of the latter will continue to affect my labors for the next quarter. The Republicans are expending an unusual amount of labor upon Egypt, and are greatly reducing the Democratic majorities. This, of course, stirs up opposition; thus the excitement increases as the election approaches. You can excreed get a man to listen to any thing but the political issues of the day. Good will come out of it, however. While some of the Republican speakers do not take the bold ground they should, still much truth is elicted, and prejudice overcome. Many of them, such as Lovejoy, Allen, Schurz, etc., do not fear to tell the whole truth. Occasionally the Republicans get mobbed, and their meetings are broken up. They have in every case rabled again, and compelled respect, and the mobbing has only increased their bold denunciations of slavery and intensified their hatred of it. Negronal ching, in this negro-catching county, is growing daily more unpopular."

From Rev. William Holmes, another Evangelist:

"I have labored in the counties of Washington, Randolph, Perry, Jackson, Union and Alexander. The two last I visited on a tour of exploration. By visiting schools, by the distribution of tracts, by conversation and prayers, and by the preaching of the Gospel, I have endeavored to scatter the light of truth and love, and to sow the seeds of knowledge, temperance, purity, benevolence, peace and liberty, and of true godliness.

"I have been permitted to present the principles and objects of the A. M. A. to several of the Reformed Presbytarian churches of Southern Illinois; to state the claims which the Association has on all Christians to enable it to carry out these principles and objects. On the 7th of May a Congregational church was organized at Sparts, Randolph

Co., with favorable prospects.

"Away back from the railroads there are many very needy communities; these who need the light of the blessed Gospel, to instruct, to comfort and to elevate them. In Jackson Co. I found a community thus needy, (such indeed, as to their needs may be found in every county in Southern Illinois.) They felt their need, and had been praying that God in his mercy would supply their need. I preached to them as to a people ready prepared of the Lord, and left them carrying with me their prayers and blessings. Oh! how cheering it is to find a people thus prepared. It is like an oasis in the desert.

^{*} Mr Hinman salled for Western Africa, Nov. 1st, 1860, to join our Mendi mission.

"I am happy to be enabled to state that the cause of education is advancing. Indeed this is almost the only hope there is for Southern Illiquis, ag'to the future—the education of the rising generation. The free school system works well here. New school-houses are being built and additional teachers employed. Thus a foundation is being laid whereon by God's grace shall arise a superstructure of intelligence and virtue, of righteousness and love.

"One often finds here traces of the savage spirit of slavery. I lately passed a field
—a field of blood—where a poor fugitive from slavery was shot down dead, and left
weltering in his blood. A short time since, I saw another, who in escaping landed near
Cairo. Three years ago, two men took him across the River Muddy. He, mistrusting
them, started to run; they fired on him, and he played 'possum' and fell. They left him in
charge of a boy; when he rose up, the boy ran, and the poor slave, with several shot
in him, got away hid himself, and finally found himself among friends.

"It is greatly to be lamented that very much of the preaching here lacks two things, namely, truth and love. Instead of bringing the truth of the Gospel to bear against the errors that exist, and the holy love of the Gospel to bear against the spirit of selfishness, that prevails, it is a perpetual prophecy of smooth things; and the people love

to have it so.

"One sometimes meets with a strong intelligent opponent of slavery, who is at the same time as much opposed to the Church and to vital godliness. This is very painful to witness, and it is still more painful to learn that it is by the sanction of ministers and professed Christians to the system of slavery that this result is brought about.

"Whatever breaks into and scatters the miserable democracy, as it is called, that prevails in the counties of Southern Illinois, must be regarded as a blessing. Whether Republicanism will or will not do what God commands and the country need, it is a clear gain to have it instead of democracy, and I am happy to state it is superseding it

in Southern Illinois

"Southern Illinois is a most beautiful part of the Lord's vineyard, and there are many parts quite healthy still unoccupied. The land is good. A fine opportunity is afforded for new settlemen's. Christian men instead of spending so much money to reach other and further places, would here find suitable locations where they could work for the Lord. We need a dozen or more colporters, men of faith and of the Holy Spirit to converse, and pray with parents and children, and distribute the seed of temperance, freedom and true religion. A few ministers of the Gospel are greatly needed, to bear aloft the banner of a true Gospel, and exalt the Lord our Righteousness."

From a missionary:

"There was a church organized in Salem, Ill., on the second Sabbath of January last, with 13 members. It has since increased to 27. There is in connection with it a flourishing Sunday-school, having 15 teachers and 80 scholars. There are two Bible classes in the school; one composed of young men and one of young ladies.

"The great battle on the slavery question is being fought in this part of the State. Until recently, the subject has been but little discussed. And even now the friends of the oppressed labor under great disadvantage. We are misrepresented, and slandered in our paper, without having the privilege of replying. Truth is gaining ground. God is with us; we will not fear what man can do."

From another missionary:

"Our little revival last winter was very profitable to the church, as well as to those who for the first time became interested in religion. The converts are getting along very well.

This county is filling up mostly from the Middle and Southern States. There are a good many Germans, and a few French, in and around the towns along the river, some

of them Catholics and some Lutherans.

"There are not more than five or six self-sustaining churches in the county, that is, that are able to support preaching all the time; and there are whole townships, six miles square, without a single evangelical church or Sabbath-school.

"Pro-elavery is the rule; Anti-slavery the exception. As for temperance, it is almost entirely overlooked; while intemperance is silently and steadily on the increase."

From a missionary in Whiteside county:

"We have completed our house of worship in this place. It is small, but neatly furnished. Our prospects, with the blessing of God upon our efforts, were in my esti-

mation, never better. In the township of Clyde, six miles from Morrison, where I have been preaching Sabbath afternoons for the last quarter, I have organized a Congregational church of nineteen members. They have no house of worship yet, but meet in a school-house. Fourteen of the persons have been professors. Five have recently been converted. At no time as yet has the house been sufficient to contain the entire congregation. A weekly prayer-meeting has been established, which is well attended. Fifty are connected with one of the Sabbath schools, there being two within the bounds of the congregation. The spirit of the Lord seems to be operating upon the hearts of the people with more than ordinary power."

From another missionary:

"Sabbath-schools are organized in almost every neighborhood; and when I visit the different schools, and see the little folks earnestly engaged in reading God's word, or aversing, and answering questions concerning truth and duty, I see a power which, if properly wielded, can not fail to produce glorious results. But these schools are frequently mere neighborhood enterprises for the purpose of passing a leisure hour on the Sabbath, before and after which the children are too often allowed to sport and stroll about in idleness.

"We are having accessions to our population from every quarter of the Union, and from the old country: a mixed multitude, which to form into a working, efficient agency for truth, is a great and arduous work. For this we labor, and trusting in God,

patiently wait."

INDIANA.

From a missionary:

"The events and occurrences of the past afford lessons of instruction to help me out at the present, and to guide me through the future. Sectarianism and pro-slaveryism offer stubborn and determined resistance to the truth. The baneful influence of these forms of evil manifested itself in my field during the last year more than usual. When many souls were convicted, and deeply anxious for their salvation, sectarian bigots were very active, diverting the attention of the anxious from the all-important question of immediate surrender of the whole soul to Christ, by disputing about ordinances, etc. Pro-slavery men also stirred up the prejudices common in this State against our abolitionism.

"Notwithstanding this, we progress, as is shown by our statistical report. I feel stronger than I did one year ago; not that I have any thing in myself that can be a proper foundation for this confidence, but God, having blessed us by this gracious visitation, created a thirst for the divine presence that will give him no rest till he comes

again to confer his gracious favors."

From Rev. Levin Wilson, Evangelist, Cynthiana, Posey county:

"In company with my brother Lewis, I left home for Dewitt and Logan counties, Illinois. We found many friends, among them brother McCormick. We all preached, and as I have since learned, 'accomplished a good work.'

"I went to Linnville, Warrick county, by request of a number of the best citizens, to deliver a 'Lecture contrasting Christianity and Slavery.' The Methodist church was freely given for their use; but several expedients were resorted to in order to keep the people from hearing me. Two Campbellite preachers got up a meeting at the same time in the Old-School Baptist church. A mob was formed, eggs procured, and plenty of whisky drank to 'make them fearless.' Evening came, the church was filled to overflowing, a number of the rowdies came into the house, and for a while greatly disturbed the congregation; but they soon left; then we had a very still and attentive audience. Quite a number, however, lingered about the door. The lecture was near two hours in length, (the close of which was the appointed time for egging,) and they were too drunk to execute their contemplated wickedness. As I retired from the church, some lewd fellow of the baser sort, being himself screened, threw a brick at me, but without effect. I have been threatened at other places which I have visited, but nothing serious has taken place."

From the same:

"We have infidelity of the Owen school; and Universalism abounds. There are two schools of Baptists: old or hard Baptists, and General Baptists. Both are loose in discipline, and are pro-slavery. The Episcopal Methodists are also dumb on the slavery question. Besides these, we have some Episcopaliars, Unitarians, Campbellites, Catholics, Lutherans, and other German societies. None are opposed to whisky-drinking, save the Methodists; and none to slavery, save one small German society. Whisky-making, murdering, rapine, and drunkenness, with Sabbath-breaking, swearing and rowdyism in general, are the order of the day. There is no great interest in religion among the various sects; no revivals, and not much plety among them. I think, however, that truth is advancing: freedom and righteousness of course follow."

From a missionary:

"I preached at different places, in churches, solvol-houses, and cottages, sometimes alone, and at others in company with ministers of different denominations, holding several days' meetings in succession; also doing some colporter work in Posey, Gibson, and Pike counties. In the school-house in Pike county, with the Cumberland Presbyterians, we had a revival.

"Education is somewhat behind the times in Southern Indians. A large portion of the adults can not read or write. The children are much in advance of their parents in this respect. The colored people are greatly neglected and oppressed in Indians. They are taxed as other people, but not allowed to send their children to the public schools. A large portion of the population are from the Southern States, some of them strong pro-slavery men, while others are as true to the anti-slavery principles as any in the country."

From another missionary:

"My great business at Evansville and in the vicinity was to spread the truth, and awaken an interest in spiritual things, by distributing tracts, by conversation, reading the Bible, and praying with the people from house to house.

"Evansyille contains about 16,000 inhabitants. The people are not well educated, compared with those of northern cities. There seems not so much a lack of churches, as a dearth of vital piety. Ministers exhort inquirers to give their names for admission to the churches, and then their fears are calmed; they settle down on a dead hope, to bring forth the fruits of death. The more thinking part of the people are led thus to believe that there is no vital power in religion to save from sin.

"The people are simple and impressible, and earnest conversation and prayer will frequently bring tears to their eyes; but when the missionary is gone, they are easily diverted by evil influences. Estreest, warm-hearted missionaries, to remain permanently among them, are greatly needed. To such missionaries Southern Indiana offers a glorious harvest. We have a few good laborers there, but the work is too great for them."

MICHIGAN.

From a missionary, Berrien county, May 8, 1860:

"Revival.

"About the first of February, I commenced holding extra services, hoping for help, but not knowing whence it would come; yet I dared not shrink from the effort to which I felt the Lord called me. Numbers of the church had been praying earnestly for a revival; and we soon began to see the indications of the Lord's presence in a special sense. For want of help, I was obliged to feel my way along, hardly daring to call it a series of meetings. Rev. Geo. Clark came to my aid, and labored acceptably and with great faithfulness. The work in wed steadily and quietly on; constantly increasing in power, until the meeting closed. There were nearly forty hopeful submissions to Christ. Last Sabbath, May 6.h, was a blessed day, we had a communion season, and received twenty-one into the church, and we expect to receive as many more during the spring, by letter and profession. We have a young converts' meeting every week, which is very interesting."

From another missionary, July 14, 1860:

"Labors at Livonia-Skepticism.

"I have devoted every alternate Sabbath to preaching in Livonia, for the past three months; having a morning service in the Union meeting-house, and an afternoon service at the center of the town. Both of my congregations have gradually increased from the beginning. Each now numbers about one hundred.

"Here has been one of the strongholds of infidel itinerant lecturers. I have adapted my preaching to the peculiar characteristics of such a people—having in view the two-fold work of demolishing the religion of skepticism and establishing the religion of Christ crucified. It has been my uniform custom to announce beforehand my subject, which has secured a larger audience, and a higher interest in the theme.

"In the commencement of my labors, the few Christians in attendance from abroad were beset, at the close of the service, by earnest disputations, and multiplied objections and questions; but gradually this state of things gave place to earnest and quiet though fulness; and now the most profound, earnest, and at times solicitous attention is the leading characteristic of my meetings. So that I am not without hopes of a permanent good to this people, especially if providence should open the way for more concentrated labor in the future."

From another missionary:

"It is to be lamented that so little interest is felt in the subject of missions and the heathen at home and abroad, but I have every reason to believe that your paper, the American Missionary, is doing a good work in this respect. The mass of our people in the West take no missionary paper, many of them no religious paper. And hence the gratuitous circulation of your paper is accomplishing incalculable good. You may not at odee perceive it, but it is nevertheless doing its work, and doing it thoroughly. It will pay financially, morally, and spiritually. It will return to your Society, in the end, much more than the cost of the paper."

OHIO.

From Rev. J. G. Brice, Agent and Missionary at large in Southern Ohio.

"I am satisfied, from personal observation, that the cause for which we are laboring is stendily on the advance, and ere long our principles must control and give life and spirit to all other mission Boards. I am more and more convinced, each day of my life, not only of the necessity there was for our present organization, but also of the final success that shall ultimately crown our efforts. It is of God, and can not be overthrown. In the early propagation of Christianity, the primitive Christian suffered even unto death. It was then utterly impossible for any one to live godly in Christ Jesus, carry out the principles of the Gospel, and labor for the establishment of a religion that taught love to God and men, without meeting with every species of indignity. They were reviled, beaten, imprisoned, and put to death. Our principles are the same. Like them, we are opposed to all the crimes and wrongs that are in the world, excluding and denouncing every system of iniquity. As genuine religion is always the same, in a greater or less degree the same opposition may be expected; and, therefore, the persecution that we and our missionaries have met in the prosecution of our work, is a test of the purity and goodness of it. Let us not be disheartened, but 'thank God, and take ourage.'

"The persecutions that have prevailed in past ages of the Church, have always been overruled for good. The Lord has made, and will continue to make 'the wrath of man to praise him.' The imprisonment of brother Worth, and the sufferings endured by the exiles from Kentucky, brother Fee and his companions, have tended greatly to commend the truth and grace of the Gospel. These persecutions are awakening the attention of men, and leading them to investigate our principles; and, together with the meek, patient, forgiving spirit exhibited under wrongs, and the peace and inward supports enjoyed by these sufferers, are making deep impressions on many minds heretofore timid or indifferent to the wrongs of the oppressed.

"The anti-slavery cause, in Church and State, is progressing. Men are gradually

taking higher ground and a firmer stand against slavery—that system of wrong and injustice; are more out-spoken in their rebuke of it, and labor more for its extermination. The temperance cause is to some extent revived, and in many places renewed efforts are being made for the reclamation of the inebriate. In this work, as in labor for the removal of oppression, the missionaries of temperance are sometimes called 'to suffer trouble as evil-doers,' though not 'unto bonds.'

"There is one feature of our work which is not only gratifying to me, but greatly encouraging. It is uniting together the different denominations who sympathize in the religious and moral reforms of the day. Under it, sectarian and denominational prejudices are disappearing, and Christians of different evangelical denominations are becoming more closely and tenderly united in the bonds of Christian love and fellowship, and in their efforts to extend the cause of truth and rightousness in the world. They are willing to stak minor differences, which have heretofore separated them, and join heartily in the great work of bringing back this revolted and lost world to God. An elder of the Reformed Presbyterian Church, in giving me, a few days age, his dodnation, made this remark: 'This is given to sid you in your noble Christian work.' I visit, in my work, ten or eleven different religious denominations, and my entrance among them has been always cordial and kind; and if they were not told, it would be difficult for them to know to which one of them I belonged."

From a missionary:

"In February last we held in Felicity a very interesting series of meetings. The Lord blessed us with an outpouring of his Spirit. The result was the quickening of the children of God, and the conversion of scale. Twenty-one were received into the church on profession of faith. Since that time I have, every Sabbath evening, met a Bible class, composed of the aged and the young. It has been sustained thus far with interest.

"The Sabbath-school at Felicity is in a flourishing condition. Quite a number of colored children attend it. On the lest fourth of July, a union celebration was proposed, but it was soon manifest that some were unwilling to take part in the celebration, unless our colored children were excluded. This we unanimously refused to dc. Our superintendent asked the children, Shall we go without the colored children? No! was their reply. The result was, the whole thing fell through."

From another missionary:

"In the Southern part of Ohio, where your missionary has been laboring for the last three of four winters, there is much missionary labor to be performed among the colored people. In many of the towns and villages, circuit-riders, connected with the African Methodist-Episcopal Church, hold meetings about once a month. But in the settlements some ten or fifteen miles back in the woods, they have little or no religious instruction; and the result is, that Sabbath desceration and nearly every vice provail. Most of the people are from the South, and are very ignorant. Their ideas of right and wrong are very vague. They both need and want to be instructed. It was the privilege of your missionary to labor among some of this class, last fall and winter; and in a settlement of some fifty or sixty, nearly one half professed faith in Christ.

"There are fragments of Sabbath-schools in nearly every village, and with some

"There are fragments of Sabbath-schools in nearly every village, and with some competent person to take the lead, they might be greatly incressed, and made a great blessing to the young. The use of tobacco is very common, even among children. Intemperance, also, prevails to an alarming extent. The labors of a faithful colporter in distributing tracts upon these vices, would be a great blessing to this people, particularly to the young."

From another missionary:

"I have recently visited Bloomfield, Jay county, Indiann; I commenced preaching 24th of August; continued eleven days; and organized a church of twenty-eight members, which is now ministered to by brother Marcus.

"The church, as are others to which I minister, is on the Union basis—receiving

"The church, as are others to which I minister, is on the Union basis—receiving those having a Christian experience with a righteous practice. The people receive heartly the idea of Christians uniting upon principles of purity, bearing testimony against popular sins. The testimony there is decided against alavery and oppression all its forms. There was more interest than I have found for many months. Four-year ministers were present at different stages of the meeting. Many of them took

part in the exercises. The meeting was truly a union meeting. The number of conversions was larger than the number of additions to the church. A treasury was formed for the poor.

"The churches here on the border, to which brother Fee and I minister, are from forty to one bundred and twenty-five miles apart. We can reach them only occasionally; they need a resident pastor. These churches meet with opposition because of their testimony against slavery. Conservatism prevails in the popular churches, and of course among the people. The people need a constant light."

From a missionary:

"Miami county, of which Troy is the county-seat, was originally settled by natives of Kentucky and Virginis, who brought with them their pro-elavery prejudices. The deep and cruel prejudice sgainst color, and the bitterest hatred against the friends of the slave, obtain to a large extent in this county, and especially in this town. Hence the difficulty of sustaining a decidedly anti-slavery church. This country, known as the Miami Valley, is probably the richest in sgricultural resources in the State, if not in the Union. Distilleries are numerous, and the capital invested in the manufacture and sale of intoxicating liquors is immense. Leading men, both in Church and State, are interested in the traffic. This furnishes another reason why it is difficult to sustain a church in this town that excludes from its fellowship slaveholders and their abettors, and all those engaged directly or indirectly in the liquor traffic.

"Our congregations are steadily on the increase Occasionally the house, which has a commodation for about four hundred and fifty, is filled to overflowing. Of late, a large proportion of our evening congregations has been composed of young people."

"We welcome the uncared-for colored children into our school, in consequence of which the attendance is comparatively small. There have been two conversions in the Sabbath-school.

"The cause of God and suffering humanity seems to be, on the whole, in an encouraging state. True, there is much open, and more secret, opposition to a pure, uncompromising Gospel, and the adherents of a sin-rebuking church have to make great sacrifices to maintain their position; but, trusting in the promises of the Lord Jesus Christ, and believing in the final and glorious triumph of truth, we are determined to live by it, or die in its defense."

From another missionary:

"Your rule in relation to tobacco, I think eminently fitting and proper. I write from sad experience. It has been almost ten years since I quit the use of tobacco, yet to this day I have not recovered the vigor of mind or body lost by the use of the vile abomination. I was a slave to it, and only quit it when I felt that it was impossible for me to 'render my body a living sacrifice, holy, acceptable to God,' and continue its use. It was the strength derived from earnest prayer which enabled me to overcome it.

"I preach sgainst its use. When I came into this church quite a number of the brethren were engaged in raising it. I told them, in a sermon on love to our neighbor, that I thought it is consistent for Christians to raise and traffic in that which was doing so great an amount of injury to the hodies and souls of men.

so great an amount of injury to the bodies and souls of men.

"This year I know of only about half an acre, planted by one of the church members; this is planted by one of our elders. It is indeed discouraging when one in whom the church has placed so much confidence as to make him an office bearer, a leader, should set such an example. He formerly raised a great deal of tobacco, for a small farmer, but quit. Yet I suppose there still remains a longing after the 'leeks and onions' of Egypt—so be has returned to his idol. I thank God for raising up George Trask to fight this great evil. Would that there were thousands of such 'fanatics' among the mininstry of the land."

PENNSYLVANIA.

From a missionary in this State:

"The past quarter has been one of deep interest in our little church. We have enjoyed a precious season of refreshing from the presence of the Lord the past winter. For many years before, we have not been favored with so interesting a work of grace. Our former revivals have not been characterized by so deep a feeling and solemn at liness, indicating the presence of the Spirit of God, as the present one. A great moral change

has taken place in our village, once noted for wickedness. We can not report so large a number of conversions as is witnessed in some places, but all the converts appear de-

FOURTEENTH ANNUAL REPORT.

"We held a series of meetings in the village, with the assistance of Rev. Mr. Henry, of Ellington, for about four weeks and they were well attended, and solemn. A general interest was felt in the meeting. Almost the whole community were conversing and inquiring upon the subject of religion. The Lord had long and justly passed us by, but now we greatly rejoice in the good accomplished. To our God be all the praise. There are over twenty hopeful conversions, most of them heads of families, though some are youths. Eight family altars have been erected, and we have now quite a strong company of praying ones in our village. Oh! that we might increase until error shall give way to truth, and wickedness fade away forever! Almost the whole community were conversing and inquiring upon the subject of religion. I have attended meetings, laboring night and day, nearly all winter, and the Lord has been pleased to grant us some precious fruits. Our meeting-house is about completed, and we expect soon to have it dedicated: that will be a joyful event to us."

From another missionary:

"In almost every direction from us, but particularly in the north and north-east, at a distance of from twenty-five to forty miles from Mercer, rock-oil has been discovered by boring. The fabulous yield of oil by the wells, is exciting the avarice of the people, and emigrants are pouring in, from almost every direction, to the particular localities of the wells. And, as might be expected, that emigration brings a class of society which is neither religious nor moral. The consequence is a great increase of immorality, drunkenness, gambling, Sabbath-breaking, etc., in the particular localities where the emigrants are most thickly crowded. Every where, and in all places, there is great need of bold, faithful, earnest, affectionate preaching.

"In connection with much that is gratifying as to increasing intelligence, progressive education, good morals, and propriety of conduct, there is much to deplore, in all that relates to that sound and earnest type of religion, that leads men and women to devote, prayerfully, earnestly, and persistently, their time, talents, wealth, and lives to the en-

nobling work and service of Christ."

NEW-JERSEY.

From a missionary in this State:

"God has mercifully visited us with saving power. Seeing the numbers of young men in this city, my heart was moved to make a special effort in their behalf. Accordingly, with the last quarter I commenced a series of lectures on the parable of the Prodigal Son. These were listened to, by numbers crowding most unusually into our sanctuary. Through the whole series, consisting of fourteen lectures, the interest has been very great, and the results immediately following are apparent.

"All through the last fall and winter, the spiritual life of the church had been reviving, and an ardent desire for the salvation of souls was manifested. We had held district prayer-meetings in different parts of the city at private residences. In these, pre-

vailing prayer was offered.

"Nearly all the older pupils, and some of the teachers in our Sabbath-school, have been converted. Lately, the work has extended to persons of maturer years, and heads of families now are beginning to bow before the Cross. A lady, once a church-member, having been led astray by an infidel husband, has openly confessed her errors and warned the young against similar delusions. Others, who were supposed to have been ordinarily faithful as Christians, have declared that in the new life which they have at last found, it seems to them as if they had before known nothing of real religion. On the first Sabbath in April fifty persons were admitted to our church on profession of their faith; and on the succeeding communion season in May, ten more were added to this number, thus making sixty souls in all."

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NEW-YORK.

From Rev. John Lowrey, Saratoga Springs:

"Anti-slavery ministers do not appear to come here much, and those who do come. are generally silent on the great sin of the church and the pation. Prayer-meetings are held every morning at five o'clock in our church by a few brethren. Our congregations in the daytime on the Sabbath, are smaller than ever before; many of those who generally attend with us have been so engaged on the Sabbath, that they have not time to attend public worship. The Sabbath is desecrated here, and is made more a day of feasting than of sacred rest. At the preaching at nine o'clock on Sabbath evenings, we have had large congregations, mostly of colored persons, who come here to earn a few dollars during the visiting season. Many of them profess religion, and all of them are well-behaved and regular in attending church. The Sabbath-school is in a languishing condition. Most of the scholars we have gathered in, have been induced to attend other schools, partly by pro-slavery prejudice, and partly by inducements of excursions, clothing, and other presents being held out to them.

We have had several discussions with slaveholders, while distributing the papers you sent; some of them expressed a willingness to read them. One Sabbath, while distributing tracts, I saw a colored woman taking care of a child, and learning that she was a slave, claimed by a man who lived in Tennessee, but was visiting at the Springs with his family, and was taking care of the children, I told her how she could be free, and exhorted her to improve the present opportunity. She decided not to return to slavery, and is now rejoicing in civil and religious liberty, and it is very cheering to hear her tell in meetings, in her artless manner, the Lord's gracious dealings with her. The husband

is still in bondage. May God speedily deliver him."

From the same:

"We have a numerous congregation, Sabbath evenings especially, composed chiefly of colored people The young men formed a literary association, and meet every Thursday evening, in the church, for mutual improvement -lectures and discussions. A union prayer-meeting, so-called, has been held here every day this summer in the Baptist, Presbyterian, and Methodist churches alternately, but as these meetings have been under pro-slavery influences, I do not learn that they have been attended with many good results. The State Temperance Convention has been held here, but the people took very little interest iu the meetings."

From Rev. H. H. Garnet, pastor of the Shiloh colored church, New-York City:

"My labors, during the year, have been principally confined to this city, occasionally extending to localities round about. The majority of my congregation are young persons. We have one young man, a member of the church, who is in his last year in the Union Theological Seminary in this city. He is a young man of promise and piety, and of a fair education. It has also been a pleasant part of my duty to visit the colored schools, seven of which we have in New-York. I have twice visited my brethren in Orange county. In the month of July, I went to Middletown, and preached on Sabbath afternoon in the Presbyterian Church. The negro-pews were abandoned on that occasion. In the evening, I preached in the Methodist church, to a very large congregation. The colored people were crowded into the negro-pews. I presented, plainly and faithfully, the subject of Christian equality, and received some response from the friends of the Redeemer. In August, I visited the southern portion of the county, and preached and spoke to very large assemblies, in Unionville, the Clone valley; and in the vicinity of those places I met with but one church where the negro-pew is not tolerated, and in that, a talented colored man had for many years been the chorister."

OBITUARY NOTICE-DEATH OF REV. NOAH EMERSON.

This venerable minister of Christ, long a resident of Hollis, N. H., died at the Reservation of the Shinnecock Indians, in the town of Southampton, Long Island, July 9, 1860. Early last winter he became deeply interested in the remnant of this tribe of Indians, and corresponded with us in relation to his laboring as a missionary among them. He commenced his labors there early in May, and continued them till the day of his death, preaching three times, and holding a Bible class on the Sabbath, and visiting the people at their homes during the week. He preached twice, and held his Bible class as usual, July 8th, and expected to have preached a third time at 5 o'clock, but immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis, and was immediately after the services of the Bible class, he was stized with paralysis. diately taken to his lodgings. Every thing that the skill of the physician and the min-istration of kind friends could do, was in vain. Without any apparent recovery of con-sciousness, he died about half-past twelve o'clock that night.

FOURTEENTH ANNUAL REPORT.

The relations of this much esteemed brother to our Association were peculiar. He wished to cooperate with us, and desired that his labors should be under the supervision of our Executive Committee, and subject to its approval, but, he expressly stipulated, "without pay." When he might have claimed exemption from labor on account of infirmity, his labors were volunteered to the little church to which he minis ered; to which, and to the whole community, he greatly endeared himself by his labors of love. His funeral sermon was preached by the Rev. W. N. Cleveland, from the very appropriate text: "Blessed are the dead, who die in the Lord. Yes, saith the Spirit, for they rest from their labors, and their works do follow them.'

From Rev. A. G. Beman, Missionary Agent to the Colored People:

"There are some true and earnest friends, who desire the advancement of the Redeemer's kingdom, as it is to be represented in the character and condition of the African race. They feel that the Gospel is for them—that they need its blessed truths and elevating spirit—and that it is the duty as well as the privilege of those who have the means, under God, to bestow it upon thom.

"I can not give that cheering account of the progress of the cause of total abstinence from the use of all intextesting liquors, as a beverage, that I should be glad to. Some few I find true and faithful in the great and good cause. On the other hand, multitudes seem hastening to a drunkard's grave, while the Bible declares: "No drunkard shall inherit the kingdom of God." Mothers are trembling withanxiety over the impending fate of their sons, and wives speak with sorrow and anguish of their husbands.

"On the subject of the use of tobacco in smoking and chewing, I hardly know what to say. I can not describe this wide-spread and deep-seated ovil—sin. Many of the young men, according to their own statements, are spending for this degrading vice from ten to sixty dollars a year. One minister told me that his cigars cost more than thirty dollars a year! How enormous the expense in every town, village, and city in the land. How well nigh impossible is it to 'break the tempter's fatal power!' Yet there is much

of the spirit of improvement among individuals in all parts of the country.

"I find many persons who have never heard of the existence of the American Missionery Association, and its band of noble laborers in this and in foreign lands; they know nothing of its operation in Africa, the West-Indies, the United States, and in Canada, for the Christianization and elevation of the colored race. When these missions Canada, for the Christianization and elevation of the colored race. When these missions are described their hearts rejoice. It encutrages them to know that there are so many efforts made to preach a free and pure Gospel in the world. That there are so many Christian men and women who are willing to leave all and go to the dark land of heathenism, to preach Christ and him cracified to the perishing, shows the vital power of the Christian religion. Why should not such facts be placed in the hands of all the colored people? Is there not reason to hope that, in this way, much good would be done, and that from among the twenty-three thousand colored people of New-England, from among the hundreds of thousands in the country, some would be quickened to a higher life, and offer themselves to go as lights into the dark corners of the earth? A thousand such might find open doors of ussulness among the African race on the globe.

"God hasten the day when a consecrated host shall go forth and every where "stand

thousand such might not open doors of usefulness among the African race on the globe.

"God hasten the day when a consecrated host shall go forth and every where 'stand up for Jesus.' May more and more Obristian effort be made to accomplish this grand and glorious object; then shall the day dawn—"when Ethiopia shall stretch forth her hands' (long shackled by slavery, superstition, and ignorance) 'unto God.' Every where I have found ministers and Obristiaus ready to cooperate with and encourage me in this work, and to all I hereby express my grateful acknowledgments."

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The American Home and Foreign Missionary Society of the Welsh Calvinistic Methodists of Ohio and Pennsylvania, Auxiliary to the American Missionary

Rev. Howell Powell, of Cincinnati, Ohio, President; Robert R. OWENS, of Newark, Treasurer; Rev. EDWARD T. EVANS, of Newark, Secretary.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

Rev. Robert Williams, Sparta, Wisconsin, President; Rev. Rees EVANS, Cambria, Wisconsin, Secretary; Hugh Elias, Esq., Genesee, Wisconsin, Treasurer.

We have received no report of these two auxiliaries.

The above should have been inserted, with the other auxiliaries, on a former page of this report, but were inadvertently omitted.

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BY REV. JOHN MORGAN, D.D.,

OF OBERLIN, O.

CHRIST'S MISSIONARY CHARGE.

"ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—MATT. 23: 18-20.

NEVER were words uttered of more stupendous significance. We have become too familiar with them easily to appreciate their extraordinary import. The wonderful personage who put forth claims so lofty, had, to the dismay of his disciples, suffered a felon's doom; but he has now burst the bars of death and is among his apostles again; and just as he is about to ascend to his Father, he gives utterance to these pregnant sayings. They again put forward the grandeur of his claims, now confirmed by his resurrection-they enjoin upon his disciples the wonderful duty of converting all the nations, baptizing and instructing them, and promise them his perpetual presence to the end of the world. The plan of operations here disclosed is so vast, and the execution enjoined on so insignificant a company of men, that had not the manifestations of Jesus Christ been most impressive and convincing, his plan and injunction and promise, must have appeared the products of a disordered brain. But to those who had witnessed his works and heard his instructions, the text seemed words of truth and soberness,-his command and promise sank into their hearts,-the flame of faith spread into other hearts,-and Christendom both of the past and the present is the result. The missionary enterprise in all the phases of its history has found its authority and inspiration in these and similar utterances. It is wholesome for us on occasions like the present to seek a fresh impulse in our great work from the inspiring influence of the great words of our Lord.

1. We will first ponder a little the introductory portions of the text. It was not to the eleven alone, but to all who are called to missionary labor, that Jesus said: "All power is given to me in heaven and in earth." The eleven were representative men, who could not in the nature of things be competent to convert all the nations; and the responsibility of this mighty enterprise was therefore to descend to many generations of successors. We may without presumption reckon ourselves among them. To us, then, Jesus says: "All power is given to me in heaven and in earth."

- (1.) We see that these are not the words merely of the Absolute Deity in Christ, but of him, who, being human and brother of our race, is drawn into such mysterious union with the Infinite One, that all the fullness of the Godhead really dwells in him, to be wielded for our behoof. Though conscious of his high relation to God, he had with a brother's heart, toiled and taught, and suffered, and died, in our world, to redeem us from sin and woe. He is now about to go up to his Father's right hand, and to sit with him on the throne of the universe. He is to sway all authority in heaven and in earth,—to rule over men and angels, and all the powers of nature; and this sway he is to exercise for the same ends for which he was cradled in the manger and suffered on the cross. It was for man he toiled and humbled himself to a malefactor's death, and it is for man he reigns in heaven and over earth.
- (2.) But it was especially to prepare the eleven to receive the commission to evangelize the nations, that he announced his investiture with universal dominion. He wished them to take this great idea fully into their minds, that they might ever know and feel that the enterprise committed to them, stupendous as it was, rested on a solid basis. They would remember the manifestations of divine power and wisdom which they had witnessed from him-they would remember his victory over the king of terrors-but to encourage their hearts in the midst of their arduous work, while breasting the opposition of wicked men and the malign powers of the unseen world, they would chiefly recall these comprehensive words spoken for the very purpose of assuring them that He whose love and sympathy they had enjoyed so richly on earth, raised to heaven's throne, possessed and exercised power fully adequate to sustain and prosper them in preaching the Gospel to every creature, and making all mankind disciples of their Master. As Stephen did when he was exercising the functions of an evangelist, they could see him who called himself the Son of Man standing clothed with divine prerogatives at the right hand of God. to assert at the belover History in its past of the table
- I now pass from the introduction to consider a little more particularly the missionary orders given by our Lord to the eleven and their successors.

ANNUAL DISCOURSE.

The command is expressed in the words, "Go ye, therefore, and teach all nations, baptizing them in the mane of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Though the weight of critical authority is against the genuineness of the "therefore" in this passage, yet, as an ancient annotation, the word, I think, correctly indicates the logical connection. The idea that our Lord assigns his universal power and authority as the basis of the command, imparts to the whole and to every part of it a higher significance. It enhances the obligation and the interest of a profound study of its import. And the longer and deeper our study, the richer and more glorious will that import appear to be.

(1.) The command is not merely, go and teach all nations, but, as the marginal translation literally gives it, go and make disciples of all nations. The next verse employs a different word, rightly translated teaching, which would not here express the mind of Christ. The command, as given, is nothing short of an injunction binding the disciples to convert all the nations to the obedience of the Gospel.

It would be pressing the words too far to make them enjoin the conversion of every individual of every nation; but their natural force would be maimed and crippled, and their proper effulgence eclipsed, if we should make them enjoin less than the conversion of the great mass of every kindred and tribe and people, including the prevailing majority of men of every rank and degree, the kings transformed to nursing fathers, and the queens to nursing mothers of divine truth and heavenly piety.

Such a result would not exceed the glowing pictures of prophetic prediction, setting forth that all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him. "It is a light thing," says God to the Messiah, "that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth." Daniel compares the kingdom of God to a stone cut out from a mountain without hands, which smites the colossal image symbolizing the kingdoms opposed to God, and itself becomes a great mountain, filling the whole earth. And in literal language, this great prophet predicts that the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

I am aware that some excellent men think that sweeping judgments inflicted by the hand of Christ will exercise an influence of mighty significance in accomplishing this grand result, and doubtless it is true that the judgments of the great King of Israel abroad in the earth,

are necessary that the inhabitants of the world may learn righteousness. But judgments without the preaching of the Gospel would have no tendency to effect the conversion of the nations. It is still true that those who in obedience to Christ's command and with faith in its proper import, aim to make disciples to their Master of all mankind, are succeeding in their work, God confirming their words by all needful attestations and providential operations and judgments.

It was indeed a sublime scene, when He who had so meekly submitted to death and so unostentatiously risen again, gathered his eleven humble apostles around him, and calmly gave them the wondrous commission to convert the world. And it is marvellous, too, that with entire simplicity of faith, these eleven uninfluential men accepted the commission, and entered upon the vast undertaking.

(2.) It was an important part of the great commission of those who were commanded to convert all the nations, that they were to baptize them into the name of the Father, and of the Son, and of the Holy Ghost. They were not to perform on their converts a mere mysterious ceremony, but a rite symbolical of the highest and most glorious relations. By baptism it was most beautifully and impressively set forth, that the sins of the converts were washed away, that the guilt and power of their iniquities were abolished, that they henceforth were no longer unclean, but holy—"that they were washed, that they were sanctified, that they were justified in the name of the Lord Jesus, and by the Spirit of our God." Baptism was to be the sign and seal of the great fact that not by works of righteousness that they had done, but according to his mercy God had saved them by the washing of regeneration and renewing of the Holy Ghost, shed on them abundantly through Jesus Christ our Saviour.

By baptism thus gloriously significant, the converted nations were to be consecrated and set apart to the experience of all that is involved in the name of the Father, and of the Son, and of the Holy Ghost. Names in the ancient times were significant, and were employed sometimes to express the leading characteristics of the persons who bore them; and thus we are to understand the terms in the text before us. The converts were to be consecrated to the name of the Father, as the Father of our Lord Jesus Christ, and through him the Father of every disciple and the Father of our race, the Father in a higher and happier sense than that of Creator, a sense which involves the communication of all the communicable good which belongs to our Lord Jesus Christ. It is in this relation that the convert cries to God, Abba, that is, Father, sharing in the experience by which Jesus in his native Hebrew, gave to God this most endearing of names.

Baptism into the name of the Father, as the Father of our Lord Jesus

Christ, implies baptism into the name of the Son; but as it was intended that we should here have in outline, - here in the grand commission to make Christianity universal, - the fullness of the high relations to which Christianity introduces us, the primitive missionaries were expressly commanded to baptize explicitly also into the name of the Son. This sacred name belongs to our Lord, - as the Angel told his Virgin mother, - because the Holy Ghost came upon her and the power of the Highest overshadowed her, imparting to her child the divine nature and perfections, that Word which was in the beginning with God and was God, in whom the whole Godhead is consciously concentrated for manifestation, becoming flesh in him, and dwelling among us that we might see him as the only begotten of the Father full of grace and truth, and receive of his fullness even grace for grace. Into his name as the way to the Father, and thus the truth and the life, the missionary baptizes the converted sinner. In him by union with our poor nature, God is manifested as Immanuel, God with us and for us. Into the hearts of those who come to God by him, the Father sends forth the Spirit of his Son, and the Son communicates to those who have by faith united themselves to him and become members of his body, that Spirit which without measure dwells in him. And for this reason, as well as because he partakes of their flesh and blood, he is not ashamed to call them brethren.

We may hence see why it is one part of the missionary's commission, that he should baptize those whom he converts to Christ, into the name of the Holy Ghost. That name assures the convert that, believing on Christ, it belongs to his privilege and portion to have the Spirit of his Heavenly Father, the Spirit of the only begotten Son, dwell in his soul, in closest and most effective union with his own spirit, making him think the thoughts, put forth the choices, and exercise the feelings of his Saviour, and drawing all his inward being into sympathy and harmony with him, his doings and sufferings. It is specially with respect to the function of the Spirit of God, as the subjective or inward source and spring of holy spiritual life and well-being, that he is called the *Holy* Spirit, and it is as actuated by him that the saints are designated as *spiritual*.

The baptismal rite thus symbolizes the highest and most essential revelations of Christianity, those which exhibit God and Christ in the most winning and endearing relations, those which are adapted to conciliate the soul to the most grateful and affectionate faith. The solemn and lofty words, the beautiful symbolic element, and the impressive symbolic action, combine with the preached word to write the Gospel on the heart more effectually than words alone could do.

It is perhaps not too much to say that as the missionary is said to turn the nations from heathens or godless sinners to disciples, so he may be said by baptism to introduce them to the realization of the benefits of those unspeakable relations which are indicated by the name of the Father, and the Son, and the Holy Ghost. But neither in the one case nor the other, must we understand the words to contradict that other utterance of sacred writ that, "Paul planteth, and Apollos watereth, but God giveth the increase," or that other scripture in which Paul tells us that he abstained from baptizing lest he should be accused of baptizing into his own name.

(3.) To make disciples of the nations, baptizing them into the name of the Father, Son, and Holy Ghost, does not complete the work of the missionary; nor would his commission be so complete as it now is, were its terms to stop here. "Teaching them," the Saviour adds, "to observe all things whatsoever I have commanded you." The missionary is not, for prudential or any other reasons, to presume to adulterate or dilute the inculcations of his Master, by the omission or distortion of a single precept. The commands of Christ must be taught, and obedience to them insisted on in all their length and breadth and height, and in all the amplitude of their proportions. The Gospel system is a perfect whole from which nothing can be spared without marring its symmetry and completeness, and impairing its adaptation to secure the full well-being of man, illumination in his mind, rectitude in his heart, and piety, righteousness, and beneficence in his life. It is true that there is a gradation among the doctrines and precepts of Christianity, and that therefore the well-instructed missionary will have scope for wisdom, with respect to the relative frequency and fullness with which he will dwell on the various parts of the grand system, and he may employ a wise discretion with regard to the order in which he brings forward, both the truths to be believed, and the duties to be practiced. But never may he dare to treat any part of the Gospel inculcations as obsolete or inapplicable to mankind, either in form or spirit, in any circumstances or in any state of society. The commission absolutely requires that the missionary should teach all the nations to observe all things whatsoever Christ has commanded.

For convenience sake, I have considered the missionary's commission much as if it presented discipling the nations, baptizing them into the name of the Sacred Three, and teaching them to observe all the Redeemer's commands, as not only distinct, but separable duties. But the form of the commission is not favorable to such a view of the matter. The whole commission is given as a unity, the component parts of which must not be torn as under. The Master does not say, disciple the nations—then baptize them—and then teach them my precepts; but the form of his command is, Disciple the nations, baptizing, teaching them. This, if I mistake not, represents that the

work of discipling the nations is completed, only when baptism with adapted doctrinal instruction has committed them to the Father, Son, and Spirit, and the teaching of the precepts of Christ has made them scholars in the Christian virtues. The commission does nothing less than to enjoin it upon the missionary to get the Gospel in its substantial entireness into the mind, heart, and whole character of all the nations.

(3.) I will now pass to the consideration of the precious promise which forms the close of the Saviour's charge to the eleven: "Lo, I

am with you alway, even unto the end of the world." The great missionary charge of our Lord was fitly introduced by the solemn announcement of his omnipotent authority in heaven and on earth. And when he ascended to the right hand of God, they could think of him enthroned there as reigning with absolute sway, and superintending from his throne of divine majesty the work committed to them of evangelizing the world. Thus to conceive of their Master must have been to the eleven and must still be to their successors a source of unspeakable encouragement. But this concluding precious promise is of still more encouraging import. It tells them that the actual presence of their dear Lord, with his transcendent might, was not to be confined to the heavens-that as while on earth he was still in heaven, so now while enthroned in heaven, he was to be still on earth-still with them, his apostles, his missionaries, during the whole progress of their labors from the first conversion of a sinner by their ministry, to the grand consummation at the judgmentday. The uniform doctrine of the Scriptures respecting the Saviour's person, requires us to understand this promise literally, of a presence of Christ with his disciples on earth as real as his presence in heaven, or his corporeal presence on earth when all their senses assured them that he was with them.

This presence of Christ was and is to be without intermission. "I am with you alway," (all the days is the strict version of the original.) These are words which plainly promise a perpetual presence. There would be no day of darkness and gloom, which his presence would not irradiate and cheer.

This presence, too, is to continue to the end of the world, that is, to the end of the whole period of duration in which there may be trials, and dangers, and difficulties. At the close of that period the missionary work—the regeneration—will be completed; this earth's probation will be at an end, and the faithful servants will all enter into the joy of their Lord in his consummated kingdom. That in the coming state of glory they would enjoy the presence of Christ, it was not necessary to promise them. They needed to be told, and by his

own blessed lips, that amid all the evils, and toils, and conflicts of the present state, his benignant presence would be with them.

The eleven must have felt that the promise was a most gracious one, full of sweetest comfort. Even if the promise had not been intended to assure them of ample aid, they would expect to be cheered by the sympathizing presence of Him that loved them and loved the world, even to the death of the cross. But beyond all question, the promise carried with it the assurance that in their stupendous enterprise they were not to labor alone, but to enjoy the cooperation of the almighty energies of their Lord. They could, then, go to their work with the certainty of success, and the certainty of a cheer, and courage, and refreshing from the presence of Christ, which no earthly or satanic violence or terror could overcome. The gracious promise and the more gracious fulfillment was the exceeding great treasure and strength of their souls—and must be the same to all on whom their mantle falls, to the end of time.

Indulge me now in some concluding remarks:

1. The risen Saviour's charge to the eleven and their successors, exhibits the missionary work as the grandest and most stupendous enterprise ever proposed to man. It contemplates nothing less sublime than a universal and complete moral revolution in the hearts and lives of all the nations of mankind. Compared with this, an enterprise for the political enfranchisement of all men of all countries would be as nothing-as nothing in importance, and as nothing in difficulty. In comparison with the missionary enterprise, a plan for the disenthrallment of all the slaves on earth-worthily as such a scheme for liberty exalts the mind and swells the heart-dwindles into insignificance. Could there be an enterprise which would bring relief from all the physical evil, the inconceivable mass of suffering which crushes mankind and fills the world with wailing, compared with the enterprise enjoined on his disciples by Jesus Christ in this charge, that beneficent enterprise, though disburthening and gladdening so many woe-begone sufferers, would not be worthy of mention. And-if I may be allowed an impossible supposition-could missionary toil succeed in the universal conversion of mankind, all the physical woe of the world remaining unalleviated, the supreme good of the race would be achieved. Assuredly so; for the universal regeneration and sanctification of the race is for it a good by the side of which all other good is infinitely small. But in truth all other good follows in the train of moral good, as a magnificent retinue of nobles follow in the train of a mighty king.

The deliberations of a missionary society are, therefore, of greater importance and of higher dignity than the deliberations of a parliament or congress, or the cabinet of a king or president. The deliberations

ations of such a society, however humble in this world's estimation, have a more immediate bearing on the highest well-being of man. In this light, it is no presumption for a missionary board to regard its functions; nor can we perceive how we can worthily plan and act for the world's conversion unless we duly appreciate the greatness, the awfulness, and the transcendent majesty of the work committed to us.

2. The charge of our Lord does not present the conversion of the nations as a consummation devoutly to be wished, but of doubtful accomplishment. Commanding it to be done, he contemplates the result as certain. He therefore requires us to expect it with unfaltering confidence. And though missionaries may have frequent occasion to exclaim, Who bath believed our report, and to whom is the arm of the Lord revealed? ultimately, and in the long run, they, as well as their Master, will see of the travail of their souls and be satisfied. If we witness ever so sad reverses, we ought to regard them as only eddies in the current of the river that still flows on, or at worst, as but turns in which the stream only seems to be rushing backward towards its source; while in truth neither eddy nor regressive turn hinders at all the safe progress of the river to the ocean in which it is to spread into a boundless expanse.

3. The certainty of success in the missionary enterprise does not nullify or abate the necessity for the use of the utmost diligence and wisdom in the prosecution of the work. Since "God has still wrought by means e'er since he made the world," the enterprise will succeed only because diligence and wisdom will be employed; but if these should fail, then the hope of success would be blasted. We must, then, find in the certainty of success, not an argument for remissness, nor rash folly of any kind, but encouragement to engage all our mental powers and active energies in the work under the genial and inspiring light and warmth of heaven-authorized assurance.

(4. It must be of great importance for us all to study the divine record in all that it has to say of the missionary enterprise and the topics connected with it.

It is not enough for us to read the record in the mere cursory way which leaves no definite knowledge in the mind, but we should seek to ascertain precisely the import of the promises and commands of the sacred word. We shall, then, have in our minds a firm foundation for our plans, our doings, and our expectations. We shall, then, too, stand ready to give to all inquirers, a reason satisfactory at least to our own minds, for prosecuting an enterprise which is so apt to appear to the sages of this world wild and chimerical!

In this study of the Scriptures, we shall not only find satisfaction for the cool understanding, but a mighty impulse for the heart, the most inspiring imagery for the imagination, and a divine fire for the sensibilities of the soul. The whole inward being in all its departments will here find its appropriate food and stimulus. It will be, of course, true of devout students of God's word, who enter into the missionary work, impelled by God's promises and Christ's commands, that on all fit occasions the "Spirit of the Lord will come upon them," and they will realize the strength which the occasion demands. They may be the least self-reliant of men, but they will feel within them the potency of a divine call and mission.

5. As the different generations of missionaries appear upon the stage of action, they will naturally feel interested, not only to study the sacred record of commands and promises, but to survey the history of the progress which their predecessors have under God's providential control made in the work. Such a survey will tend in a very high degree to invigorate their faith. We sometimes think that if like the original eleven, we could have contemplated the person of the Redeemer, could have witnessed his miracles and heard his discourses from his own lips, we should possess advantages far superior to any which we at this day enjoy. These thoughts are natural, but though they contain a fragment of truth, they are as a whole delusive. The advantage in very important respects is altogether on our side. When the disciples were, all told, an insignificant handful, an insignificance aggravated by their social unimportance, what an astounding task was imposed on them when they were ordered to go convert the world! It was as if they had been told to go to all the graveyards of earth and call upon all the dead to come forth to life. For mankind in their countless millions were, as to their moral condition, like Ezekiel's valley of dry bones, very many and very dry. It is truly marvellous that they had the faith and courage even to begin the work. But we now behold before us Christendom as the fruit of the labors of those eleven humble men and their humble successors. We know as certain matter of fact, that in a few centuries their labors revolutionized the professed religion of the vast Roman Empire, and placed a succession of professed Christians on the throne of the Cæsars. We know that as a result of the labors of humble missionaries, millions in Asia and Africa, and Europe, embraced the Christian name and transmitted it as an inheritance to their children. We know that now, however many and great may be the corruptions of Christianity, it is the professed religion of the dominant nations of the globe. The history of Christianity, its origin, its revolutions, its progress, its influence, now claims the attention of the learned as constituting the mightiest and most curious mass of important facts that the records of the past contain. Instead of a handful of unschooled peasants, the ministers of Christianity now count by armies of learned men, many of them eloquent orators, or celebrated writers. Christian missions are now

achieving revolutions in various parts of the earth. In Burmah, in Hindustan, in China, in the Turkish Empire, they are loosening the foundations of Paganism and Mohammedanism. In the islands of the Pacific, nations have been born in a day. Africa is almost surrounded by a cordon of mission stations, and missionary zeal is braving the dangers of its central recesses to prepare the way for an invasion of Christian faith. Cheering signs foretoken the reformation of corrupted Christian sects. It seems as if the walls which shut in the nations round about from the incursion of Christian missionaries, were all over the earth crumbling down, and that in the night visions the Christian Church might behold representatives of all the nations, like the man of Macedonia, each crying, Come over into our land and help us.

Had a benignant angel, like the Michael of Milton, purged the eyes of the eleven "with euphrasy and rue," and exhibited in a visioned future what is now authentic history, and especially presented to their anointed sight the innumerous hosts of genuine saints, who, regenerated through their labors, have blessed the earth, and are now ornaments of heaven, no words could tell the inspiration they would have felt firing their hearts from such a prophetic spectacle. No doubt they would naturally have felt a mightier courage to toil, to suffer, and to die in the enterprise committed to them. They would, then, have had the prophetic words they already knew made more sure, and have enjoyed the double experience and power of prophets and evangelists. But the visioned future is always more or less shadowy, and does not place us in so favorable a stand-point as the recorded facts of history and the well-known facts of the present living world. The position we occupy is a position of high privilege and of corresponding obligation. The original missionaries and the primitive Church grasped the prophetic promises and the Saviour's command, and gloriously inaugurated the great work to be done. They have handed down to us their responsibility, and we see that the light which beams from the historic past and the luminous present, greatly enhances our obligations to prosecute the work with our utmost energies. Missionary boards ought to be actuated by a holy zeal, "eating them up," in this transcendent enterprise. They should not hesitate to press into the service all the resources of the Church. The conversion of the world is the great duty of Christendom, and we should all hold ourselves, our friends, and all our possessions at the command of Christ for this great work, whether we remain at home, or, like Paul, traverse the globe. Deep and expansive pity for the nations still overwhelmed with moral ruin, would cause no home interest to suffer, while it would speedily make the desert rejoice and blossom as the rose, and earth resemble heaven in character and glory.

6. In the wars of ancient Israel, while some were called to go forth to encounter the dangers of the battle-field, others were to stay by the stuff, or to remain at home. But those who were exempted from the warrior's perils, were to give their brethren their cordial sympathy and all possible aid. It would have been mean and base for them to shrink from any toil, self-sacrifice, or contribution, by which they might succor or cheer their brethren, in arms in the common cause. So, in the great missionary enterprise, while missionaries go forth, to disciple the nations, braving all hardships and perils, the great mass of the church remain at home. The Holy Ghost sends missionaries forth, as he sent forth Barnabas and Saul-the Church, too, like the church of Antioch, should send them forth with prayers, benedictions, and loving pledges of sympathy and support. The missionary ought to feel assured that the great united heart of the Church beats in unison with the strong pulsations of his own heart, and that no aid will be lacking which fraternal love can supply. It was beautiful when some of Dr. Kane's men, perishing in one of their excursions from the ship, felt certain that their brave captain would send or bring them-all possible succor, and beautiful, too, that the event justified their confidence, that the sympathy of the faithful, noble heart never faltered, that it defied all dangers, conquered impossibilities, and brought the succor they were sure would come. The Serampore missionaries, going forth to the then untried toils and hazards of the Indian mission, with playful seriousness alluding to a descent into one of the deep mines of their native Britain, said: "Brethren, if we go down into the shaft, you must hold the rope." These simple words proved words of power, and there was in word and action a cordial response. Let us all cherish such a spirit, so that the idea of our proper part in the conversion of the world, the sense of the ties that connect us with our missionary brethren, shall flow right out of the burning, melting love of our hearts. Let it show itself in fervent prayer, liberal contributions, and the constant marching into the field of well-appointed reinforcements of zealous missionaries. The felt responsibility, the zeal, the toil, the self-sacrifice should be equal of those who go down into the shaft, and those who hold the rope. So only, the heart of the Church will be in harmony with the risen Saviour's final charge.

7. Permit me, brethren, to say that as an association we are bound by special obligations to ardent zeal and strenuous labors in this great enterprise. It is our professed aim to keep ourselves clear of all possible suspicion of complicity with any form of iniquity. For a circle of Christian men to be zealous against connivance with caste and polygamy and slavery—and at the same time lukewarm laggards in the general onslaught on the kingdom of Satan, sluggish in the

holy war for the abolition of the grievous bondage in which that grim despot holds countless millions of mankind-this-abhorrent as in the heart's just estimation, caste and polygamy, and slavery are-this, I say, were to strain out a gnat and swallow a camel. Only such selfsacrificing love to God and souls as actuated Christ can embalm and sanctify reformatory zeal, and give it the stamp of genuine gold, or the fragrance of a heavenly origin. Claiming to be earnest Christian abolitionists, if we should be cold of heart and slack of hand in missionary effort, we ought in all reason to conclude that, compared with ourselves, the Pharisees whom Christ so sternly denounced were good saints. Genuine Christian abolitionists love the oppressed and their cause more than any other class of men can do; but they must and will assign to the work of the world's conversion the paramount importance. And the chief horror of slavery to them must be that it is a terrific whirlpool that swallows up and destroys immortal souls. The special obligation that rests on us as anti-slavery men, I trust we shall accept and welcome with our whole hearts, and bend our energies to the work with a will, and in a manner worthy of the position we occupy.

8. Finally, my brethren, let us refresh and strengthen our souls and invigorate our faith and courage by ever and anon calling to mind the gracious promise of our ascended Lord: Lo, I am with you alway, even to the end of the world. He himself has emphasized this promise. He meant that we should remember it. He meant that its divine light should illuminate our pathway and make it shine more and more unto the perfect day. We may glory even in our weakness that the strength of Christ may rest upon us. In him the weapons of our warfare are not carnal, but mighty to God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ. "The little one shall become a thousand, and the small one a strong nation. I the Lord will hasten it in its time."

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Gartson, Gamaliel, Yellow Springs, O.
Gaston, G. B., Tabor, Iowa.
Gates, Lucy, Townsend, Mass.
Gastes, Warren S., Schoharie, N. Y.
Gaylord, Giles L., Torringford, Conn.
Gastam, Joseph P., M. D., Pittaburgh, Pa.
Gear, Rev. Heman, Wayne, O.
Gemmel, Rev. Geo., Quasqueton, Iowa.
Gbormley, Thomas, Huntsville, O.
Girdwood, Rev. John, New Bedford, Mass.
Gibson, Miss Tryphena, Hopkinton, Mass.
Gibson, Miss Typhena, Hopkinton, Miss.
Gibson, Miss.
Gibson, Miss.
Gibson, Miss.
Goodard, Isaac, William, S., Harriert W.
G Gordon, Mrs. Sarah A. R., Mercer, Pa.
Gorton, Dudley L., Davenport, Iowa.
Goss, Rev. S. S., Meridian, N. Y.
Gould, Rev. D., Ripley, O.
Gould, Mary, South Deerfield, Mass.
Gowans, Mrs. Mary S., Buñalo, N. Y.
Grant, Charles, Burlington, V.
Grant, Mrs. Charles, Burlington, Vt.
Grant, Rev. Joel, Bristel, Ill.
Graves, Wm. Morton, South Hadley, Mass.
Gray, James B., Wilton, N. H.
Groene, Mrs. Louisa D., Hatfield, Mass.
Greenbill, William C., Parls, N. Y.
Greenwood, Calvin S., Gardiner, Mass.
Greenwood, Des. Holland, Grafton, Mass.

Gregg, James, Williamson, N. Y.
Grey, William, Medina, O.
Gridey, Addison, South Reglley, Mass.
Grier, Rev. Laferty, East Springfield, O.
Grier, Rev. R. S., Emmetteburg, Md.
Grier, Rev. Smith F., New Cumberland, Va.
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Griffin, Mrs. Chioe F., Roseville, Ill.
Griffin, Mrs. Chioe F., Roseville, Ill.
Griffin, Mrs. Griffin, Groseville, Ill.
Griffin, Mrs. Sarah, Augusta, Me.
Griffith, Edwin H., Nassau, N. Y.
Griffith, Smith, Nassau, N. Y. Griffith, John, Castleton, N. Y.
Griffith, Buith, Nassau, N. Y.
Griffith, Buith, Nassau, N. Y.
Griffigs, Harvey D., Brimfield, Mass.
Griggs, Rev. Leveret, Bristol, Conn.
Griggs, Samuel, Lavanna. N. Y.
Grimel, Rev. Joslah B., Grinnell, Iowa.
Griswold, Dea. Abram, Dryden, N. Y.
Grosvenor, Rev. L., Pomfret, Conn.
Grosvenor, Rev. L., Pomfret, Conn.
Grosvenor, Mrs. Sophia W., Clarendon, Yt.
Grullyer, Geo. R., Providence, Ill.
Guillyer, John, Philadelphia. Pa. Gulliver, John, Philadelphia, Pa. Gulliver, John T., North Brookfield, Mass. Gulliver, Rev. John P., Norwich, Conn. Gunn, Luther D., Granville, Ill.

Hadlock, Levi J., Bangor, Me.
Hadlock, Nathan, Bangor, Me.
Hager, Benjamin S., Boxboro, Mass.
Haic, Harry, Chelsea, Vt.
Hale, Rev. John G., Grass Valley, Cal.
Hale, Ring, Lucinda, Chelsea, Vt.
Hale, Simeon, Wethersfield, Conn.
Hall, David-Jr., Newton Center, Mass.
Hall, Ephraim, Wolcott, Conn.
Hall, Rev. Heman B., Oberlin, O.
Hall, Mrs. Sophronia B., Oberlin, O.
Hall, Mrs. Sophronia B., Oberlin, O. Hall, Mrs. Sophronia B., Oberlin, O.

*Hall, J. B.

Hall, Dea. Moses, West Brookfield, Mass.
Hall, Myron S., West Bloomfield, N. Y.
Hall, Rozana, Gaston, Iowa.

Hall, Stephen, Ashtabula, O.

Hall, Mrs. Stephen, Ashtabula, O.

Halley, Calvin C., M.D., Montrose, Penn.

Halsey, Charles Storrs, East Wilson, N. Y.

Halsey, Harles Storrs, East Wilson, M. Y. Halsey, Charles Storre, East Wilson, N. Y.
Halsey, Rev. H., East Wilson, N. Y.
Halsey, Rev. H., East Wilson, N. Y.
Halsey, Stephen Herrick, Constantia, Mich.
Ham, Mrs. Elizabeth, Hanis Grove, Ill.
Hamilton, Des. A. R., Lyndon, Ill.
Hamilton, Miss Matida, Champlain, N. Y.
Hamilton, Miss Matida, Champlain, N. Y.
Hamilton, Pringle, Oberlin, O.
*Hammond, Dea. S. I. M.
*Hammond, Mrs. Ening.
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Hanna, Mrs. Mary, Mercer, Pa.
*Hanna, Mrs. Mobert. Hanks, Rev. S. W., Lowell, Mass.
Hanna, Mrs. Marry, Mercer, Pa.

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Hannan, Robert,
Hannan, Robert,
Hannan, Zelotes, Homer, N. Y.
Hanson, Dea. George, Globe Village, Mass.
Hapgood, Simon, Acton, Mass.
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Hardwick, Benjamin C., Quincy, Mass.
Hardwick, Frankin, Quincy, Mass.
Hardwick, Prankin, Quincy, Mass.
Hardy, Jona. T., Brewer, Me.
Hardy, Newman B., Georgetown, Mass.
Hardy, Welliam G., Boston, Mass.
Harlow, Nathaniel, Bangor, Me.
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Harper, Rev. Almer, Sabula, Lowa.
Harris, James, Dracut, Mass.
Harris, James, Dracut, Mass.
Harris, Samuel, Danvers, Mass.
Harris, William J., West Bloomfield, N. J.
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Hart, Miss Catharine, Guilford, Conn. Hart, Miss Harriet L., Guilford, Conn.
Hart, Dea. Joseph, Earl, Ill.
Hart, Norman, New Britain, Conn.
Hart, William, Guilford, Conn.
Hartey, Rev. W. N., Milford, Conn.
Hartey, Rev. W. N., Milford, Conn.
Haskell, Datus D., Union Vilinge, N. Y.
Haskell, Mrs. Elizabeth, Harvard, Mass.
Haskell, Gacob, Flichburg, Mass.
Haskell, Gacob, Hiller, Haskell, Me.
Hatch, Mrs. Aller, Hiller, M. Haskell, Me.
Hatch, Mrs. Aller, Hiller, Mrs.
Hawes, Almirs K., Brown's Gorners, Me.
Hawes, Almirs K., Brown's Gorners, Me.
Hawkins, Mrs., Louisa, Springfield, Vt.
Hawkins, Mrs., Louisa, Springfield, Vt.
Hawkins, Mrs., Louisa, Springfield, Vt.
Hawkey, Maro, Farmington, Conn.
Hawley, Mrs. Adeline, Binghamton, N. Y.
Hawley, Henry D., Farmington, Conn.
Hawley, Lydia M., Farmington, Conn.
Hawley, Lydia M., Farmington, Conn.
Hawley, Muls P., Augusta, Ill.
Hawley, Kate, Binghamton, N. Y.
Hawley, Mars. Hole, H., New Millord, Pa.
Hawley, Julia P., Augusta, Ill.
Hawley, Mars. Hole, H., New Millord, Pa.
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Hawley, Mass. Marcha E., Townsend, Mass.
Hayford, Mrs. Alninds, Champlain, N. Y.
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Hayward, Mrs. Ann, Rouse's Polnt, N. Y.
Hayward, Charles H., South Amberst, Mass.
Hayward, Joseph, Milbury, Mass.
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Haye, Rev. J. A., Lisbon, Conn.
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Hazen, Rev. Baymen, M. Hensel, N. Y.
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Hemphill, Mrs. S., Ribbon, Conn.
Hazen, Rev. Baymen, W. S.
Hell, David W., Westminster, Mass.
Helwood, Samuel B., Worester, Mass.
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Hills, Mrs. Olive, Pekin, N. Y.
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Hills, Nathaniel, Danvers, Mass.
Hine, Herman, Washington, Conn.
Hinsdale, Des. Jacob, Wellington, O.
Hinsdill, Stephen C., Morris, Ill.
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Hitchcock, David, North East, Penn.
Hitchcock, Erwin Van Ness, Pittraford, Vt.
Hitchcock, Mrs. E. W., Oberlin, O.

Hitchcock, J. E., Oberlin, O.
Hitchcock, James Böstwick, Otisco, N. Y.
Hitchcock, James Böstwick, Otisco, N. Y.
Hitchcock, John C., Otisco, N. Y.
Hitchcock, Dea Leonard, Rochester, N. Y.
Hitchcock, Dea Leonard, Rochester, N. Y.
Hitchcock, Orange, Chine, N. Y.
Hitchcock, Orange, Chine, N. Y.
Hitchcock, Mrs. Barah M., Painesville, O.
Hitchcock, Mrs. Barah M., Painesville, O.
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Hodge, Mrs. Mary E., Janesville, Wis.
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Hopkins, George B., Granville, Ill.
Hopkins, George W., Granville, Ill.
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Hosford, Mrs. Abby, Olivet, Mich.
Hosford, Mrs. Abby, Olivet, Mich.
Hosford, Mrs. Abby, Olivet, Mich.
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Hosmer, Samel, Acton, Mass.
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Houghton, Ochas, Harvard, Mass.
Houghton, John Cephas, Harvard, Mass.
Houghton, John Cephas, Harvard, Mass.
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Howe, Cuttis, Granville, O.
Howe, Dea. Frederick, Danvers, Mass.
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Hoyt, James P., Coventry, N. Y.
Hoyt, Mrs. Rabecca A., Stanvich, Conn.
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Hubbard, Franklin B., Mercer, Ps. Hubbard, Rev. W. G., Wilson, N. Y.

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*Hudson, Mrs. Hannsh.

*Hudson, Mrs. Hannsh.

*Hudson, Wrs. Mrs. Lee, O.

*Hudson, Wrs. Lenira L., Lee, O.

*Hudson, Wrs. Timothy B.

*Hudson, Mrs. Betsey B., Oberlin, O.

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*Hudson, Mrs. Branche O., Oberlin, O.

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*Hudson, Mrs. Marriet L., Hampden, O.

*Hudson, Mrs. Mrs. Pampden, O.

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*Hudson, Mrs. Lough Middleport, O.

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Ide, Mrs. Sarah.
Ide, Mrs. Mary E., West Medway, Mass.
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Ide, Laura A., Taunton, Mass.
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Ide, Nathan, North Dighton, Mass.
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Ingersoll, Joseph, Stanwich, Conn.
Inslee, Mrs. Elizabeth, Newark, N. J.
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Ives, Julius, Jr., Brocklyn, N. Y.

Jacks, Aaron, Methuen, Mass.
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Jackson, Mrs. Charlotte R., Prattaburgh, N. Y.
Jackson, Isaac R., North Abington, Mass.
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Jackson, Mrs. William, Newton, Mass.

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Janes, Mrs. Harriet H., Rasine, Wis.

Jay, Hon. William.
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Jenkins, George B., Mount Pleasant, O.
Jenkins, Rev. John, Philadelphia, Pa.
Jenkins, Rev. John, Photolon, Mass.
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Jewett, Harriette S., Boston, Mass.
Jewett, Nathan, Milford, N. H.
Jewett, Mrs. S. A., Daydon, O.
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Johnson, Mrs. Ann A., Oberfin, O.
Johnson, Rev. Edwin, Boston, Mass.
Johnson, Mrs. Hannah, Gloversville, N. Y.
Johnson, Dea. Henry L., Jewett City, Conn.
Johnson, Mrs. Hannah, Gloversville, N. Y.
Johnson, Dea. Henry L., Jewett City, Conn.
Johnson, Rev. Ball, Boston, Mass.
Johnson, Rev. Ball, Boston, Mass.
Johnson, Rev. Ball, Bell Center, O.
Johnson, Rev. L. B., Bell Center, O.
Jones, Rev. Charles, Battle Creek, Mich.
Jones, Mrs. Clarence, Harwinton, Conn.
Jones, Rev. Willard, Northfield, Vt.
Jones, Jonas.
Jones, Hebe, West Randolph, Vt.
Jones, Jones, William, H., Whitewater, O.
Jones, Rev. Willard, Northfield, Mss.
Jude, John P., Newark, N. J.
Judson, Eleba, Kingsborough, N. Y.
Judson, Eleba, R., Raymond, Wis.
Judson, Mrs. Hannah, Raymond, Wis.
Judson, N. P., Waupaca, Wis.
Judson, Sylvanus, De Ruyter, N. Y.

Karnar, Stephen Newman, Egremont, Mass, Kedzie, Rev. A. S., Union City, Mich. Kedzie, George L., Yellow Springs, O. *Keeny, Talcott.
Keep, Rev. John, Oberlin, O. Keep, Rev. John, Oberlin, O. Keep, Mrs. Lydia H., Oberlin, O. Keep, Mrs. Lydia H., Oberlin, O. Keep, Rev. T. J., Mallet Creek, O. Keep, Wm. J., Foland, O. *Kellogg, Lorenzo, Champlain, N. Y. Kellogg, Lorenzo, Champlain, N. Y. Kellogg, Jorenzo, Champlain, N. Y. Kellogg, Jorenzo, Champlain, N. Y. Kellogg, Mrs. Lucy W., New Hartford, N. Y. Kellogg, Gorenzo, Champlain, N. Y. Kellogg, Mrs. Lucy W., New Hartford, N. Y. Kelsey, Dea. Noal, Milford, Conn. Ketson, George, Gardiner, Mass. Kendall, George. Kendall, George. Kendall, George. Kendall, George. Kendall, George. Kendall, George. Kendall, Mass. Kendell, Dea. S. M., Worcester, Mass. Kendall, Bea. S. M., Worcester, Mass. Kendell, Edward, Worcester, Mass. Kendell, Rev. J. R., Geneva, Ill. Kephart, Rev. William G., Kossuth, Iowa. Keys, Sophia W., Burlington, Iowa. Keys, Spohia W., Burlington, Iowa. Keys, Julius, Olivet, Mich. *Keyes, Thomas N., West Boylston, Mass. Kyder, Rev. O., Warsaw, N. Y. *Kimball, Alpheus. Kimball, Mrs. Sarah, Woburn, Mass. Kimball, Mrs. Sarah, Woburn, Mass. Kimball, Mrs. Sarah, Woburn, Mass. Kimball, John W., Fitchburg, Mass. Kimball, John W., Fitchburg, Mass. Kimball, Mrs. Sarah, Woburn, O.

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King, Sereno F., Syracuse, N. Y.
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Knight, Henry C., Detroit, Mich.
Knight, Hiram, North Brookfield, Mass.
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Knight, Horatic G., East Hampton, Mass.
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Knight, Rrs. Sarah B., Medway, Mass.
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Lambor, Mrs. Juletta, Davenport, Lowa.

Lambor, Mrs. Juletta, Davenport, Lowa.

Lambric, Miss. Mercy.

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Langworthy, Rev. Isnae, South Britain, Conn.

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Lawrence, Henry, Gardner, Mass.

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Lawrence, Henry, Gardner, Mass.

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Learoyd, John A., North Danwers, Mass.

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Learoyd, John A., North, Conn.

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Lee, Dea. William, Lishon, Conn.

Lee, Moyne, F. Julius, M.D., Washington, Pa.

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Leonard, Rev. A.L., Eurlington, Iowa.

Leonard, Rev. Fundes.

Leonard, Rev. B., Andover, Mass.

Leonard, Rev. B., Andover, Mass.

Leonard, Rev. B., Selem Center, O.

Lewis, Rev. John S., Salem Center, O.

Lewis, Rafus, Hartford, Conn.

Lewis, Rev. John B., Salem Center, O.

Lewis, Rafus, Hartford, Conn.

Lewis, Rev. Wm. S., Granville, O.

Lewis, Rafus, Hartford, Conn.

Lewis, Rev. Wm. S., Granville, O.

Lewis, Rev. Wm. S., Granville, O.

Lewis, Rev. Hohado.

Lewis, Rev. Hohado.

Lewis, Rev. Hohado.

Lewis, Rev. Wm. S., Granville, O.

Lewis, Rev. George B., West Newton, Mass.

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Locke, John, Brownelm, O.

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Loomis, Augustus Ward, Casenovia, N. Y.
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Loomis, Rev. Win, F., Shelburne Falls, Mass.
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Lord, Mrs. Daniel W., Kennebunkport, Mc.
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Lord, Mrs. Sarah T., Olivet, Mich.
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Loveli, Joseph G., West Boylston, Mass.
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Lovell, Miss. Julia O. H., Oakham, Mass.
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Woodruff, Edward Payson, Strykersville, N. Y.
Woodruff, Edward Payson, Strykersville, N. Y.
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Wright, Mrs. Ann W., Westfield, Pa.
Wright, Rev. Charles, Rockton, Ill.
Wright, Rev. Edward, West Haven, Conn.
Wright, Mrs. F. P., Walnus Hills, O.
Wright, Ira B., South Hadley, Mass.
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Wright, Mra. Minerva, Galva, III.
Wright, Wait, Homer, O.
Wright, William E., North Brookfield, Mass.
Wright, William W., Oberlin, O.
Wright, William, Sidney, O.
Wyatt, Mrs. Haunah E., Dover, N. II. Wylie, Rev. Samuel, Sparta, Ill. *Wylie, Rev. Samuel B., D.D.

Yale, Julius W., Meriden, Conn. Yale, Levi B., Meriden, Conn. Yale, Dea. Wm., Williston, Yt. Young, George L., Chelsea, Mass. Young, Miss E. L., Portland, Me. Young, Mrs. L. L., Vinton, Iowa.

Zug, Ephraim, Mechanicsburg, Pa. Zug, Samuel, Detroit, Mich.

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THE AMERICAN MISSIONARY.

(MAGAZINE.)

This Magazine will be sent, gratuitously, to the Missionaries of the Association. And—if they shall request—to Life Members; to all Clergymen who take up collections for the Association, or present its claims to their people, through the Monthly Concert or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS.

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely:

The name of the Church; its evangelical character; whether slaveholders and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid : whether it has been aided by any other missionary society, and if it has been, for what length of time; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which they pledge for the given time, and the arrangements that are made for scouring it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the Church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a commit tee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificates of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions," to act in their behalf, this Committee are suitable persons to certify the statements of the Church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office.

As a general rule, the appropriations of the American Missionary Association are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.

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FIFTEENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

NORWICH, CT, OCTOBER 23, 1861,

TOGETHER WITH

List of Life Members.

NEW-YORK

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 61 John Street.

1861.

JOHN A. GRAY,
PARKERS, STREETYPER, AND BINDER,
Corner Prankfort and Jacob Streets,

FIRE-PROOF BUILDINGS.

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MINUTES

The following Committee on Nominations was afgeinted, namely,
Mr. Arthur Lagran, of New Lin on, Ot. Mr. D. Munimpton, of New

wich, Ch.; R.A. S. M. Jaselyn, of Man York; Wr. John R. Lee, of Venters, N. Y.; and Mr. Isano Hatchins, of West, Millensis, Co.

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FIFTEENTH ANNUAL MEETING.

Adjourned till heatings, eight o'clock to more more a

THE Fifteenth Annual Meeting of the American Missionary Association, convened in the Broadway Congregational Church, Norwich, Ct., Wednesday, October 23d, 1861, at 3 o'clock P.M.

The President, Rev. David Thurston, of Maine, called the meeting to order. The exercises were opened by reading the 72d Psalm, and part of the 22d chapter of Jeremiah, and prayer by the President.

Rev. J. A. R. Rogers was appointed Assistant Recording Secretary, The minutes of the last annual meeting were read by the Secretary, Rev. Henry Belden, and approved.

Mr. Lewis Tappan, Treasurer, read his Annual Report, with the Auditor's Certificate. The report was accepted.

Rev. Geo. Whipple, Secretary of the Foreign Department, read an abstract of the Report of the Executive Committee for that department, and Rev. S. S. Jocelyn, an abstract of the Report of the Home Department; these were accepted and laid on the table.

The Treasurer, Lewis Tappan, presented a letter from Mr. Amos Townsend, of New-Haven, expressing his interest and continued confidence in the Association, and regret at his inability to attend its Annual Meeting.

The hymn commencing - 1 State State Commencing of A small

"Blow ye the trumpet, blow
The gladly solemn sound;"

was then sung.

A Business Committee was appointed, consisting of Rev. J. C. Webster, of Hopkinton, Mass.; Mr. S. Higgins, of Norwich, Ct.; Rev. J. Brewer, of Stockbridge, Mass.; Mr. Lewis Tappan, of New-York; and Mr. Samuel Deming, of Farmington, Ct.

The following Committee on Nominations was appointed, namely, Mr. Arthur Tappan, of New-Haven, Ct. : Mr. D. Huntington, of Norwich, Ct.: Rev. S. S. Jocelyn, of New-York: Dr. John R. Lee, of Yonkers, N. Y.: and Mr. Isaac Hutchins, of West-Killingly, Ct.

WEDNESDAY EVENING.

The Association assembled in the church at half-past seven o'clock, and listened to a sermon from Rev. Dr. Boynton, of Cincinnati, from Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised "

Adjourned till half-past eight o'clock to-morrow morning.

THURSDAY MORNING.

At half-past eight o'clock the Association assembled and engaged in devotional exercises for one hour, after which they proceeded to business.

The minutes of Wednesday were read and approved.

The President read a letter from Rev. David Root, D.D., expressing his deep interest in the Association and its principles, and regretting his inability to be present at this meeting.

The Chairman of the Business Committee presented a Report contained in a series of Resolutions.

The Report was accepted and laid upon the table, to be taken up for discussion.

The Committee on Nominations reported as follows:

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REV. DAVID THURSTON, Maine.

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Hon, F. D. PARISH, Ohio, J. P. WILLISTON, Esq., Mass., Prof. C. D. CLEVELAND, Pa., ARTHUR TAPPAN, Esq., Ct., Rev. Jonathan Blanchard, Ill., Jacob Butler, Esq., Iowa, E. D. Holton, Esq., Wisconsin.

Corresponding Secretary for the Foreign Department.

Rev. George Whipple, New-York.

Corresponding Secretary for the Home Department.

Rev. S. S. Jocelyn, New-York.

Recording Secretary.

Rev. HENRY BELDEN, New-York

my Association be unescribed to the Rev. Jun C. It. Because of Treasurer.

Lewis Tappan, Esq., New-York.

Executive Committee.

WM. E. WHITING, New-York, THOMAS RITTER, New-York, HENRY BELDEN, New-York. J. O. BENNETT, New-York. SAMUEL WILDE, New-York, Josian Brewer, Mass.,

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WILLIAM B. BROWN, New-Jersey. ALONZO S. BALL, New-York. T. C. FANNING, New-York. ANTHONY LANE New-York C. B. WILDER, Mass., Rev. John Lowrey, New-York.

J. O. Bennett and R. R. Graves, of New-York, were appointed an Auditing Committee for the coming year.

Rev. Mr. Whipple stated that the committees appointed at the last Annual Meeting "to bring before the churches the desirableness of their adopting Missionaries in the Home and Foreign fields," and "to report as to the propriety and possibility of sending families into different parts of the unevangelized world, etc.," had not deemed it judicious to urge the matter on the attention of the churches, in the peculiar state of things, during the past year, and recommended that the committees be continued.

Rev. Mr. Brewer, Rev. Mr. Starbuck, Rev. Mr. Foster, Rev. Mr. Whipple, Mr. L. Tappan, Dr. Peters, of Tennessee, Rev. Mr. Rogers, and Rev. Mr. Jocelyn, discussed the subject at length.

The subjects were again referred to the same committees, as fol-

Resolved, That the officers of the Association be requested, during the coming year, to bring before the churches the desirableness of their adopting Missionaries in the

to bring before the churches the desirableness of their adopting Missionaries in the Home and Foreign field, communicating directly with them, and pledging to give them a support, through the agency of this Association.

Resolved, That a committee be appointed to investigate and report at the next Annual Meeting, as to the propriety and possibility of sending families into different parts of the unevangelized world, in the expectation that, by their own labors, they will support themselves, while, by their words and lives, they may do much to elevate and Christianize the people.

Rev. W. B. Brown, Rev. E. H. Fairchild, and Rev. George Whipple constituted the Committee. The first of the series of the Resolutions offered by the Committee was then taken up and passed, as follows:

Resolved, That every revolving year since the formation of this Association has strengthened the conviction that the distinctive principles upon which it was founded are in accordance with the Holy Scriptures, our national Declaration of Independence, and the wants of a dying world.

Mr. Lewis Tappan moved that the thanks of the American Missionary Association be presented to the Rev. Dr. C. B. Boynton, of Cincinnati, for the sermon preached before the Annual Meeting, and that a copy of it be requested for publication. The motion was carried.

The two following resolutions were then adopted:

Resolved, That the events of the past year give striking evidence of the propriety of the stand early taken by the Association, and undersatingly adhered to, with respect to American slavery, which has been truly and emphatically denominated our country's sin," and which is now, as it has been from the foundation of the government, one of the greatest obstacles to the conversion of men, both in this country and in heathen lands.

Resolved, That we render most heartfelt and grateful thanks to God for the continued favor He has bestowed upon our various missions, and the schools connected with them, for the revivals of religion that have taken place, for the souls that have been converted, and for the present prosperity of so many of these missions, both Home and

Rev. C. C. Starbuck, of Jamaica, W. I., Rev. Henry Belden, Rev. Mr. Foster, and Rev. Mr. Whipple discussed the next resolution, which was adopted.

Resolved, That we particularly and gratefully recognize the outpouring of the Holy Spirit in the Island of Jamaica, of which our mission has been a participant, and the large accessions made to the churches connected with the mission, while we devoutly implore that the dews of heavenly grace may descend in still greater abundance upon all our missions and missionary schools.

AFTERNOON SESSION, (THURSDAY.)

Mr. Arthur Tappan, Vice-President, called the Association to order. Prayer by Rev. J. C. Webster.

The President then took the chair.

The Secretary for the Foreign Department presented a report on resolutions, adopted by the Executive Committee, in relation to the relinquishment of its general operations in the North-West. Report approved.

The Secretary of the Home Department read a letter from Rev. J. E. Roy, Secretary of the Western Agency.

The following resolution was read and passed.

Resolved, That we thankfully acknowledge the aid furnished by the friends of the Association, in their contributions to the treasury during the last year, when so many calls have been made by the country, and so much pecuniary distress has been experienced in many parts of the land; and we earnestly implore the friends of missions, while so much is done to overthrow the rebellion now raging in our land against the government, the rights of mas, and the cause of civil and religious liberty, to do all in

their power, by sustaining missions planted under God by their offerings, and watered by their prayers to abate and overcome the rebellion of men against God their Maker.

The next resolution was read, amended, and passed, as follows:

Resolved. That we have just cause to mourn over the sins of this whole nation, which have provoked the Almighty to permit the existing rebellion against the government; and pray that by our timely repentance, and bringing forth fruits meet for repentance, his just displeasure may be averted, and peace, founded upon righteousness, justice, and equity, may soon be restored to this afflicted people.

The next resolution was read and discussed, until the business meeting adjourned, to meet after public services in the church.

At three o'clock, the sacrament of the Lord's Supper was celebrated. The President and Rev. Dr. Boynton officiated.

A collection was taken up, in aid of Mrs. Peake, who is teaching the colored people at Fortress Monroe.

At the close of the sacramental services, the Association again proceeded to business.

The resolutions were again under discussion, and the following were

Resolved, That we cordially sympathize with our national government in its determination to put down the rebellion, a rebellion that imperils the missionary cause, our civil and religious liberties, and the precious rights of four millions of enslaved countrymen; that we carnestly hope that the government may have the wisdom and the intepidity to end the war humanely and economically by the speedy destruction of the real rebel—slavery; that we believe that a permanent and beneficent peace can not be reasonably expected, or the favor of God insured, until the cause of the war is removed, and liberty be proclaimed throughout the land to all the inhabitants thereof; and that it behoves us to pray that the country may be thus safely and triumphantly carried through this crisis, and, to use the language of His Excellency the Governor of Connecticut, "in such a manner as shall forever check the spirit of anarchy, bring peace to a distracted people, and preserve, strengthen, and perpetuate our National Union."

Resolved, That we recognize the overruling providence of God, in opening to the Association a new field of Missionary labor, in the State of Virginia, among the eighteen hundred colored brethren rescued from slavery, and now entitled to, if not fully ejoying the advantages of, compensated labor, intellectual and religious instruction, and the protection of government; and that, if the means shall be furnished, it is the purpose of the Association to follow the armies of the United States with faithful missionaries and teachers, until the light of knowledge and revelation shall be poured upon the darkened minds of the emancipated, and they become the freemen of the Lord.

and teachers, until the light of knowledge and revelation shall be poured upon me darkened minds of the emancipated, and they become the freemen of the Lord.

Resolved, That we deem it essential to the prosperity of the missionary cause, and of all institutions for the promotion of education, true religion, and general intelligence and virtue, that the pulpit and the press should do all they can to purify and elevate public sentiment, inculcate national and universal liberty, and bring the truths of the Gospel to bear upon the legislature, judiciary, and people of the States and nation, until they shall be universally recognized and obeyed.

Resolved, That we recommend to all the friends of missions, and of their country, to

Resolved, That we recommend to all the friends of missions, and of their country, to pray without ceasing, that the cause of Missions may be prospered, and the blessings of good government, of universal liberty, of sound knowledge, and of pure Christianity, may be the happy portion of the people of this and all lands.

Resolved, That among the most alarming features of the times is, the atheistic sentiment, far too prevalent both in Church and State, that slavery, the admitted cause of

Resolved, That among the most alarming features of the times is, the atheistic sentiment, far too prevalent both in Church and State, that slavery, the admitted cause of our present war, and the great curse of our land, is to be abolished, not so much by appealing to man on the ground of its hostility to God and his own deepest moral convictions, as by leaving it to the operation of commercial, selfish interests, and prudential considerations.

Resolved, That as the permanence of our government depends upon the sound morality of the people of our country, and as our political as well as commercial and social morality can not reasonably be expected to take upon itself a higher type than our ecclesiastical, while eschewing all political union between Church and State, we, nevertheless, believe it to be a most sacred duty, which the Church owes the State, to treat slaveholding like all other sin, as a disciplinable offense, and utterly incompatible with

The reports of the Secretaries and Treasurer were referred to the Executive Committee, to be published with the proceedings of the annual meeting.

The Association adjourned to meet in the evening, in the body of the house.

EVENING SESSION.

The Association met in the Broadway Church in the evening, where, after devotional exercises, addresses were made by Rev. Dr. Boynton, Rev. Mr. Foster, Rev. Mr. Gulliver, Rev. Mr. Starbuck, from Jamaica, and Rev. Mr. Rogers, from Kentucky.

Rev. Mr. Gulliver said, that although his church, as well as himself, indorsed the American Board, and did not agree in all points with this Association, yet they were happy to welcome them here as men and Christians. The speaker then described his own feelings on slavery and the war. Especially was he opposed to the practice of using our army and navy as slave-hunters.

The following resolutions were then passed:

Resolved. That the blessing of God, granted to the labors of our missionaries at home and abroad, calls upon us for renewed and increased efforts to give the Gospel to all, in all parts of the world, who are destitute of it.

Resolved, That the thanks of the Association be given to the choir, for their valuable

aid in the meetings of the Association.

Resolved, That the thanks of the Association be given to the Trustees of the Broadway Church, to the Committee of Arrangements, and to the people of Norwich, for their hospitality in entertaining the members and friends of the Association.

The Association then resolved to adjourn, to meet next year, at the call of the Executive Committee.

The President made a few remarks, and closed the meeting with prayer and the benediction.

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FIFTEENTH ANNUAL REPORT.

In presenting their Fifteenth Annual Report, the Executive Committee think they may congratulate the Association on the fact that the necessity of a labored vindication of its peculiar position on the subject of slavery is continually diminishing. The providence of God is developing the importance of that position, and the indispensable necessity of an impartial application of its underlying principles, with a rapidity and power heretofore hardly conceived of. The spirit of slavery, its innate and inextinguishable hostility to the precepts of the Gospel, and to every thing partaking of the spirit of Christ, is fast becoming so manifest, that every right-minded Christian must see that to baptize it with the name of Christian is to call darkness light; and every attempt to fraternize with it in Christian organization, is an effort to unite good with evil, Christ and Belial.

The doctrine that slaveholding, the holding of men in slavery, is sinful, and should be treated as any and every other sin, in proportion to its enormity, seems destined soon to be received, and acted on, by the American churches, as it already is by Christendom elsewhere. The danger now is, that in the straits into which we have been driven, the revulsion may be so great, that Christians will forget the true missionary spirit with which they should labor for its overthrow. We shall all now need, more than ever, to be largely imbued with the spirit of Christ, who died for those whose sins he condemned—the spirit of every true missionary who labors with sacrifice, that the heathen, whose superstitions and debasements he hates, may be redeemed from their iniquities, and prepared for communion with God here, and for heaven hereafter.

From the report of the Treasurer, it will be seen that the close of the financial year finds the Society heavily in debt. The occasion of this should be fully understood. The receipts for the previous year had been \$56,000. The Executive Committee arranged their appropriations for the several missions at a time when the country seemed to be entering upon a career of unusual prosperity. The harvests of

the previous season had generally been abundant, business was prosperous, and confidence in the future was almost universal. Encouraged by the action of the Annual Meeting at Syracuse, last year, and believing that the best interest of the work demanded it, the Committee made their appropriations for the year larger than they have been able to meet.

The causes that have so disastrously affected our income need not now be enumerated. The Committee feel it to be due, however, to the friends of the Association to express their confidence that the result has not arisen from any considerable loss of interest in the missionary work, nor any diminution whatever in attachment to the principles of the Association. If one cause may be named as more influential than any other, the Committee think it is that the friends of the Association being every where the friends of the enslaved, and feeling confident that the rebellion of the slaveholding States would be overruled by Providence for the overthrow of slavery, have felt called upon to contribute to the utmost of their ability for the vigorous support of the Government.

The Committee have to report the death of two persons connected with the labors in the Foreign field—Rev. E. P. Rogers, who died at Cape Palmas, West-Africa, and Mrs. Douglass, of the Jamaica Mission.

During the year, two hundred and twenty life-members have been added to the Association, making the present aggregate three thousand and twenty. Six missionaries and assistant missionaries have joined their missions for the first time, seven have returned to them after a short absence. One newly-appointed missionary is waiting for the means of being sent out, and six have left their mission, generally by direction of their physician, and for the recovery of health, four of whom are now in this country. One has resigned.

The number of Foreign Missions is six, and the number of stations and out-stations is twenty-eight, beside nine native towns, where the Gospel is preached statedly. The number of laborers connected with the Foreign field within the year has been fifty-nine.

MENDI MISSION, WEST-AFRICA.

The Read County County or by Albert March March 1984 1984

Good Hope: Missionaries.—Rev. J. H. Dodgs, D. W. Burton, Rev. J. White, Mrs. Dodgs, Mrs. Burton.

AVERT : Missionaries. - Rev. C. F. Winship, Mrs. Winship.

BOOM FALLS: Missionaries.—Rev. G. P. CLAPLIN, RICHARD MILES, Mrs. CLAPLIN, Mrs. MAIR, Mrs. COOPER.

White has been its acting preside,

SALEM HILL: Missionaries.—Rev. J. S. Brooks, Rev. H. H. HINMAN, Mrs. HINMAN.

VICTORIA. An out-station of Good Hope, under the care of Rev. G. N. Jowerr, native.

Under appointment, SAMUEL J. WHITON.

OUT-STATIONS: Me Bungo, Ghap, and seven preaching places in native towns.

Rev. H. H. Hinman, M.D., for a number of years a pastor in Illinois, and Mrs. S. Hinman, formerly a teacher in the Ojibue Mission, sailed from New-York for the Mendi Mission, November 1st, and arrived there in December. Rev. John White, formerly connected with the Mission, returned there in January, and Mr. and Mrs. Burton, who arrived in this country just before our last Annual Meeting, having left Africa on account of ill-health, returned there in Angust.

December 6th, 1860, Mr. Classin wrote from Good Hope, that in the opinion of the Mission, the condition of Mrs. Dodge's health demanded such a change as could be obtained only by visiting America. The case was thought to be too urgent to admit of their waiting to consult the Executive Committee. They were therefore advised to come by the first opportunity, which they did, arriving at Boston March 13th. The health of both improved during their passage home, and has continued to do so since. Mr. Dodge, with the approval of the Executive Committee, has accepted the invitation of the Church at Wendell, Mass., and assumed the charge of it for a year.

There has been for some time one missionary under appointment for this mission; but though much needed there, he must be retained in this country until the financial condition of the Association is improved. It does not appear to the Committee wise to increase the expenditure of the Association, by sending out new laborers, when it is so difficult to provide for the support of those already in the field.

Good Hope Station.

The little church at this station was organized with five members, December 24th, 1858. God has smiled upon and blessed it. But few communion-seasons have since passed without additions to it of those making profession of their faith in Christ. It now numbers thirty-two members, six more than last year, one having died, and four been dismissed. Mr. Dodge had the pastoral charge of the church until he left the mission. During this time he wrote that there was a good state of feeling in the church relative to individual duty, and a desire to see God's work revive more and more, until sinners could be heard crying out: "What must I do to be saved?" Mr. Hinman acted as pastor to the church for a short time after Mr. Dodge's return to this country. One native member was added to the church during this time, and several were inquiring what they should do to be saved, some of whom were thought to have very correct ideas of Christianity. Mr. Hinman was much pleased with the good attention and apparent interest of the people in religious instruction. The prayer-meetings, Sunday and Tuesday evenings, were well attended. Since Mr. Hinman's removal to Salem Hill, Mr. White has been its acting pastor.

In February, Mr. White wrote:

"The influence of the church is most blessed and extensive in a community where vice and wickedness are fearfully prevalent. From the earnest, humble spirit of prayer which seems to be poured out upon the members, we have reason to hope that God designs to make it a still greater blessing to the community, and to Africa."

The members were at that time trying to raise money enough to support, unaided, a missionary teacher among their neighbors. In May, after reporting the addition of two native members, at their last previous communion season, he said there was considerable seriousness among the people, and he thought two or three were almost persuaded to become Christians. "Thus," he adds, "we have some things to encourage us, yet there are other things to discourage. There is a great deal of worldliness, indifference, and superstition, and rum continues to exert its baleful influence." It is sad to be obliged to record the fact that influences sent out from this Christian land are among those most potent for evil in Africa. Almost every vessel that goes from this country to Africa, even though carrying missionaries, goes more or less laden with rum.

The monthly concert of prayer for the conversion of the world, and a weekly prayer meeting, were constantly kept up, and public prayer was daily offered in the chapel. The members of the church have continually before them the duty of giving according to their ability to promote the cause of Christ, and of engaging in personal efforts for the salvation of sinners and the spread of the Gospel over their own country.

The School at Good Hope has been the greater part of the time under the care of Mrs. Winship, formerly Miss McIntosh. The number of scholars is limited to twenty-five. Their improvement is satisfactory. A few of them are connected with the church, and some others profess faith in Christ. One of the number, a lovely Christian girl of about fourteen years, has gone to her heavenly rest. She had been in the mission-school about seven years. "In her prayers," said Mr. Burton, "she seemed to feel that she was talking with God." "She was a living Christian."

The remarkable acquaintance of some of these scholars, with the sacred Scriptures, combined with the fact that they appear to love God, furnishes ground for the hope that they may become useful in spreading the light of divine truth over Africa.

A theological class of three members was formed by Mr. White in April, in which he was greatly interested. An additional member was afterward added from the Boom Falls station. The young men were much interested in the study, and seemed to be improving rapidly. He had confidence in their piety and much hope of their future usefulness. The young men were employed in missionary labor,

and a system of itinerating was established, by which Christ was preached in most of the neighboring towns around.*

Never, said Mr. White, have I seen greater interest manifested to

hear the Gospel than at present.

The Sabbath-school at Good Hope has numbered about seventy scholars. The out-school, under the charge of a native, was prospering. The out-station at Victoria has continued under the charge of Rev. Geo. N. Jowett, a native African. He preaches to a small congregation, and has a school of seventeen scholars, and a Sunday-school under his care.

Avery Station.

But little has been done toward the permanent organization of this station. Mr. Winship, under whose immediate supervision it was commenced, has visited it occasionally from Good Hope, but the care of the latter station, and the duties of business agent, that have devolved on him in consequence of the absence of Mr. Burton, have been so great as to prevent his doing much at Avery. The views expressed by the Mission last year in relation to the attack made on this station have been confirmed. The desire of the chiefs for its speedy and permanent establishment does not appear to have diminished, and there is no likelihood of its being again disturbed. Soon after his return to the mission last winter, Mr. White wrote:

"The new station has already accomplished a great amount of good. Its influence in favor of peace is the most manifest and extensive. The people of Mahno (the noarest town to the station) say to those who would persuade them to continue the war: 'We can't will for war now. The mission lives here, and we must will for peace.' This is gratifying, and leads us to anticipate what will be the blessed results, when the holy and peaceful spirit of Christianity shall prevail, among all these rude and barbarous tribes."

At the latest advices, Mr. Winship, who had been so dangerously sick that his life was despaired of, was recovering. Mr. Burton has returned to Good Hope, and we hope soon to hear that Mr. Winship has recommenced his labor at Avery station.

Boom Falls Station. Mo Tappan.

Assuitable dwelling-house has been completed at this station during the year, for the use of Mr. Claffin, who continues his efforts to systematize the Mendi language, the euphonic changes of which, he says, are very numerous. He preaches Sabbath morning in a native town to a Mendi congregation; at the mission at 11 o'clock; and in the P.M. to an English audience.

At the meeting of the Mendi Mission Association held at Mo Tappan in January, Mr. Miles was examined and approved as a preacher of the Gospel. He conducts the Sabbath morning exercises at the station.

The statistics of the church at Mo Tappan have not been reported. At the close of the last year, the number of members was twenty-four. Some, we believe, have been dismissed to unite in a new church to be organized at Salem Hill. During a part of the year the native members of the church, by their monthly contributions, have sustained a young man, educated at the mission, as a teacher in one of the neighboring native towns.

Nineteen children are sustained at Mo Tappan, by the contributions of the friends of missions. Some others are connected with the school. The reports concerning the school, and the Sabbath-school are favorable.

Mrs. Mair returned to the station in May, after an absence of more than a year. The improvement of the scholars connected with the mission seemed to her marked and gratifying. Mrs. Cooper had taught a school for a short time in a native town, Mo Bungo. Its king or chief has always appeared friendly to the mission and gave a very comfortable house in his own yard, for the school. Another school was commenced about the same time, at Tissana, taught by Mr. Leigh, a native teacher, examined and approved by the mission. Mr. D. W. During, of Sierra Leone, has also been accepted by the mission, and stationed at Gbap, on the Boom river.

Salem Hill.

The location of this station is regarded by some as the finest in the Mission, and the opportunities which it affords for preaching the Gospel in a large number of native towns are rarely surpassed. Rev. J. S. Brooks, under whose labors it was commenced, resigned his connection with the Mission in February, and Dr. Hinman took charge of the station in April. The Committee regret that, owing to the straitened condition of our treesury, they were constrained to arrest the completion of the Mission-House, after having expended a large sum upon it, and it now stands unfinished. The station suffers great inconvenience from want of a good mission-building.

Dr. Hinman commenced labor at Salem Hill, through an interpreter, immediately after his arrival. He is much pleased with his location. On the Sabbath, besides preaching once through an interpreter, and once in English, with other exercises, at the station, he usually preaches once in a neighboring native town, and as often as possible, through the week, visits and preaches in other native towns. The people, he says, often listen with deep and eager attention, and occasionally

^{*} Since the annual meeting, Mr. White has returned to this country, and we are sorry to learn, that the theological class has been temporarily suspended.

utter exclamations of astonishment, as they hear, for the first time, of the Saviour's love, and of what he has done and suffered for them.

ENLARGEMENT DEMANDED.

One of the purposes of the Mission this year has been the location of Christian native teachers, who could be sustained by small salaries in native towns, in many of which schools are desired by the chiefs. These, it was thought, would furnish nuclei for Sabbath congregations, and be an economical and efficient way of enlarging the operation of the Mission. Religious instruction was to predominate in the schools, and the teacher be an evangelist in the town and among the people. A commencement was made in this direction, when the Committee were constrained, by the state of our funds, to arrest it. There were several towns in which efforts of this kind were desired, in some of which the chiefs had avowed their readiness to erect all needed buildings; and to require of the people the observance of the Sabbath, if the Mission would furnish them a teacher. The plan seems to have been favorable to the employment of native Christian talent in the missionary work. Its failure diminishes the confidence of the natives in the desire of Christians to do them good.

The meeting of the Mendi Mission Association in January, in view of the great importance of enlarging the work in the interior, resolved, subject to the approval of the Executive Committee, to locate a new station, fifty or one hundred miles eastward of Mo Tappan. In their letter to the Committee, they said:

"We all regard this as a movement in the right direction. It becomes more and more evident, that if we can reach the high lands of the interior, we shall find the climate more healthful, and the people more hopeful subjects of missionary labor than the people near the coast. The time has evidently come to make the effort, and it is for the churches at home to say whether we shall go on, pushing our way into the country, and preaching the Gospel to its untold millions, or whether we shall remain where we are, among the mangroves of the coast, where the difficulties in the way of missionary labor are, and eyer must be, greater than they are in the interior."

The same letter brought the following resolution, passed also by the Mendi Mission Association, and the accompanying appeal:

"Resolved, That in the opinion of this Association, we regard this whole country, in which we labor, as open and as inviting, for missionary effort, as we can ever expect it will be, without the direct influence of the Gospel, and that present indications are such as to loudly call for increased means to carry on the work of the Lord among this people.

people.

"Now, in the name of my associates, and by their authority, I would appeal to the friends of this Mission in America, and ask that increased means may be placed at our disposal, that we may carry the word of life to all the perishing thousands by whom we are surrounded. The time has evidently come for enlarging this work. The minds of the people are prepared now to welcome missionaries, and listen with attention to the word of God. Besides, the circumstances of the country are such, that if means are withheld, and we neglect to supply existing openings, the door so providentially opened may be closed. In almost every important place in the country the traders are establishing factories. The comparative security of life and property—the result of mission-

ary influence—encourages them to go forward. It is important that the Gospel should go before trade, not follow it, so that its blessed influence shall form and lead public sentiment, and exercise a restraining power upon the trade which is sure to follow."

The Mission desire much to enlist the native Christians in labor for the extension of the Redeemer's kingdom. The following resolution was passed at the meeting just referred to, and a committee was appointed to devise some simple plan for carrying out among the churches the objects therein set forth:

"Resolved, That we fully recognize the fact that the Church of Christ is intrusted with the great work of evangelizing the world, and that we believe each member, however humble, to be under the most solemn obligations to make known 'the unsearchable riches of Christ' to dying men; and furthermore, that we, as pastors and ministers, regard it as among our chief duties to press this truth oftener and more fully upon the attention of the members of our churches, and to devise the best means whereby the whole Church may become a band of missionaries, laboring individually, and as a whole, for the advancement of the Redeemer's glory and the salvation of souls."

It can hardly be necessary for the Committee to add any thing to these arguments and appeals for Africa. That the people, in their ignorance, superstition, and guilt, need the blessed influences of the Gospel of peace and love is admitted by all; that the field is every where open to the missionary of the cross must be believed on the unanimous testimony of missionaries and travelers; that that country has peculiar claims on the Christians of the United States, such as no other heathen nation has-claims grown strong in the blood of her children-Christian abolitionists can have no heart to deny. To them, and to all, she appeals, by the wrongs she has endured, that, for the love of Christ and the honor of the Christian religion, they would send her the messengers of Christ and the institutions of religion, in obedience to his command, and as a feeble effort to compensate her for injuries received from those who have borne the Christian name. Surely this is no time to withhold our hand or slacken our efforts in behalf of Africa.

"Who will engage with heart and hand?

reign.
"Then let not the friends of Christ at home forget his interests in this part of his vineyard, and the work to which they have put their hand, for soon the night cometh when no man can work."

Rev. E. P. Rogers, whose death has been alluded to, always felt a lively interest in the Association, especially in its work in Africa; and at several different times communicated to us his earnest desire to be permitted to labor as a missionary there. For many years this cher-

[&]quot;Who," says Mr. Claffin, writing from the Boom Falls station, "will volunteer for the work?

[&]quot;Who, this year, will appropriate for Zion, in this land, the proceeds of his labor for two weeks, or even one week?

[&]quot;Remember, a little aid to the conquering march of the Great Redeemer, enough simply to indicate the heart's true friendship, will insure a great reward in his triumphal reien.

ished wish of his heart was providentially defeated. At length, however, in 1860, the difficulties that had lain in his way began to be removed, and he informed us that he thought he saw the way open, at least to visit the long desired land, and spend a limited time in labor as a Christian missionary among its inhabitants. A correspondence was immediately commenced with him with a view to secure his services while there, in behalf of the Association. We wished him to explore for us, the Yoruba country, and report relative to its climate, the number and character of its people, and their readiness to welcome Christian missionaries and the institutions of the Gospel. The Executive Committee of the Association regarded themselves as favored in being able to secure for their service a brother so well qualified and in whom such confidence was justly reposed. We expected his aid in establishing a mission in the Yoruba country.

He embarked for Africa Nov. 1, 1860, leaving behind him many warm friends, who hoped that his going was the harbinger of many blessings for Africa. Short as his life there was, these hopes were not vain.

He landed at Freetown, West-Africa, December 1. His first letters showed the joy of his heart in being permitted to visit that land, and his Christian yearnings over its people.

His second letter was dated at Liberia, Jan. 10, 1861. He had then visited the most important places of that colony, and expected soon to leave for Lagos. His letter shows a just appreciation of the missionary labor performed there, and correct views of what is needed. His soul was filled with longings in behalf of the sons and daughters of Africa. He thus wrote:

"Oh! that some of the hundreds of our people, who can well be spared from America, could teel it their duty to come here and labor in the missionary work; and in the end God will plentifully reward them. True they may fall at their post, as hundreds of Christian men and women have already done, but they may derive consolation from the thought that, if they loss their lives, they shall find them again."

Our next intelligence was, that this well-beloved brother had laid down his life that he might find it again, find it in Christ, a life eternal. He died, as he had lived, a Christian, in the full hope of a blissful immortality, and rejoicing that he had been permitted to labor for and in Africa.

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JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

| BRAINERD Missionaries, Rev. C. C. Starbuck, Joseph S. Fisher, Mrs. Fisher. |
|--|
| ELIOT Missionaries, Rev. L. THOMPSON, Mrs. THOMPSON. Teacher, Miss VEASIE. |
| CHESTERFIELD Missionaries, Rev. CHAS. B. VENNING, Mrs. VENNING, Teacher, Miss S. M. |
| The same of the all Takin, the re-consider all most so by an I be an I |
| PROVIDENCE Missionaries, Rev. T. B. Penfield, Mrs. Penfield. |
| OBERLIN Under the care of Mr. PENFIELD. |
| RICHMOND Missionaries, Rev. S. T. Wolcott, P. J. Douglass, Mrs. Douglass, * Miss J. |
| E. TREAT. |
| BRANDON HILL Teachers, Seerman B. Wilson, Mrs. Wilson. |
| SEA VIEW (Out-Station.) Teachers, Miss WOODCOCK, Miss STRACHAN. |
| ROCK RIVER(Out-Station.) Mr. HARRIS. |
| CLONMELL PEN(Out-Station.) |
| Assistants Mr. I McDovarn Mrs McDovarn |

* Deceased

| Stations. | Number in Congrega-
tion. | Number rec'd into the
Oburch on profession. | Number rec'd into the
Church by letter. | Number deceased. | Number cut off. | Present number of
Members. | Contributions for Mission purposes besides School. | Number in Sabbath
School. |
|---------------|------------------------------|--|--|------------------|-----------------|-------------------------------|--|------------------------------|
| Brainerd, | 350 | 18 | 4 | - 8 | 5 | 154 | \$91.41 | 100 |
| Eliot, | 300 | 40 | 2 | 4 | 2 | 105 | 153.62 | 130* |
| Chesterfield | 200 | 28 | 1 | 0 | 1 | 102 | 81.87 | 100 |
| Providence, | 150 | 46 | 5 | 0 | 1 | 90 | 36.30 | 120 |
| Oberlin, + | 3.7.7 | 160 | 177. | 100 | 8.3 | 1.64 | A dress | |
| Brandon Hill, | 100 | 19 | 0 | 1 | 0 | 60 | 33.00 | 50 |

^{*} Beside an adult class of from forty to fifty. †_Relinquished near the close of the year.

‡ Church connections are with Eliot.

| Schools, | Male
Pupils. | Female
Pupils. | Whole
Number, | Contributions
for Schools. |
|--------------------------------|-----------------|-------------------|------------------|-------------------------------|
| Brainerd, | 60 | _ 52 | 112 | \$52.62 |
| Richmond, (Industrial School,) | 25 | 01.40 | | 91 907 |
| Elioh | 25 | 26 | 51 | 37.78 |
| Chesterneid, | 35 | 31 | 66 | 39.84 |
| Brandon Hill, | 24 | 27 | 51 | 42.00 |
| Sea View, | 20 | 24 | 44 | 40.65 |
| Rock River, | 39 | 18 | 44
57 | 40.38 |
| Clonmell Pen " 50 | d. art | BICK! | o medi | district |

* Work four hours per day for board and tuition.

This Mission suffered a severe affliction in the early part of the year, in the death of Mrs. Douglass. Mrs. Douglass joined the Mission in

the summer of 1859, and died Oct. 10, 1860, after a short illness. She was a woman of rare excellence of character, and admirably adapted to the position she occupied at the Richmond school and station. She had greatly endeared herself to the pupils under her care, and done much for their spiritual improvement. Her loss is greatly felt at the mission. Her last words were: "Christ is with me; all is well."

Miss Julia E. Treat joined the Mission about the first of January. Mr. and Mrs. Wolcott returned to it in April. They were accompanied by Mr. and Mrs. McDonald, who were newly appointed.

An interesting work of grace has been enjoyed in the island of Jamaica, of which our missions have partaken. It was preceded in many instances by an increased spirit of prayer, and an earnest seeking for the revival of God's work, and the conversion of souls. Its more marked developments first appeared in the western part of the Island, whence it spread southward and eastward. The places for religious worship were crowded; the rum-shops were closed; confessions of sin, accompanied by the most agonizing convictions, were common; lives of sin were abandoned; goods obtained unlawfully were restored; property used for wicked purposes only was destroyed; marriages among those who had been living in sinful connections were numerous; and many gave good evidence of repentance, and of belief in the Saviour.

There was mingled with the excitement that attended this work much of evil, which sometimes obscured or obliterated all favorable results; and at others was overcome by the powerful manifestations of the Spirit's influence. Some of the peculiar features of the work will appear in the reports of the stations.

Brainerd.

Rev. Mr. Starbuck took charge of this station in October last. His report is for seven months' labor. During the week of united prayer in January, the tokens of a reviving religious interest were very encouraging. The morning prayer-meetings were largely attended, and became in fact inquiring classes. In February Mr. Starbuck wrote that the revival previously prevailing in the western parishes had reached Brainerd, in both its good and its evil aspects. The churches and chapels were crowded as never before since emancipation, with no assignable cause except an increased interest in religion itself. The reformation of sinners in many of the things already alluded to, gave evidence that the work had a direct relation to practical righteousness. A few persons had suffered violent prostrations, in great bodily and mental distress, from which they were not relieved for hours. About twenty persons had professed conversion. The more

intelligent and strong-minded of the congregation had been first affected, but without prostrations; and the work was then spreading among the less intelligent.

But here the work suffered interruption from influences growing out of so unusual and powerful an excitement. Bands of men and women calling themselves converters, composed in some instances of those who were themselves unconverted, went about doing good or evil, according as they were controlled by the Spirit of God or led by the spirit of superstition. One of these "bands" broke tumultuously into the chapel at Brainerd, and did much evil. The ridiculousness, and almost blasphemous nonsense of some of these orgies, reacted, however, and the apprehended evil results were in a measure prevented.

Mr. Starbuck returned to New-York with the permission of the Executive Committee, July 16th. In his report written here, he states that the condition of the churches there is very much like that of the churches in this country; that there is a proportion, as great as in most churches here, whose piety is undoubted, and whose spiritual development and excellence of life are as much above the common tone of character as that of our better Christians here. In itself, he says, their religious and mental development is exceedingly imperfect, but relatively, it will allow as favorable a judgment, perhaps, as we pass on our better church members in America.

The school at Brainerd has been under the charge of Mr. Fisher. The aggregate number of pupils is put down at 112, though the average attendance has been less than one half that number. The same causes that usually prevail where the parents are not themselves educated have prevented a more constant attendance.

For the present, Mr. Fisher will take charge of the Brainerd church; the ordained missionaries from the other stations rendering such assistance as may be needed.

Eliot.

The influence of the revival in Jamaica was more marked at Eliot than at Brainerd. Forty have been added to the church on profession, and two by letter.

A deep seriousness was manifest among the people early in January, and the religious meetings were attended with marked solemnity. The second week in January a daily morning prayer-meeting was commenced, with good results. February 20th Mr. Thompson wrote:

"The Lord is indeed with us. The prayers of God's people are being answered—such a work of grace we have never had—so universal and thorough. The most hardened and desperate cases have been reached, and they are now, like persons out for whom devils have been cast, clothed and in their right minds. They are new creatures surely, wonders of grace. The change is so great, and their ideas of religion so

different from what they formerly were, they call it a new religion. One man, in the earnestness of his heart, cries out fir a new Gospel, meaning a religion that in its effects is as new as though it sprang from a new Gospel. You may judge of our great joy at such developments. The gisce of God alone has wrought the change, and to him be all the glory."

Here, as in many parts other of the island, the most agonizing confession of sin, and conviction so great as to take away bodily strength, constituted a marked feature of the work. Numerous conversions had taken place. Mr. Thompson said:

"As many as fifty, at Eliot, already think they have found pardon. God is now working in the church, so that we may expect to see greater triumphs still.

"The work among the children is most cheering. Last Sabbath there were one hundred and twenty-five in our Sunday-echool, and a most solemo day. All the children in our family, five in number, are giving pleasing evidence of a change,"

At the communion season in May, twenty-seven were received into the church. Twenty-four of these were young, and most of them connected with the Sabbath-school. Four months before, the church had solemnly renewed its covenant with God; and here were the rich fruits of the Holy Spirit's presence.

In his August report, Mr. Thompson wrote:

"We have been at Eliot nearly seventeen years. During this time we have witnessed among our people great and important changes, but nothing to equal what we have experienced the past year. It has been truly a harvest time. So great and general have been the changes that we scarcely seem the same people.

eral have been the changes that we scarcely seem the same people.

"The work of grace has spread among all classes. The openly profane and licentious have been hopefully converted, as well as those whose moral character stood much fairer. Men in middle life, and a few with gray hairs, have come, trembling and afraid, confessed their sins, and professed repentance; beside them sat children of tender years, all bathed in tears, confessing that they too were great sinners, and asking what they should do to be saved.

"Not only many of our young people, but quite a number of small children, are among those who rejoice in the hope of pardon. I have formed a class of over fitty for weekly instruction, and nearly one half of them are giving evidence of being Christians, while all have expressed themselves anxious about their spicitual state, with apparent earnestness and conviction for sin. Six of the older children have been received into the church.

"There are now twelve persons propounded to be received at the next communion, two of them are children.

"The revival has been general in its influences. The whole community has been affected more or less. The most hardened of the unconverted feel a restraint. Gross sine are not so openly indulged in. There is not that boldness in iniquity now, that was so common before.

"We have connected with the congregation about three hundred, one hundred and thirty of whom are in the Sunday-school, besides the adult class which Mrs. Thompson has, of forty or fifty. We have twelve classes, and what is most interesting, is the fact that in all the classes, except one,* there are some 'new-born souls:' to feed them with the sincere milk of the word, is most delightful work."

Sea View.

The school at Sea View has been under the instruction of Miss Woodcock. Since her absence, on account of ill-health, it has been taught by Mrs. Strachan, a colored woman. Mr. Douglass teaches a

• An infant class.

Sunday school there, numbering eighty scholars, in which there have been some conversions.

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School is under the charge of a native of the Island, Mr. Harris. It numbers fifty-seven scholars, and has a Sabbath-school of twenty-five, under the care of Mrs. McDonald. A new Sunday-school has been opened at Clonmell Pen, numbering fifty scholars, old and young. The report says that good fruits are already seen from it.

Oherlin

In his in your of the war issues, Angress And

This station has been given up. The church there was founded by the late Rev. Charles S. Renshaw, at a time when the people were very unsettled in their religious relations; many old societies were breaking up, and new ones being formed in every part of the Island. It was then thought that Oberlin would become a center of permanent influence. After the failure of Mr. Renshaw's health, and his removal from the Mission, this station suffered frequently from the want of a resident missionary, while neighboring parishes and congregations were increasing in importance. During the vacancy that occurred just previous to the time when Mr. Penfield joined the Mission, the question of relinquishing operations there was indulged. It was thought best, however, to make another effort, under a settled pastor, and Mr. Penfield was stationed there. For a time the congregations increased; but the trial resulted in the Mission suggesting to the church and congregation to unite with other congregations, in which it was thought that all could be well accommodated. This they declined to do.

When, in the progress of the recent revival, very little fruit was witnessed here, and there was an increasing demand for labor at Providence, also under Mr. P.'s charge, the Mission unanimously approved of his removing his family to the latter place, and giving to it the greater share of his labors. It was, therefore, proposed to the church and congregation at Oberlin that they should either unite with stations under the charge of an excellent evangelical missionary near them, or retain their connection with our Mission, and receive such attention as a missionary located at a more important station could give them. They declined to take either of those courses, and soon after Mr. Penfield's removal, placed themselves under the care of a minister not in sympathy with our Mission. A portion of the church and congregation regret this movement, but their number is not large enough to control the action of the church, or to warant the expenditure that would be necessary if we should continue our operations there. The station has therefore been given up.

Providence.

On Mr. Starbuck's removal to Brainerd, this station passed under the care of Mr. Penfield. The favorable influences following the week of prayer in January were very manifest here. In February Mr. Penfield wrote that the fruits of missionary labor were being seen. Between thirty and forty had then promised to serve the Lord. The greater part of these were the children of church members.

In his report of the year's labors, August 1st, Mr. Penfield said:

"Since the first of May, forty-six have joined upon profession of their faith in Christ as their only Saviour. Several who were under the censure of the church have been restored. The experience of almost all these dear young people (for most of our recruits have been received from among the ranks of the young) was full of interest, and still continues to be.

"When I assumed the pastoral oversight of the church, the members were mainly elderly persons, many of them parents of large families. They were aroused in some manner to see their own state, and moved to earnest prayer for themselves and their unconverted children. "Many of the children agon afterward expressed their determination to serve the Lord.

"These tokens of the Lord's presence were enjoyed by us long before the first onward move of the excitement had reached this side of the Island. When at last it came, it was like a hurricane, prostrating every thing before it. Several of our young people, merely out of curiosity, went some three or four miles to the nearest meeting of 'the bands,' who were going from place to place spreading the excitement, and fell to the ground (as they alterward said) in great agony for their sins, which they now saw, as if for the first time. "They returned to Providence, scarcely knowing what had been done to them, but determined to confess their sins, both privately and publicly. These confessions implicated many in the church; and then commenced such a pouring out of their own corruption by the members of the church, as one after another arose and with strong crying and tears and deep agony of soul, confessed their heart-wanderings from God, and, in many cases, gross immorality.

wanderings from God, and, in many cases, gross immorality.

"We listened and wept hour after hour as they continued to expose their corruption and hypocrisy, until it almost seemed as if we should be obliged to disband the church. Many crimes confessed, however, were committed years before, and had been confessed to God and put away, but concealed from the church. The confession seemed at last to lift a heavy burden from off their soulir.

"All the confessions too were so full and free, and accompanied with such evident marks of true repentance and ravived love to Christ, that we could but thank God and take courage. From this time, old and young have taken hold together, and the blessing of the Lord our God has been upon us. We are still atriving to gather up the fragments that remain, that nothing be lost.

"At the communion season, in May, thirty-one were added to our number, and since then quite a number more have been received. There are about twenty still in the inquiry-class."

Chesterfield.

The additions to the church at this station have been—by letter, 1; on profession of faith, 28; and 4 were restored who had been in former years cut of—making in all 33.

Here, as elsewhere in the Mission, an unusual religious interest began to be manifest immediately after the week of prayer in January, and the congregation increased so that the chapel failed to afford it accommodation. In March, Mr. Venning wrote that the meetings

continued to increase in interest until many began to give good evidence of being new creatures in Christ Jesus.

At this time the progress of the work was much hindered by the influence of native teachers, who encouraged, as if essential to religion, the extravagances which marred the work of revival. In April he wrote with more encouragement. These trials had been in a manner overruled. God was making his word effectual to the turning of some from the error of their ways.

Mr. Venning's labors at Hermitage had been much interfered with by the teaching of errorists, and many had been turned aside from the truth, seeming to regard the form of baptism, and a verbal confession of their belief in the Father, Son, and Holy Ghost, as sufficient for salvation. A few, however, remained faithful, and at latest dates the influence of the persons alluded to seemed to be waning.

Brandon Hill.

The church at this station is under the pastoral care of Mr. Venning. The annual statement has, however, been furnished by Mr. Wilson, the teacher. Nineteen have been added to the church on profession of faith, making the whole number of members sixty. There were others in the inquiring class waiting to be received to the church. The number received was less than was at one time expected. When the number of inquirers was large, and the chapel overflowing, the "bands" coming into a neighboring parish, by means of a wild excitement drew away many who had been for only a short time attendants on religious instruction. Those who had been for a longer time in the inquiring class remained, and some of them gave evidence of a radical change.

In the American Missionary for November, a letter from Mr. Wilson, dated September 3d, was published, giving an account of the revival at Brandon Hill. Much of it is of more general application, and copious extracts are here given.

"The work is manifesting itself to have been truly of God. Now that the excitement has passed away, and the results, purged of the dross, are seen, we can judge better what kind of a work has been done. At the time when there seemed a strange mixture of good and evil, with sometimes a predominance of good, sometimes of evil; when there was such a commingling of noise and folly with prayer and devotion; when the people sometimes seemed to be seeking something higher and better, any thing to lead them nearer to God, and sometimes the most foolish things imaginable; when sometimes it appeared like a work of God, and sometimes as if Satan were let loose to use his utmost power in deluding and deceiving, we were not able to determine what the issue would be—whether it would tend to elevate the general state of religion by instilling into it more of earnestness, energy, and zeal, elements greatly wanting in the religion of Jamaica, or would displace all the sound instruction the people had ever received, by inserting worse than heathenish rites, and insisting upon the observance of the most foolish practices.

"As the excitement passed away the follies and superstitions also passed away, but not the true work of the Spirit. The fruit of that is still visible, and manifesting itself more and more. It is not strange when an ignorant becople are greatly aroused

on account of their sins, and are seeking after God with all their heart, that in their blindness they should fall into crores and look for salvation in all kinds of super-titions and foolish notions. Doubtless there were many that were syakened by fear, many that were greatly frightened, thinking the 'end was at hand, but there were many, very many, really anxious about their souls, who wanted the Saviour, who deeply longed after God, and wanted to know the way to eternal life, but they knew not the way, and, groping about in the darkness, they grasped every thing they thought would do them any good; hence they ran into many errors and extravagances. But they were in earnest and honest; they were humble yet determined; they intended, if possible, to escape from destruction and gain eternal life, and God, who loves to be gracious, did not deal with them according to their folly. He was willing to bless them, to do them good and save them. He led them out of their superstitions and errors, which seem to have been swept away.

It has introduced more thought, life, ca nesures and power into their religion. The standard of religion is greatly changed. The people will not be satisfied with haptism and church connection alone. They have learned that they can be pure, that God requires it, that they may have the indwelling of the Holy Spirit, and they will and do seek it; they have learned more of the efficacy and power of prayer, and they will pray more. They know more the value of a righteous life, and they will strive more to stain it.

"That the work was the work of God is manifest. The people are serving God with more earnestness and whole-heartedness, and, since the excitement passed away, we can safely say, more wisely. It is also manifest in the great change of the state of society. The people are more sober, and, as far as my observation extends, much more industrious. They are interested in higher and better pursuits. The change is a happy one in every respect, and one for which we praise God."

Richmond.

The absence of Mr. and Mrs. Wolcott from this station, and the death of Mrs. Douglass already referred to, caused a suspension of the school at Richmond during a part of the year. Mr. and Mrs. Wolcott arrived in New-York in October, 1860, in very feeble health. Their physician had instructed them that it was imperatively necessary for Mr. Wolcott's health that he should leave Jamaica for a short time, and the Mission had judged the case too pressing to warrant their waiting for the action of the Executive Committee. The Committee at once approved of their coming. They left New-York on their return to the Mission, in much improved health, April 20th. The same month Mr. Douglass wrote that the industrial school had reöpened with twenty scholars, quite a number of whom give good evidence of having been born again. The pupils of this school work four hours per day, in payment of their expenses. A dwelling-house for the teacher has been erected at Richmond.

This station has shared in the spiritual blessing bestowed on the island. The converts are connected with the church at Eliot. Mr. Douglass superintends the large Sabbath-school there, a number of the members of which have been added to the church.

Schools.

Much interest is felt by the Mission in the Christian education of the young. So important do they feel it to be, that they would prefer retrenchment in almost any other department than this. Pleas in their behalf have been sent from several of the stations. They say: "We must still depend largely on our friends at home for the support of the schools. The Mission are unanimously of the opinion that all the best interests, spiritual and temporal, of the people are so inseparably connected with the maintanance of Christian education, that I am sure they could feel very little heart to labor if the schools could not be continued."

In concluding the report of the Jamaica Mission, the Committee present the views of the Mission, given by Mr. Starbuck, believing then to be wholly just.

"The relations of Christian labor in Jamaica to the general kingdom of God are very important. A prosperous and Christian negro commonwealth in Jamaica, protected by the British crown and directed by European intelligence, will be a central force to work good results to the African race in every direction. Already, when I am asked whether emancipation has succeeded in Jamaica, I cast my eye back in thought upon the extending fields and multiplying cottages visible from the beautiful eminence of Brainerd, and knowing that this is not a singular scene, I unbesitatingly answer, Ohl yes. But the people of Jamaica are far from being secure from the retrograde tendencies to which their low moral and social development exposes them. A long course of uninterrupted Christian labor, from that race which has long cursed them, and which owes them now an ample atonement of repentant beneficence, can alone assure their future destiny. For this reason missionary labors vigorously sustained in the West-Indies were never more important than now."

OJIBUE AND OTTAWA MISSION.

GRAND TRAVERSE BAY, MICHIGAN.

Missionary.-Rev. GEO. N. SMITH.

No marked change has taken place in this Mission during the year. Mr. Smith continues to labor at the three points mentioned in our last report, namely: Northport, the Indian village of Onumuneseville, and the Head of the Harbor. The church under his care contains fifty-two members, among whom are a few whites.

At several times Mr. Smith has spoken of the deep and solemn attention given to the preached word. The presence of the Holy Spirit seems to have been felt, and a few have applied for admission to the church, but there has been no special revival of the work of God. Occasionally he has had in his Indian congregations those who never before heard the word of life, and at times they have been deeply affected. Among the people of his charge, he says he can see a moderate but steady advance. He is encouraged to continue on in his labors, in the assurance that good is being done. From other sources we have the assurance that the Indians are constantly improving under his care.

Great good would result to these Indians if Government would enforce the treaty stipulations for the exclusion of intoxicating spirits from their country.

CANADA MISSION.

Missionaries—Rev. D. Hotuntiss, Rochesier, Canada West; Rev. L. C. Chambers, London, Canada West. Under appointment, Robbert A. Lowest, Teacher.

For the purpose of making inquiry into the condition of the fugitives in Canada, for whom our missionaries are laboring, the Secretary for the Foreign Department made a brief visit among them last winter; the results of his observations were published in the American Missionary for March, April, and May.

The most reliable estimates of the number of these fugitives from oppression, place them at about 40,000. There is much that is deplorable in their condition and prospects. As was stated in that report, they reach Canada almost literally naked, hungry, destitute, and in want of all things. Some goaded to madness by the wrongs they had endured, are ready to curse the whole of the hated race of their oppressors, and to seek redress on all whom they meet, even those who would do them good. But there are those among them who seem to themselves and others, to have been divinely guided, in answer to prayer, in all their flight; and these are ever ready to welcome the efforts of those who would do good to them or their neighbors. These form the nuclei of the Christian missions and churches established among them. The sad experience of these fugitives is not all gained in the South, as the following extracts will show. The first is from the Congregational Herald, of May 13th, and relates to events that took place in Chicago. The cause was the cruel arrest of several colored persons by the United States Marshal in Chicago:

"Such an alarm has been given to our colored population, that over one hundred of them, fugitives from slavery, left on a single train upon the last Sabbath. It reminded us of our Saviour's words to his disciples, when he told them to ask God to mitigate the bitter necessity of a flight from Jerusalem: 'But pray ye, that your flight be not in the winter, nor on the Sabbath-day,' No such exemption was allowed our colored brethren under the rigorous search of our new Republican Marshal. It was not safe for the Sabbath sun to go down upon them in their city homes. Sorrowfully they were brought together by friends at the hour agreed upon for a special train, and under the belief that 'the Sabbath was made for man, and nor man for the Sabbath,' the hours of sacred rest were devoted to escape from the oppressor."

The next is from Rev. C. C. Foote, at Detroit, and relates to the same company, and others, from Illinois:

"Could a few days have been given them to prepare for their journey it were not so bad. But no! some of them had seen their prowling masters; delay might be fatal—the homes, the goods, the comforts gathered by years of toil must all be forsaken in a moment. Many had no time to bid adieu to their friends, and some in extreme terror left their families. Of course many reached Canada destitute of every thing except the clothes on their back. Could you see the streaming tears that I have seen; could you hear the wails that I have heard, the longings for death; strong men bowed with agony; your heart would bleed as mine has bled. Most of these people have left comfortable situations. But it would be next to impossible for such a multitude to find a present livelihood in Canada. There must, therefore, of necessity, be much suffering awaiting these doubly-wronged ones. Will not the humane deem this a providential call to send aid for the relief of these sufferings?"

While it must be conceded that missionary labor in Canada, among the fugitives, meets with many discouragements, it is also true that the faithful missionary has had, and still has, that which should cheer him on to perseverance. Some of the seed sown has fallen on good ground, and is bearing fruit to the honor of God.

There are among them those who appreciate and profit by religious privileges, and some mature and consistent Christians. Considering their previous circumstances, the adverse influences to which they were subjected, and the smallness of effort in their behalf, their improvement is encouraging.

They need, however, many more missionaries to labor with and for them, in the sanctuary, in the school-room, and by the fire-side. They need schools, for in many parts of Canada they are shut out from the public-schools; and they need, especially the newly-arrived, material aid, in the shape of bedding and clothing for winter, and whatever may fit the children and youth to attend school in comfort.

Rev. Mr. Hotchkiss continues to labor with the congregations gathered by him at the Puce River, Little River, and Pike Creek. The additions to the three churches, on profession of faith, have been eight, and the whole number of members is now forty-four. Mrs. Hotchkiss teaches a school at the Puce, for which she received last year a moderate compensation from the Refugee Home Society. Her school is of the first order for children in their stage of advancement.

Rev. Mr. Chambers, London, has under his charge a church at London, and one at Ingersoll. He had much encouragement during the year, though often meeting with much that was embarrassing and depressing. Thirty have been added to the church at London, which now numbers one hundred. Sixteen have been added to the church at Ingersoll, and it now numbers sixty-one.

SANDWICH ISLANDS.

MISSIONARIES AND STATIONS.

| FIRST CHURCH, (MARAWO PROPER,) |
|---|
| HAMAKUAPOKO, KUIAHA Preaching Stations. MALIHE, PRESCRIPTION Native Helpers. Native |
| SECOND CHURCH, J. S. GREEN, Pastor. HUELO, (IN HAMAKUA.). J. P. GREEN, Licentiate. HALEHAKU, KAHAULE, HALEGLE, Native Helpers. |
| THIRD CHURCH, KEGERA AND KALEPOLEPO one Church, (two stone houses, five miles apart.) all unite on communion seasons, |
| KAHIKINUI. Preaching Station, POHAKU, Native Teachers. |
| Members.—1. Makawao, 300
2. Hudo, 34
5. Kokea, 147 |
| belies withdrawing and Total, |

Although our mission at the Sandwich Islands has enjoyed a precious season of refreshing from on high, in the progress of which there have been many hopeful conversions, and the recovery of many backsliders, yet in the absence of the Pastor, Rev. J. S. Green, the fruits of this revival have not been gathered into the Church; the applicants for admission will await Mr. Green's return to the mission. Rev. C. B. Andrews, assisted by J. Porter Green, has taken charge of the station.

FIFTEENTH ANNUAL REPORT.

The special presence of the Holy Spirit began to be manifest in October, and some interesting cases of conversion occurred. In February the evidences of the Spirit's presence had increased. The meeting houses began to be crowded to excess, Romanists and Mormons attended the ministrations of the Gospel, and the fruits of the Spirit were being witnessed. J. Porter Green left the Islands while this work was in progress.

Mr. Green made up a report of missions from the several sources within his reach, from which we derive the following summary:

The habits of industry in the people are slowly but surely improving, commendable progress having been made last year. They are improving their buildings and the roads, increasing their home comforts, enlarging their school-buildings, and completing their houses of worship. The four stone meeting houses in his field are now all finished and seated: this has been done without seeking aid elsewhere; and the character of the instruction in the schools has improved.

"Our schools," says Mr. Green, "though not all we desire, nor all that we hope to see, are nevertheless the source of great benefit; they are fountains of influence enriching the land."

Of the spiritual improvement Mr. Green thus writes:

"Not far from the commencement of the year, (1861,) indications of a work of grace were seen at our station. The house of God was thronged with attentive worshipers, and meetings were multiplied in other neighborhoods, and well attended. There was the hearing ear and the feeling heart. Brethren of the Church were aroused, backsliders were reclaimed, confessions of sin were heard at meetings for prayer, and brotherly love was restored. Qui e a number in my neighborhood, who had been leading immoral lives, and who had seldom visited the house of God, became deeply sensible of their sin and danger, and at once sought instruction in the sanctuary. At the last advices the attendance on the preached Gospel continued to be good, and the solicitude of the people remained. How many have professed hopes of pardon through Jesus Christ, I have no means of knowing, as Mr. Andrews prefers that the applications for church-membership should wait for the return of the Pastor."

Mr. Green desires to state, thus publicly, his obligations to Mr. Andrews for his care of the Mission during his absence.

J. Porter Green, and Miss Mary Green, children of Rev. J. S. Green, are yet in this country. Mr. Green is engaged in theological study at Bangor.

During the seventeen months spent by Rev. J. S. Green in this country, he performed much valuable service in the missionary cause,

giving information of the wondrous change wrought by transforming grace in the Sandwich Islands; pleading in behalf of the heathen generally, preaching the Gospel, advocating the cause of the oppressed, and striving to promote the interests of the American Missionary Association. He has addressed more than one hundred and sixty churches and congregations, besides his addresses to Sunday-schools, and occasional lectures on the physical condition of the Sandwich Islands. He has preached in all the New-England States except New-Hampshire, and in New-York, New-Jersey, Pennsylvania, Ohio, and Canada East.

He was married to Miss Asenath C. Spring, at Providence, September 11; and October 11 they sailed for their Mission-field, from which he had never before been absent, during a service of more than thirty-two years. In the good providence of God he has been permitted to receive between one and two thousand members into the Church of Christ, many of whom have already entered the kingdom above.

Mr. Green congratulates the Association that the members of his churches are contributing to sustain a Hawaiian missionary and his wife in the Marquesas Islands. Zechariah Haapuku, a member of Mr. Green's theological class in 1858 and 1859, and his wife, sailed from Honolulu about the first of March for those islands. He hopes his people will send out others, and sustain them in this work.

SIAM MISSION. BANGKOK, SIAM.

Missionaries.-Rev. D. B. BRADLEY, M.D., Mrs. BRADLEY.

Some encouraging results of missionary labor have been witnessed in Siam during the past year. The influences of the Spirit have been less extensively manifest, perhaps, than the previous year, yet they have been such as to encourage the missionaries, and strengthen their hopes that God will yet give them more wonderful demonstrations of his mercy in the salvation of many of that people. Most surely, says Dr. Bradley, he has an elect people here, very many we hope, whom he will in due time bring out with a high hand and an outstretched arm.

The second week in January was observed by the missionaries in Siam as a concert of prayer. The results of these meetings, though not in themselves large, were yet, in the opinion of the Mission, such as to call for devout thanksgiving. Several of the Siamese and the Siamo Chinese were apparently converted to God, and many more were made deeply solemn in view of their sin and danger, while still others were apparently convinced of the folly of worshiping idols.

At the communion season of the first Sabbath in February, two Siamese young women were admitted to the church connected with our Mission. For one of these hope had been indulged for a year, The number of native members is now six—four males and two females. One other stood propounded. Dr. Bradley wrote soon after:

"We have cheering hopes that several others connected with our congregation have been converted. While we rejoice over a few saved, as we trust in Christ, with an everlasting salvation, we mourn over the millions who are still lost, for whom there is hope if we may reach them with the Gospel of salvation; and we feel that we must have a fuller and far more powerful baptism of the Holy Ghost to qualify us for this great work."

Additions were made at the same time to the churches of the Baptist and Presbyterian Missions.

In the printing office, Dr. Bradley reports the issue of one thousand copies of the Psalms of David, and two thousand copies of the Gospel of Luke, in Siamese, one thousand copies of a Siamese Grammar, besides some printing for the Siamese and English.

Unexpected facilities have been given for labor among the Laos people. Dr. Bradley has, as heretofore, visited some of their villages near Petchabooree, and some of the Laos people visit Siam yearly. He says, that people are generally acknowledged to be more numerous than the Siamese and more teachable; that they are not Buddhists, but believe in an Almighty Creator and Ruler; that their country is salubrious, and their language easy of acquisition when compared with the Siamese. The first king of the Laos, Dr. Bradley says, has repeatedly expressed a desire that Dr. Bradley and family would go and live at his capital. The second king had himself written out for him all the Laos written characters, and taught him their power.

At another time Dr. Bradley wrote that he had printed a small edition of a little tract, "Law and Gospel," in the Laos written character, and distributed it among the people, about three hundred of whom were then in Bangkok. It was written in that character by one of the princes. Concerning the facility of reaching this people with the preached and printed word, he says:

"These Laos use essentially the same words that the Siamese do, the only difference being in the pronunciation of them, and this is so much like the Siamese that the Laos have very little difficulty in understanding us when we speak to them in the Siamese tongue. When I discovered this fact, I rejoiced as one who has found vast treasures. I saw that if we learn to write the Laos character, and learn the correspondents of each letter in the Siamese, we can write out all our portions of the Bible and our best tracts in that character, and all this without any labor of learning a new language. It is to me a very pleasing thought that we can furnish Christian tracts and the precious book of God to millions of these Laos whom we have regarded as so 'far off' from us, in their language, that we could never furnish the Bible for them until we had gone through the task of acquiring another new language."

At the time he wrote he was preparing two other of their tracts in the Laos language.

Dr. Bradley is very anxious that the American Missionary Association should plant a mission in that country. That a field of missionary labor is open in Siam and the neighboring kingdoms can not be reasonably doubted. Much preparatory work has been done: a large amount of Gospel truth has been printed and circulated; the people are many of them readers; changes for the better and temporal improvements are continually going on; and latterly God has visibly granted his blessing to missionary labor there; and on the best of testimony there is call for many more laborers. A missionary on the ground thus writes:

"A multitude of missionaries, with the command of the language which they are to use, would have no room for apprehensions that they would not find more labor than they could possibly perform. The field is one of much promise. God has shown us what he can do for his people. We have seen his stately steppings among us. Some have asked, 'What must I do to be saved?' and they have found peace and joy in believing. We ask for more missionaries. When an adequate amount of men, having a good command of the Siamese language, shall be actively engaged in the work of preaching, we know that God will pour out his Spirit."

Dr. Bradley has, more than once written to the same effect. We have suitable mission buildings there for an increased number of missionaries, and the means of sustaining them at a comparatively small expense. The Executive Committee are decidedly of the opinion that at least one additional Mission family should be sent there as soon as it can possibly be done.

HAITI.

The Executive Committee have during the year voted an appropriation of one hundred dollars in aid of Rev. John W. Lewis, in Haiti. A part of it only has yet been paid.

Mr. Lewis is a colored minister from New-England. He went to Haiti as a minister and missionary, with a company of about thirty emigrants. Most of them were exiles from South-Carolina, driven from their homes by the rebellious attitude of that State. Many of them had long been professing Christians in connection with churches in the slave States. They were organized into a distinct church in New-York just before embarking, and seemed fully purposed to carry the institutions of the Gospel into Haiti.

In the only letter yet received from Mr. Lewis, he stated that the company of emigrants was kindly received, and that he was well pleased with Haiti as a field for missionary labor and a home. The colony settled about six miles from St. Mark. They held public worship in St. Mark the first Sunday after their arrival, and found a number of Protestants among the people.

MISSIONS

THE Home field has been a scene of great trial, through the past year. The Association, and its Missionaries, have ever set forth the "irrepressible conflict" between slavery and Christianity, and have labored and prayed for the peaceful overthrow of slavery by the application of principles and forces furnished by the Gospel. But now, God having smitten the slaveholders with judicial blindness, and suffered them in the spirit of madness to rise up in a rebellion aimed at our liberties, and the life of the Government, the nation is called to a conflict of arms, and a baptism of blood. Events so stupendous and soul-stirring, calling 400,000 of our people to the field, half of them from the North-West, could not fail to affect adversely every interest of the country, and by absorbing the public and Christian mind, cause a diversion from spiritual efforts. We have, however, great occasion for renewed thankfulness to God that the results, though not as great in the conversion of souls as in some former years, are yet truly precious, and in some respects they were never more encouraging.

GENERAL TABLE

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commissions, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches, by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars
- _13. Other particulars.

EXPLANATIONS

The reports of statistics by the missionaries are to the 1st of August. In some intances the number of members in two or more churches is given together.

For further explanations, see page 38.

For "Selections from the Reports of Home Missionaries," see p. 53.

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| OTHER PARTICULARS. | Onurch edifice at Osawatomie completed.
Encouraging prospects. | Interesting field, Left.* Further ald not asked. Building church edifice. Com. for 6 months.* I. A. eport.* | Now at College Springs, Page Co., Iowa.
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Suit a church edition. | Violence attempted. Left. Since labored in Ohio. at Ann Arbor, Mich. The seven additions all heads of families. | Colored people and pastor. Encouraging. Revival,
Promising field. Self-supporting. | | Itinerated much, Mobb
Important field, Reviv
Struggling, but favored | Extensive field and important. And now with Cong. Chs., Sabula, Sterling, etc.* | Important field. |
| No. of S. School and
Bible Class Scholars. | | 158 8
85448 | | 100 | | 44 | 8 8 8 8
8 8 8 8 | 288 | 140 |
| Contributions to
Benevolent Objects. | 634 e | 17 98 | | | 20 28 | 5 75 | 16 90 | 888 | 00 00 140 |
| Pledged to Total
Abstinence. | E ::: | 3 5 5 | 3 3 | 3 3 | 3 | = = | = = | | _ |
| Dollars of Ald
Pledged, | 88888 | 18888 | 949299 | 100 | 8258 | 388 | 2000 | 2009 | 100 |
| No. of Members. | 888 | 8842 | 5 2885 | 12 21 | 255 | 82 | 8238 | 12 S | 8 |
| Additions by Let- | | 45 | н | - | 97 | 4 | ± 4. | 9110 | 4 |
| Additions on Ex-
amination. | ∞4 | 60 G3 | 9 | * | 9 | - ee | 4010 | 1100 | 9 |
| Hopeful Conver-
sions. | -01 | 1100 | | - 63 | 40 | 4 00 | ∞ ₹ ₹ | 7 | 7 |
| Months of Labor
Reported. | 550 o 44 | 911-016 | 2255204 | | 254 | | 2020 | | - |
| DATE OF
COMMIS-
SION. | Oct. 1, 1860
Nov. 25, 1860
Nov. 1, 1860
Dec. 1, 1859 | June 8, 18:0
Dec. 15, 1860
Oct. 1, 1859
Sept. 1, 1860 | Sept. 6,
Jan. 1,
Dec. 25,
June 1,
Dec. 1, | Oct. 1, 1860
Sept. 30,1860 | Feb. 1, 1861
Sept. 18,1860
Dec. 1, 1859 | Dec. 1, 1
Nov. 1, 1
Oct. 1, 1 | Sept. 1, 1860
Jan. 1, 1860
April 1, 1861 | | Dec. 8, 1860 |
| CHURCHES AND MISSIONARY
DISTRICTS. | | 1st Cong. Ch., Genera, 111. 1st Cong. Ch., Wankegan, 111. 1st Cong. Ch., Somerset, Mich. 1st Cong. Ch., Hambden, Ohlo. | Hingersteid, Overgon Holt Co., Mo. Agents and Missionary in 80. Ohio. 1st Comg. Ch., De Kubb, III. 2st Cong. Ch., Paterson, N. J. Cong. Ch., Actalona and Sumerer, Raman. There Prent. Ohio., Catalona and Sumerer, Raman. | | P-10 | | Plymouth Cong. Oh, Minneapolis, Minn. German Wes. Meth. Ch., Brooklyn, N. Y. Gong. Ch., Chill, III | Cong. Chs., Reedsburg and Ironton, Wis. Missionary at large, and Cong. Ch., 12 Mile Greek, Iowa. | R. H. Evans Welsh Cal. M. Ch., Columbus, Ohlo Dec. |
| MISSIONARIES. | S. L. Adair. John S. Adams. J. Anderson. B. M. Amsden. E. Andrus | E. Barber | S. Blanchard. J. G. Brice. R. C. Bristol. C. H. A. Bulkley. J. H. Byrd. | Geo. Candee | W. R. J. Clemens.
W. Cochran.
Nelson Cook. | John Cross.
G. I. Cummins. | W. B. Dada. Daniel Duerstein. S. Dilley. | S. A. Dwinnell | R. H. Evans |

| MISSIONARIES, | CHURCHES AND MISSIONARY
DISTRICTS: | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Hopeful Conver- | Additions on Ex- | Additions by Let- | No. of Members. | Dollars of Aid
Pledged. | Pledged to Total
Abstinence. | Contributions to
Benevolent Objects. | No. of S. School and
Bible Class Scholars. | OTHER PARTICULARS. |
|--|---|--|---|-----------------|------------------|-------------------|---------------------------------------|--|---------------------------------|---|---|--|
| J. G. Fee | Welsh Cong. Chs. Long and Plint Creeks, Columbus, Iowa.
Missionary at large, Middletown, Ohlo | July 15, 1860 | 12 | | | | 58 | 112
650 | | | | No report.* Has preached some in Kentucky, near Ohio. He labors mucl for emancipation. |
| C. C. Foote | Cedar Falls Cong. Ch., Iowa.
Union House, Livonia, Detroit, Mich.
Evangelist, and supplies in part Cong. Chs., Bur-
lingame and Superior.—Ridgeway, Kansas. | June 14, 1860
Dec. 2, 1860
Oct. 1, 1860 | 7 | 2
60 | 2 | 18 | 29 | 200
100
400 | all | 80 00 | 40 | Interesting field.*
Livonia. Population largely skeptical. Labor blessed.*
Labors extensively in protracted meetings. Revivals. |
| | Cong. Chs., Adams and Buffalo Grove, Quasque-
ton, Towa.
Free Presb. Chs., Frankfort and North-Fork, | Committee of the Commit | 1 | 5 | 4 | | 84
96 | 150
95 | | | | Some revival.*
No report.* |
| A. C. Hand C. F. Hawley L. C. Holmes T. H. Holmes G. B. Hubbard E. J. Hughes Ezra Howland E. E. E. Johnson | Prankfort, Ohio. Brankfort, Ohio. Missionary at large, Jacksonville, Wis. Evangelist, illnerates in Northern Iowa. Cong. Ch., Maple Grove, Wis. Trinity Cong. Ch. of Edwards Co., Albion, Ill., Missionary at large in So. Illinois, Du Quoin, Ill., New-England Ch. of Aurora, Ill Weish Cal. Meth. Ch., Sk. Clair, Ps. Ist Cong. Ch., Oregon, East-Toledo, Ohio Femnat Missionary, Evansville, Ind. | Jan. 1, 1861
Jan. 1, 1860
Jan. 1, 1860
Nov. 15, 1860
Aug. 20, 1860
Jan. 1, 1860
Sept. 1, 1860
Oct. 1, 1859
May 10, 1860 | 12
5
9
9
12
12
12
12 | 1 1 8 | 1 1 9 | 8
5
6
8 | 18
40
44
5
52
48
14 | 200
150
200
100
100
400
100
100
125
260 | " | 24 00
25 00
5 00 | 25
60
42
80
60
120
20
25 | Labored in two revivals in Illinois. Now at Belvidere. Preaches in Monroe and other too, to Wes. Chs. and others Preached in several counties.* Persevering and hopeful.* Promising field. Organised Cong. Ch., Worthington, and has charge of it. Preaches also at Sugar Grove. Encouraging prospects. * Teaches a colored school. Miss. to col. people and others. |
| | Welsh Cal. Meth. Chs., Danville and Bloomsbury,
and Cong. do., Pa.
Cong. Ch. of Monroe, Kellogsville, Ohio
1st Cong. Chs. of Adams Co., New-Corydon and | July 1, 1860
Feb. 1, 1861 | | 4 | 6 | 10 | 58
25
31 | 100
100
200 | | 60 00 | 60 | Progress making. Hopeful but difficult field.* Extensive field in Jay and Adams counties. |
| r. W. Jones
Jas. Kilbourn | West-Chester, Decatur, Ind. 1st Cong. Ch. of Allegan, Mich. 1st Cong. Ch. of Augusta, Mich. Cong. Ch. Sandwich, 1ll. Wes. M. Chs., Ballston Spa and Saratoga Springs. N. Y. | May 5, 1860
Apr. 9, 1860
Aug. 10, 1860 | 12 | 18
5
15 | 23
5
14 | 58899 | 29
87
70
29 | 150
150
200
200 | | 26 00 | 105 | Parsonage built. Revival. Now self-supporting.
Some revival. Important field.*
Revival at Ballston Spa. Ch. organized there of 11 members |
| W. A. McCollom | Wes. Meth. Ch., Troy, Ohio
Cong. Chs., Wabaunsee and Zeandale, Kansas
Evangelist and Colporteur, Washington, Pa | Apr. 1, 1860 | 12 | 2 | 9 | | 80
67 | 150
200
200 | 11 | 18 00
5 00 | 85 | Many colored members at Saratoga Springs.*
Encouraging field of labor.
Interesting field. Some evils experienced from errorists.
Labors in So. Western Pennsylvania and some in Virginia. |

| N. A. Millerd
Chas. Miles | 1st Cong. and Presb. Chs., Waterloo, Iowa | 8 | 10 1 5 | 18 | | 83
52
13 | 200
200
75
300 | all | | 85 | Important field.* Interesting field.* Organized ch. at Mt. Pleasant.* Pro-slavery opposition more feeble. Prospect encouraging. |
|--|---|-------------------------|---------|---------|------------------|--|---|---------|---|--|--|
| John Parry Hillery Patrick C. H. Peirce, Sam'l Penfield P. C. Pettibone Lewis Pettijohn G. W. Perry S. W. Pierson H. D. Platt Jer. Porter Sam'l Porter | Kentucky. Cong. Ch., Westfield, Ind. Apr. 1, 1860 Ist. Cong. (Welsh) Ch., Big Rock, Ill. May 18, 1860 Evangelist and Colporteur. Ch. at Marion, Ill. Mar. 1, 1861 Cong. Ch., Knoxville, Ill. Jan. 15, 1860 Cong. Ch., McLean, Ill. Oct. 15, 1880 Plymouth Cong. Ch. Burlington, Wis. Sept. 1, 1860 Wes. Meth. Chs., Sardinia, Buford, Hurlies, Ohio. May 17, 1860 Wes. Meth. Chs., Sardinia, Buford, Hurlies, Ohio. May 17, 1860 Cong. Ch., Barrington, Ill. Aug. 1, 1860 Cong. Ch., Chesterfield, Ill. Mar. 1, 1860 Edwards Cong. Ch., Chicago, Ill Aug. 1, 1860 Cong. Chs., Lafayette and Bradford, Pa. June 1, 1860 Cong. Chs., Lafayette and Bradford, Pa. June 1, 1860 | 12
10
12
10 | 5 6 1 | 6 2 6 | 2
7
5
8 | 50
25
19
41
38
80
52
27
36
45
76
40 | 100
150
150
250
200
150
75
150
100
150
200
150 | :: :: | 70 00
50 00
100 00
4 65
20 00
51 50
48 72 | 60
50
60
120
30
52
150 | Progress made. Preaches one fourth the time at Atlanta.* Important field. Many Germans.* Preaches one fourth the time to a colored congregation.* Left. Assumed self-support. Interesting field. Some skeptics and other opposers. Important enterprise and field.* Preaches at various other points.* |
| J. C. Richardson | Missionary Teacher, McKee, Ky. August, 1860
Missionary at large, 8o. Illinois. Salem, Ill. June 1, 1860
Cong. Oh. at Salem supplied 6 months by F. A.
Anderson, from Dec. 1, 1860. | 12
6 | 8 | 1 | 2 | 20
21
61 | 250
600
100 | 44 | | 60 | Succeeding well till obliged to leave from persecution. Labors in various counties, and much in the army, at Cairo and other camps. He anticipates returning to Whitley Co., Ky., after the war. |
| E. D. Seward A. B. Smith J. W. Smith R. R. Snow | Cong. Ch., Decatur, Ohio Mar. 1, 1801 Free Cong. Ch., Lake Mills, Wis Apr. 1, 1860 Chs., Jacksonburg and Summerville, Ohio Mar. 1, 1801 Cong. Ch., Benton, Mich Mar. 18, 1800 Cong. Ch., Kochester, Wis June 26, 1800 Cong. Chs., Shell Rock and Mason City, Iowa May 1, 1800 | 8
5
7 | 2 | 8
11 | 5 | 79
18
13
27
86 | 100
200
50
150
200 | | | 75
40
75 | Presented Southern missions in various States before March last, and is expecting to return to Kentucky after the war. No further aid asked. No report. |
| J. W. Torrence
Lben. Tucker
J. W. West
J. M. West | Cong. Cha., So. Bristol and Pleasant Prairie, Wis. Nov. 1, 1889
Free Presb. Chs., Harrisville and Mercer, Pa Apr. 1, 1880
Liber Cong. Ch, Ind Sept. 1, 1860
Free Presb. Chs., Strait Creek & Huntington, Ohio. Oct. 1, 1859
Colporteur in So. Illinois, Richriew, Ill May 1, 1881
Evangelist in Southern Iowa. Oskaloosa, Iowa. Nov. 15, 1860 | 6
2
12
2
12 | 8 | | 3
1
2 | 30
76
17
72 | 100
100
100
100
100
300
250 | 2 2 2 2 | 10 00
60 00
14 00 | 75
60 | Labors in several counties, Mobbed at Broad Oak.
Supplied Cong. Ch., Martinsburg, part of the time. Labored |
| Robert Williams | Welsh Cal. Ch., Milwaukee, Wis | 10 | 7
11 | 6 9 | 28 | 70
87 | 100
150 | | 80 00
10 96 | 90
95 | in several revivals. Paid the debt of \$700. Encouraging prospects.* Revival at Vale head. Ecocoraging field. Ch. debt paid. |
| The second second second | Welsh Cal. M. Chs., Ebenezer and Salem, Ebens-
burgh, Pa.
Evangellist in SoWest. Indiana, Cynthia, Ind Aug. 1, 1860 | | 8 2 | - 2 | 2 | 83
15 | 100
800 | " | 57.79 | 1 | Persevering in efforts. Hopeful.* |
| W. B. Williams
David Wirt
B. L. Worrell | Ist Cong. Ch., Charlotte, Mich. Jan. 1, 1860 Ist Cong. Ch., Lamont, Mich. June 15, 1869 Cong. Chs., Avon and Prairie City, Ill. Dec. 12, 1859 Cong. Chs. of Bruce and Vlenna, Ill. Aug. 1, 1860 | 10 | 2 | 2 2 | 1
2
1 | 43
78
58
60 | 160
200
112
100 | | 5 40
10 00 | 35
75
106 | Hopewell ch. edifice erected. Large and important field.
Important progress made.*
Has another preaching station.*
No report.*
Encouraging field.* |

hurches, the No, of S. S. scholars, etc., would have been much larger if all the missionaries had reported.

* Commission expired.

SUMMARY OF RESULTS.

THE Association has had under commission the past year ninety-three missionaries and three colporteurs, located as follows: In "States East of Ohio," 13; in Ohio, Indiana, and Michigan, 30; in Illinois, 20; in Wisconsin and Minnesota, 12; in Iowa, 11; in Kansas, 5; in Missouri, 3; in Kentucky, 3.

Most of the missionaries are pastors; some of them minister to several churches; and others have extensive districts, in which they labor.

They have organized and assisted to organize several churches and Sabbath-schools.

The statistical results, as far as now ascertained, are as follows:

| Whole number of churches, | | 120 |
|--|-----|----------|
| Additions to the churches on profession of faith, . | | 225 |
| Additions by letter from other churches, | | 207 |
| Whole number of church members, | | 4182 |
| Number of hopeful conversions, | | 347 |
| Revivals of religion, | | 15 |
| Number of Sabbath-school and Bible-class scholars, | | 5643 |
| Contributions to benevolent objects, not local, | . 1 | 936,58 |
| The members of the sharehan are towardly uled and to | 4.4 | al aLast |

The members of the churches are generally pledged to total abstinence, and are friends and supporters of the anti-slavery cause.

STATES EAST OF OHIO.

In this section we have had under commission thirteen missionaries, namely, four in the State of New-York, one in New-Jersey, and eight in Pennsylvania. Three have acted as pastors of Welsh churches in Pennsylvania, and one in New-York.

Our missionary located at Saratoga Springs has been blessed with a revival at Ballston Spa, where a church has since been organized. His church and congregation at Saratoga Springs have in them a large number of colored persons; there are also some converts from Romanism, and prayer-meetings are held for the conversion of Romanists. The missionary has labored in various ways to spread the influence of anti-slavery sentiments, and other reforms, among the people who resort to the Springs from all parts of the country.

Our German missionary in Brooklyn-is encouraged in his work Some persons have been hopefully converted to Christ, and added to the Church. Rev. J. C. Richardson, our missionary at Oramel, N. Y., is looking forward to the time when the way shall be open for his return to his former field in Whitley Co., Kentucky, where his labors were prospering, until interrupted by the influence of slavery. There has been some gain in the Welsh churches at Bridgewater and Plainfield, New-York, and the Association and churches of the Welsh Calvinistic Methodist denomination in that region, aid our missions by recommending this Association and taking up collections for its support.

At Paterson, New-Jersey, where last year there was an extensive revival, under the labors of our missionary, the church and congregation to which he ministered, have been increased; the church edifice has been enlarged, and completed; a considerable debt canceled, and the entire support of the ministry assumed.

The labors of our missionaries in Pennsylvania, though not accompanied with revivals, have resulted in the hopeful conversion of some souls to God. Our Welsh missionaries there, though they have suffered in common with others, from the severity of the times, have been sustained; and in some instances they have succeeded in liquidating debts upon their church edifices.

We have one missionary colporteur in Pennsylvania. He has labored extensively in the South-Western part of the State, and some in Western Virginia, preaching and performing the usual labors of a colporteur. He has sold and circulated a large number of religious and reformatory publications, chiefly those of the Cincinnati and Boston Tract Societies.

OHIO.

Fifteen missionaries have been under commission in Ohio. There have been no important changes in the churches under their care. Their efforts for the promotion of truth and righteousness have been effectual in stirring up many Christians to duty, and in leading some souls to Christ; but there has been no general outpouring of the Spirit in any of their fields. It is doubtful whether the cause of temperance has made any advance. In some places where skepticism, and other fatal delusions have had much influence for years, special efforts to overcome them, through the power of the Gospel, have been made. It is hoped that some of these churches, though now struggling with embarrassments, may, as they get relief through the late abundant harvests, enter upon arrangements for self-support.

We have one Welsh missionary in Ohio.

Our Welsh auxiliaries in Ohio and Pennsylvania have contributed to our missions at home and abroad.

The Rev. John G. Fee, at present residing near Cincinnati, has been engaged preaching and lecturing, mostly in the southern part of the State. Before the commencement of the rebellion he labored some in Kentucky. His correspondence, and efforts through the press, to awaken the public mind to the necessity of emancipation by proclamation of the President, under the war power, have been of much importance. Rev. J. A. R. Rogers, now located as a missionary at Decatur, has an extended field of usefulness. He has recently preached at Cabin Creek, in Kentucky, without opposition, and was received by the church and congregation, with joy. These missionaries are hoping that they, and others who were forced from Kentucky by the slave-power, may soon be able to return there, their chosen field of labor. In Ohio, as in other free States near the war, the antislavery sentiment is rapidly rising, and its advocates are demanding the overthrow of slavery—the cause of the rebellion.

Rev. J. G. Brice, in Southern Ohio, has done much missionary work, in connection with his general agency.

MICHIGAN.

In this State nine missionaries have been under commission. In most of their churches there has been an increase of members, and an advance in the interests of Zion. The temperance cause has made some progress. In seventy towns, last winter, prohibitory laws were being enforced. One missionary, who labored among a skeptical population in Livonia, has reported numerous interesting facts. He was aided by Rev. S. D. Cochrane in a protracted meeting, with good results. One prominent man burned his infidel books, and purchased a Bible. A young woman who had expressed contempt for the Bible, was led to hope in Jesus.

A revival, last winter, under the labors of our missionary at Augusta greatly cheered and strengthened the church and congregation. They have assumed the entire support of their pastor.

The anti-slavery cause has advanced in the State.

The General Association of Michigan has placed the name of our Association on their list for Foreign Missions, with that of the American Board, and our Secretary for the Western Agency has been heartly welcomed in various parts of the State, in his labors for the Association.

INDIANA.

We have had four ordained missionaries in this State, and one female missionary teacher at Evansville.

Although few persons have been converted to God this year in this field, it is believed that great good has been accomplished by asserting the claims of the enslaved, and arousing the consciences of the

people to the duty of seeking their emancipation. The fields occupied by some of the missionaries are large, and their efforts arduous. They are encouraged in their work, and are looking for a blessing. The Institution at Liber, of which one of our missionaries is President, gives to colored youth equal privileges with the whites. Its influence is tending to break down prejudice against the colored people.

The missionary teacher at Evansville, labors among the poorer classes of the whites, and with the colored people. She teaches a week-day school of colored children and youth. Her labors have been blessed, and her school is promising. The people of color have before had but few privileges of education, and were generally regarded with aversion.

Some of the resident ministers of the Gospel at Evansville, have lately spoken out against slavery. There was a revival of religion in that city last winter, which drew the hearts of some toward the enslaved, and their brethren among the free. Our Evangelist and missionary in the south-western section of this State, Rev. Levin Wilson, has at times met with great opposition, and not long since with threats of violence; he now finds the tide turning, and the people more willing to listen to Christian anti-slavery sentiments. We hope this border ground, a part of the Western Egypt, has known its darkest day. The new church edifice at Hopewell, though not perfectly finished, has been opened for divine service. The friends of Christ, of temperance and freedom, are calling for more missionaries in all that region, to enlighten the mass of the people, many of whom are in ignorance, and have ever been the tools of pro-slavery demagogues. Colporteurs are much needed to circulate reading matter suited to the necessities of the people, and to aid in the establishment of Sabbathschools.

ILLINOIS.

In this great central State of the North-West, we have had under commission twenty missionaries.

The year has been one of singular political interest and excitement in Illinois. Two of its citizens were candidates for the Presidency of the United States, and the election of Abraham Lincoln produced the highest excitement of joy on the one side, and disappointment on the other. This excitement was early deepened by the slaveholders' rebellion at the South, and Mr. Lincoln's departure to assume the responsibility of his office, at Washington. Unhappily, the Southern section of Illinois, its pro-slavery Egypt, sympathized with the secessionists, but the Union of the North, the army at Cairo, and better reflections have produced a marked change.

The call from Kansas, suffering from famine, awakened a deep sympathy, and was met with a hearty response. The war, with the fitting

out of armies, and the loss of millions by so much of their currency as was based on Southern State Stocks, produced great embarrassment to the people, and to the churches and ministers, paralyzing benevolent institutions.

It is not surprising that the interests of religion should not advance much in this state of things. Under God it is owing to the efforts and prayers of the patient and faithful among his people and ministers, that so much good has been accomplished. As the providence of God has brought out the horrible character of slavery, our missionaries have endeavored to show his design in establishing civil government, especially for the protection of the weak and the oppressed, as set forth in his word. There are indications that manhood is rising, and Christianity is striking its roots deep into the public heart. Loyalty to good government and to God must be promoted by such labors.

In Southern Illinois, our missionaries and colporteurs met with some virulent opposition last winter, and a mob at Broad Oak, ferociously assailed James W. West, and Rev. J. S. Davis and their families, who removed to other counties, where they are laboring with increased usefulness. We were never accomplishing so much in Southern Illinois, as at present.

Several of our missionaries devote much time to colporteur work in connection with their preaching; all our colporteurs but one are ministers of the Gospel. They are doing much to scatter among the people, and in the army, the best Christian publications and tracts, mainly of the Boston and Cincinnati Tract Societies, embracing anti-slavery and other important topics. Rev. A. L. Rankin spends much time in the camps at Cairo and elsewhere, and is welcomed by the officers and soldiers. Some of our churches in this State have been quickened, some souls been converted, and in a few instances, revivals of religion have taken place. Much has been done by the extended efforts of the Rev. J. E. Roy, Secretary of the Western Agency at Chicago. He has plead the cause of the Association before the churches, General Associations, and other bodies, in this and other States, and with individuals, with increased influence. More favorable pecuniary results are confidently expected, when the bountiful harvests of the year shall bring money to the people. He has assisted in labor in revivals of religion in this State, and in Wisconsin, where his efforts under God were greatly blessed, in the conversion of souls to Christ.

WISCONSIN.

In this State we have had eleven missionaries in commission.

Causes similar to those already enumerated, have embarrassed all classes in this State; and some of the missionaries, and their families,

have been in severe straits. The churches have, however, been sustained. In several of the missionary fields, conversions have been reported, and in three instances there have been revivals. The necessity for more missionaries, both stationed and itinerating, for the western and northern counties, is deeply felt.

We have had two Welsh missionaries in the State, one having four churches under his care. The Welsh church at Milwaukee has raised some \$700 to liquidate a debt on its church building. The Welsh C. M. Association, auxiliary to this Association, and their churches, are endeavoring to increase the missionary spirit among their people, and are contributing to our Home and Foreign Missions.

MINNESOTA.

In Minnesota, we have had in commission two missionaries. Rev. Nelson Cook, at an early period in the year, suffered a paralysis, and was compelled to leave the field. Our other missionary was blessed in his work, in a revival of religion. We have felt much interest in the few missions we have had in Minnesota. This State is largely composed of New-England people, yet having all the varieties of Western population. As a new State, it is one of great promise, and should have all the aid that its peculiar circumstances and its large missionary field require.

IOWA.

Eleven missionaries have been in commission in this State.

There has been much effective labor, in individual churches, by our missionaries, and an advance in general interests, though there is yet very much required to "strengthen the things that remain." During the winter, and before actual war in Missouri, much was done for the interests of Zion, by protracted meetings, and the earnest labor of settled missionaries, and evangelists. In the southern section of the State, the Rev. W. H. Westervelt, an evangelist, labored with cheering results. In three instances in Iowa, and one in Indiana, his labors were connected with revivals.

In the border line of the State, there are many settlers from Missouri and other Southern States. And it is, in some respects, a hard field; but there are grounds of hope. The abolition of slavery in Missouri would give a large field of much promise, on both sides of the line; and immediate and saving results, it is hoped, would follow the preaching and labors of faithful missionaries.

KANSAS.

We have had five missionaries under commission in Kansas.

This battle-ground of freedom having, in the good providence of God, triumphantly resisted the raids of the Border Ruffians of Missouri, was called, the last winter, to suffer the most appalling famine ever known in this country. It is to the honor of the free States, that a deep sympathy pervaded the people, and drew from them the necessary relief. Our missionaries aided in distributing to the sufferers the supplies sent. Thousands who were able to leave, went to other States to reside, until the calamity was overpast. Serious derangements have been occasioned in some districts, and some of the churches have been weakened; but, as the people have been favored of the Lord with bountiful harvests, it is hoped that the population of the State will early be increased, and its institutions advanced.

The house of worship at Osawatomie has been completed and dedicated, and some others, it is hoped, will soon be.

It is matter of praise to God, that the chastisements of Kansas have been connected with spiritual blessings. Rev. J. W. Fox has been greatly favored in his work. He has visited several places by request, and participated with ministers in revival labors. The Spirit was poured out, and many souls were hopefully converted to God. In no year has there probably been so many revivals of religion in Kansas as in the present, in the midst of the severity of her afflictions. It is worthy of grateful notice that while several of the tribes of Indians South, the Choctaws, Cherokees, and others, have united with the rebel forces, those in Kansas and directly contiguous, are loyal to the Government. Kansas, but a few years since an infant, and liable to be devoured by the monster, Slavery, is now an arm of might, and is, beyond its own boundaries, in the thickest of the fight for our liberties. It must not, however, be forgotten that, amid the rushing of men to arms, the perils of those in the army, the hope and fear of the people, and the constant excitement prevailing, the institutions of religion are liable to suffer, and immoralities to prevail. While this is true in older States, it is especially so in those whose protective and sanctifying institutions and influences are not yet established. Let not, then, the friends of Kansas, and of religion, and freedom, slacken their hand in giving liberally to sustain and increase the number of missionaries, and all life-giving institutions, in that providential commonwealth.

MISSOURI.

Three of our missionaries have labored a portion of the year in Missouri, mostly in the north-western counties. Rev. Stephen Blanchard, residing at Oregon, Holt county, preached in many places, and was generally well received, though in a few instances, shut out from school-houses, where appointments had been made for him.

He published, at Oregon, several articles against American slavery, as having no support from the Bible. About the first of January, much excitement existed, and the St. Joseph *Democrat*, (a Republican

paper,) in which his articles had formerly been published, was presented as an incendiary publication; other papers were threatened, and it was judged best for him to leave Oregon for a time. He has since labored mostly in Iowa. The peril in Holt county increased as secession rose, and much violence has taken place. Cottage Springs, his residence, and that of Rev. J. Cross, another of our missionaries, has been threatened by the rebels, but the people armed for their defense, and no attempt has yet been made. Brother Cross has had five different appointments in Missouri, and has recently filled some of them. The spirit of inquiry is abroad in the State, and many would welcome our missionaries.

Fremont's proclamation, and the presence of his army, inspired confidence, and it can not be that slavery can retain its foothold north of the Missouri River, if it does elsewhere in the State. The slaves of the rebels were, by Gen. Fremont's proclamation, on the thirty-first of August, legally declared "free men," and their free status can not be affected by the President's modification, nor by any authority thereafter.

We trust that the way will soon be open to our missionaries, and to many more, to labor and reside in Missouri. The severe sufferings of the people from the rebellion, can not long be submitted to, at the will of slaveholders, who are but a small portion of the people of the State.

KENTUCKY.

We have had three missionaries laboring in the north-eastern section of this State, principally in Jackson, Laurel, and Clay counties, and near to Madison county, from which, the year before, a mob committee expelled our loved missionaries and their families, and a large number of the members of their churches. Some of the families have returned to Berea, and as a church, are there worshiping God, in hope of the early return of their pastor and teachers. With antislavery men every where, they are loyal to the Government, and looking to it to put down slavery, the cause of the rebellion, and thus secure its termination. Those who look back to those days of mob violence and persecution, will not fail to view the hand of God in this spread of terror and anguish among the former persecutors of the missionaries and their churches.

The early part of the year was marked with favorable prospects in Jackson, Laurel, and Clay counties, and the missionaries were laboring with success. A Board of Trustees was elected for the more extended foundation of their school, in a new location, with peculiar advantages, and connected with liberal provision of lands by a wealthy proprietor. The preaching of brothers Candee and Mobley continued to be favorably received until April, when the opponents, encouraged

by the progress of secession, made such demonstrations against Mr. Candee and others, that his friends there urged upon him the duty of leaving Kentucky, which he did, with his family and Miss Pratt. In a letter of fourth of May, he wrote from Green Springs, Ohio, giving an account of the occasion, feelings, and scene of his leaving, in which he stated that he preached on the Sabbath at South-Fork, on his way, and that a Judge, who once had protected him from outside pressure, had become the leader of the mob. He has since labored chiefly in Ohio, giving an account of things in Kentucky, pleading for the South as one great missionary field, and exhorting Christians to pray that it might speedily be again opened; exhorting them to remember that if they would be heard, they must lay their sons and themselves upon the altar of God, and of their country, to fight its battles, and to hold themselves and theirs in readiness to go in missionary colonies to the South, as soon as God shall prepare the way.

May 18th, brother Mobley, in Laurel county, wrote that there had been much excitement, and threats to run off abolitionists from Jackson and Laurel counties, but the enemies' plan of operations becoming known, leading abolitionists and friends banded together for the protection of all victims of mob violence. Forty or more resolute men thus united, soon quieted the mobocrats. Mr. Mobley, it was threatened, should be hung, or tarred and feathered, and expelled; and so fully was this expected, that four applications were made to him to sell out his property. Letters of later date were more encouraging, and should the rebellion be subdued, there will be a large field for missionaries. He was still preaching. The abolitionists are in the army, in common with other loyal citizens. Rev. John G. Fee, now residing at Middletown, near Cincinnati, Rev. J. A. R. Rogers, at Decatur, Ohio, and others, are doing much to awaken the public to petition the Government for the abolition of slavery.

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A new field of usefulness has been providentially opened at Fortress Monroe, Va., and neighborhood, among the ex-slaves who sought refuge under the national flag. There are at the present time about 1800 men, women, and young persons, some of whom work for Government. The Executive Committee, being apprised through Chaplain Jones, in his letter to the Young Men's Christian Association of this city, that "a more interesting field of missionary work was never opened to the Christian public," sent Rev. L. C. Lockwood to the Fortress to labor among the "contrabands." Testaments have been furnished by the American Bible Society, and primers and hymnbooks have been sent on by the Committee.

MISSION AMONG THE FREED PEOPLE AT FORTRESS MONROE

AND VICINITY, VA.

Mr. Lockwood holds three services every Lord's day, at different places, besides week-day meetings. A week-day school, for children, in the morning, and adults in the evening, has been commenced. Appeals have been made by the Committee to the Christian community for funds to procure clothing, etc., for those who can not earn their own living, as well as for the support of teachers, and it is hoped the appeal will be liberally responded to.

THE ASSOCIATION AND THE NORTH-WEST.

As it required no power of divination ten or fifteen years ago, to discover that the North-west must soon decide the political power and action of this country, and that the character of its action would be determined by the religious, moral, and intellectual training of the people; so also it was apprehended by Christian abolitionists that unless the freedom of man, as his birth-right, should be made a cardinal principal of action on the part of the churches there, the North-west would be controlled by pro-slavery conservatism, and its power be exerted against freedom and true Christianity. This was an inducement for our instituting Christian missions wherever we could in this vast field. The free mission churches established or aided by this Association and its auxiliaries, were instituted to advocate a religion that not only hopes for salvation through Christ, but requires a practice toward God and man in conformity with his example.

It is pleasant to notice the advance made on this subject, and that now the anti-slavery sentiment has virtual control there, and that many ecclesiastical boards of missions and societies have relinquished. step by step, much that was conservative of slavery, and some have begun to protest against it, and against all fellowship with slaveholders. True there are multitudes who have yet but partially admitted the sin of slaveholding, and who would not make it a disciplinable offense; but the day has gone by for securing the confidence and cooperation of the people, while attempting to retard the work of reform, and the abolition of human bondage. The slaveholders' rebellion is accelerating the perfect unity of the people for the abolition of slavery, and every event transpiring shows that the North-west, whether from purely religious convictions or from the influence of the war, is in earnest for the putting down of the rebellion, and for the emancipation of the slaves. The history of true Christian missions in the North-west must convince the most prejudicial, that but for them it would have been a vast theater for sin in every form, and fit only to work out its own destruction.

We are called upon to praise God with devout gratitude for the part he has allotted us in promoting his gracious designs; and we would gladly, by an increase in the number of our missionaries, and by every means which God in his providence might allow us, press upon the North-west the principles of the Association, as having an important bearing upon the destiny of the entire nation; but the providences of God seem to indicate the necessity of some change in our home missionary operations. The consideration of the course to be pursued by the Association in its relations to the North-west, will be presented by the Secretaries in another paper, by order of the Executive Committee.

THE REBELLION-WAR AND MISSIONS.

The rebellion and war, in the providence of God, have brought new trials, and are opening new fields to be occupied, and new objects to be pursued, in our missionary work. War with its manifold evils surely does not lessen the importance of missionary labors in the destitute parts of our land. But when the whole land is convulsed, it will be only by marked providential and gracious influences, that even religious people can be kept steady to make sacrifices needed in the pursuit of the work. From the history of our own Society and of others it is clear that Home Missions will suffer first, and probably more than Foreign; still there are causes now working to create interest in departments of the work in this land, which may indicate the will of God, and draw, even in times of depression, means sufficient for its prosecution.

These causes are giving increased interest to our border missions, both by reducing the pro-slavery feeling of the masses in those Egypts, and opening the way for the circulation of Christian and anti-slavery literature. The missionaries are now treated with more consideration than formerly, and are listened to in their presentation of the Gospel of impartial love, and their discussion of the great questions which have become practical and all-absorbing.

The presence of large armies on the borders gives opportunity for a peculiar work by some of the missionaries, and the slight opening of the door of the great prison of slavery at Fortress Monroe, and the mission commenced there among the eighteen hundred freed colored people, give new interest and kindle strong desire for the prospective work throughout the Slave States, and for the millions yet to be freed.

The question of the emancipation of the slaves, on its own intrinsic merits, or as a war measure, while it occupies public attention, will, in Christian minds, be naturally connected with the great missionary work to be done, after emancipation, for the spread of the word of God, the instruction, civilization, and salvation of the freed people.

In closing the Home Report, and in view of the great work opened before us, we would call on each other, and on all the friends of Christ, by all that is precious in the history of our fathers—by the legacy of the word of God, and our free institutions—by the interests of Zion—by our country and its millions of undying souls—and, finally, by the love of Christ—to pursue, in his strength, and with increasing zeal, faith, and consecration, the high mission intrusted to us.

AMERICAN MISSIONARY.

The monthly issues of the American Missionary, in magazine form, have averaged 4500. A part of them are paid for at the rate of 50 cents per year, and others are sent to life-members who request it, to annual donors of \$5 or more, and to pastors who take up monthly concert or annual collections for the Association. The Missionary, in paper form, is sent to all donors who express a wish to receive it. The monthly issue is about 20,000. The aggregate number in the two forms, during the entire year, has been 294,000.

The aim of the paper is not merely to report the condition of our missions, nor to make it the agency for the collection of funds, but also to diffuse correct principles on the subject of missions, and the proper mode of conducting them, and thus increase the spirit of true, impartial, brotherly love to all men. How far it has accomplished these objects the Committee will not say; they are, however, often assured that it is doing a good work wherever it goes.

AUXILIARY SOCIETIES.

The only auxiliary whose report we have received is the Penobscot Missionary Association in Maine.

Its fourteenth annual meeting was held at Bangor, January 6th. The report of the Treasurer, James Allen, showed that \$470 had been received. The annual sermon was preached by Rev. Moses H. Tarbox. At the business meeting the next day the following officers were chosen for the year, namely: John Conant, President; O.H. Ingalls and Rev. F. Southworth, Vice-Presidents; J. S. Kimball, Recording Secretary; J. H. Perkins, Corresponding Secretary; James Allen, Treasurer; Edmund H. Fogg, Auditor; Geo. A. Thatcher, D. W. Bartlett, and Jonathan T. Hardy, Executive Committee.

Rev. Uriah Balkham, of Lewiston, was chosen to preach the next annual sermon, Rev. T. Southworth, of Holden, substitute.

The Secretary's report concludes its reference to the present state of our national affairs, as follows:

"When our fathers gave us this form of government, which has yielded the fruits of peace and unparalleled prosperity, slavery was a mere child, weakly, sick, and ready to die. But by the skill of political doctors and doctors of divinity, the puny child of eighty years ago has become a giant in the land, and threatens, to-day, with one treasonable blow, to sever the union of these States, to demolish the Constitution, and to blot out the immortal declaration that "All men are created free and equal."

What the final issue will be, we may not doubt. God will prosper the right, and freedom shall yet triumph in the land.

"Let it be the prayer of every Curistian heart, that in this hour of our nation's trial,

we may hear the voice of God saying: 'I will be exalled among the nations.'

"Let us beseech him that he will inspire the people with the love of justice, that he will give courage to every friend of freedom to stand firm, doing nothing that is wrong, and yielding nothing that is right.

"And let us be sure that God will never be a party to any compromise with wrong. So let us with trusting hearts maintain our integrity; cling with unyielding purpose to the right, and the God of our fathers will be with us and guide us safely through all the darkness and perplexity of this hour, and give us at length enduring peace. Then may we never forget that 'righteousness' exal'eth a nation, but sin is a reproach to any people."

The American Home and Foreign Missionary Society of the Welsh Calvinistic Methodists of Ohio and Pennsylvania, Auxiliary to the American Missionary

REV. HOWELL POWELL, of Cincinnati, Ohio, President; ROBERT R. OWENS, of Newark, Treasurer Rev. Edward T. Evans, of Newark, Secretary.

Welsh Calvinistic Methodist Missionary Society of Wisconsin and Illinois.

Rev. John Davies, -, Wisconsin, President; Rev. Rees Evans, Cambia, Wisconsin, Secretary; - Milwaukee, Wisconsin, Treasurer.

We have received no report of these two auxiliaries.

CONCLUSION.

In concluding their report, the Executive Committee would say they have endeavored to carry forward the work intrusted to them, in the full consciousness of its intimate connection and correspondence with that commenced by our Lord Jesus Christ. His mission to our earth was to make atonement for sin, and render the salvation of sinners possible. At his departure he left as a legacy to his disciples, by express commandment, the duty of making known to all the world his mission, his teaching, and his death, and to proclaim to all who will repent and believe, salvation through through his death. The scenes of his life, the transactions of Cavalry, though vast as the universe in importance, transcending every other event of earth, were to human vision local, and unknown, except to the few at Jerusalem and those to whom, through their word, they are revealed. The atoning sacrifice was made by him; during his short ministry he proclaimed the truth; all else, the proclamation of the truths of the Gospel, the facts of salvation, through all ages, to all the world, is left to his disciples. Repentance and remission of sin must be preached in his name to all men; repentance of all sin; remission only through the blood of the Redeemer.

What account can be rendered for the appalling fact that now, in the last half of the nineteenth century, a population nearly as great

as the world contained when Christ died, do not know of this salvation, we know not. What account we must render, if, with our knowledge, the work is neglected, concerns us more nearly. What we are doing to carry forward Christ's work, is being daily recorded. Happy shall we be, if, as officers and members of the Association, we are found to have done what we could.

The Committee have endeavored also to remember that Christ's work must be carried on only by means of Christ's approval, proclaiming his truth against all forms of sin, having no fellowship with the unfruitful works of darkness, neither doing such things nor taking pleasure in those that do them. Especially in relation to slavery, the Committee have labored for its removal, not exclusively, nor, as they trust, disproportionately, but because they regard it as a great sin, standing in the way of the prosperity of the Church, staining her beautiful garments, hindering the spread of the Gospel and the progress of the Redeemer's kingdom, crushing millions for whom Christ died, and provoking the just indignation and chastisements of God. If while remembering them that are in bonds as bound with them, the Committee have at any time, in the estimation of any, given an undue attention to this one sin, it has been because the events of the past year and the providences of God have made it more than any other one a living, horrid reality, ruthlessly crushing every thing that is dear to the Christian or the patriot, and involving in its practice almost every other sin. Your Committee feel, however, that there is more danger of having done too little, rather than too much, against this sin, that in common with all our people, it becomes us to lay our hands on our mouths, and our mouths in the dust, confessing that we have been verily guilty concerning our brother in bonds, and that, therefore, has this evil come upon us and on our land.

Report of the Secretaries in relation to a change in the Home Missionary Work of the Association.

At a meeting of the Executive Committee, July 17th, 1861, a subcommittee presented the following resolutions, which, after consideration, were referred to the Secretaries, to be presented to the annual meeting:

"Resolved. That while the Executive Committee acknowledge, with gratitude to God, the important work which under his guidance the Association and its missionaries have been enabled to do, for years past, in the general field and the North-west, in promoting the cause of pure religion and reform, and in exerting an influence to bring up the North-west to its present anti-slavery standing, they are deeply impressed with the necessity of increasing and concentrating their efforts on the borders near the slave States, and in the slave States also, as rapidly as the way shall be opened and the means be furnished by the friends of Christ and of freedom.

"Resolved, 2d, That the border ground of fifteen hundred miles, largely pro-slavery, preëminently needs the labors of missionaries and colporteurs, and a true type of Christian anti-slavery sentiment, to prepare the people to exert a right influence in the contiguous slave States.

"Resolved, 3d, That the providence of God, in various ways, seems to decide for us the duty of closing our general operations in the North-west as early as practicable, and of increasing our efforts in the border and slave States, assured that the friends of Christ and of freedom will become more deeply interested in the Association, from the course indicated, and will give the more freely to sustain our operations."

In connection with the above, the Secretaries presented the following paper:

The necessity of virtually suspending our general missionary work in the North-west, at least temporarily, has been increasingly indicated by the severe pressure on our treasury; and there have been but few appointments since the date of the resolutions.

The withdrawal of the N. S. General Assembly from their cooperation with the American Home Missionary Society, by leaving that Society under the control of Congregationalists, will tend to make it denominational. The organization of a Home Missionary work by the Free Presbyterian Synod, and a like action by the American Wesleyans, tend in the same general direction.

These efforts will furnish a larger supply of home missionary labor in certain directions, and the events now transpiring in our country will stimulate the application of the Gospel for the removal of slavery. Denominational interests may, however, lead the several bodies to select the more thrifty fields, to the possible neglect of a portion of the home field, in which this Association feels a deep interest, and for the cultivation of which it is peculiarly adapted, namely, the slave States and their borders. As there is there an abundant, and increasingly important field, demanding all and more than we can do, the Committee would gladly receive the approval of the Association to the concentration of their home efforts more exclusively upon it.

The Committee can not, however, wholly withdraw from the work in the North-west. The Constitution of the Association allows donors to its funds to direct the application of them, limited only by the principles upon which the Association is founded. Some donations are thus directed to the home work in the North-west. The Welsh Calvinistic Methodists fully sympathize with the Association, and have formed several auxiliaries to it. They contribute for the support of our missions at home and abroad, and having no channel of their own, wish to operate through us in aid of some of their feeble churches. A few appointments may therefore continue to be made in the North-west, but with the approval of the Association, the Executive Committee will direct their home efforts mainly to the slave States and their borders in the free States.

On motion, the course indicated in this paper of the Secretaries was approved.

APPENDIX.

EXTRACTS FROM THE CORRESPONDENCE OF MISSIONARIES AND AGENTS.

From Rev. J. E. Roy, Secretary of the Western Agency:

"THE department of your Western Agency has found, during the last year, a hearty sympathy from ecclesiastical meetings, from the local churches, and from the hearts of Christians. Although by the pressure of the times, the material returns have not been as great as could have been des red, yet there is here a wealth of affection for the Association, which will, in due time, greatly enhance the resources of its treasury.

"The origin, principles, spirit, and workings of the Association have been such, that it is now found in deep sympathy with our government in its perilous crisis.

By the principle of compensation, so noticeable in the dealings of Providence, the policy, which once subjected the Association to repreach, now becomes the source of its popularity. Not only does its course in the past find a justification, but its identification with the cause of freedom brings it now into the fore front of this battle.

It had sought to deal with slavery by moral means; but the conscience of the nation responded so slowly, that it seemed necessary for the advance-guard to be withawn, that an army might go before, to remove the great hindrance to the progress of the kingdom of God. Yet the exiles are waiting anxiously the day for their return; and even while the nation is discussing what is to be done with the freed men of the South, the Association is found administering to their moral and spiritual welfare. This organization is now found to be the only 'Southern Aid Society,' and along with the Society which lately bore that name, illustrates the Scripture: 'He that findeth his life shall lose it; and he that loseth his life shall lose it; and he that loseth his life shall lose.

"While we give to God all the glory for whatever he has accomplished through the Association thus far, it should be the humble, prayerfol inquiry of its friends how can it best fulfill the mission, for which, by past discipline and present position, it is now qualified. How grand the opening, when God, by the issues of the war, shall have set before u., a 'wide and effectual door,' in all the South, for the preaching of the Gospel, and when four millions of heathess shall be thrown upon our hands for Christianization! May God help us to enter and occupy."

From Rev. Geo. Candee, of McKee, Ky., (now at Ann Arbor, Mich.:)

"But little progress, church-wise, has been made in our field of labor during the past year. We, and all who sympathized with us, were in a constant conflict with external foes, and it seemed impossible to keep the attention of the impenitent long enough to secure their repentance. We feel sad that more were not born into the kingdom of Christ; but we also rejoice for the good done. Believers, with few exceptions, were strengthened by their trials, and friends from the world were multiplied, as never before.

"Nearly every man in Jackson county is an unconditional Union man; so are nearly all in the immediately adjacent mountain counties. We flatter ourselves that the influence of the mission has contributed much to secure this. Our endeavors to give the blessings of education to the young secured the friendship and confidence of many, while our determination not to exclude persons of color from our benefactions, enkindled a spirit of relentless hatred in the hearts of opposers. We organized a school on this principle, and hoped to have it sustained at McKee. With aid from donors at the North, we built a house at that place, and had two terms of school. Miss Pratt, the teacher, met with complete success. She secured for the school the admiration of both friends and foes. Just at this time, the war broke out and it was thought that Kentucky would seceds. This belief emboldened desperadoes to attempt acts of violence. We were in danger of being assassinated; and not only our own safety, but the security of friends, and the interests of the cause, required us to leave the field for a time.

"We had before decided to remove the school from McKee to Pond Creek. Mr. R. E. Nichols, an ardent friend, gave two hundred acres of land, for the benefit of the school, and offered inducement to Christian friends to colonize around it. The prospect was fair for a flourishing colony. It is still intended to prosecute the enterprise, and we hope to return there."

From Miss Maria C. Pratt, missionary teacher at McKee, Ky., now at Chelsea, Mass.:

"On the eve of September 1st, of last year, I arrived at my cabin-home in McKee, Ky., desting to be of some service in that harvest, the fields of which are white, but laborers few.

"The months September and October were much spent in becoming acquainted with the social manners and customs of the people, and in endeavoring to incite parents to desire better things for their children, or encouraging such desires and hopes, where

they already existed.

"A Saubath-school was organized at McKee, in September, which was very well attended for a time; but the parents of some, finding their children were not required to spend the whole day in study, concluded that it would be more profitable to them to keep the children at home to draw wood and water. Others, however, attended regularly, from a sincere desire, as we trust, to be instructed in the way of life; and though insufficiently clad, the snows and sleet of winter did not deter them from walking miles to attend the Sabbath-school.

"About the middle of October, the hills began to resound with the music of the woodman's ax, felling and hewing timber for the school house, in which great hopes were centered. The new house not being finished, the school was opened November 1st, in the loft-chamber of brother Candee's house. Although nearly every accommodation was wanting, the Great Teacher blessed us. Our school prospered, our numbers doubled. In December, we entered our school-house, still unfinished, owing to the inability to procure necessary material. Here I taught, with increasing interest, until there was a great change in the mind of the people, just before our unexpected denature.

"The largest number of pupils, at any one time, was thirty, though many more were under the influence of the auti-caste, anti-topacco school, at some period of its existence. Our school, at one time, enjoyed a season of great refreshing from the Lord. Our hearts were strengthened, and even the most tr-fling were seriously impressed by the presence of the Holy Spirit. Personal religion seemed the chief topic of thought

and conversation.

"There is much people in the South yet to be brought to God. May we not hope that the day is about to dawn, when those bound, morally and physically, are to be set free? . Now that we are removed from the dear people, may the Lord be their shepherd, and enable them to act well their part, in this time of trial. My heart is rejoiced, that they are now influenced by the teachings of Divine love, which it has been the privilege of a few to instill. As I review the events of the past year, I am reminded, that I have been led by a way that I knew not; that in all parila, among false brethren, by mine own countrymen, in westiness and watching, God has girded me, though often I have not known it. My heart cries out: 'Oh I praise the Lord for his great goodness.'"

From Rev. Wm. Mobley, . . . July 6, 1861:

"I have frequently visited Jackson county, and have preached there twice. One month since, I visited Madison county; staid two nights at Berea. There was great excitement there at that time. They were expecting trouble from the pro-slavery mob party. I was at Berea, again, last week, and found the brotherhood feeling entirely quiet and secure. A Union Home-Guard had been formed, and several of the autislavery men had been enrolled.

"I have also made a tour through Rockesstle county, and preached near where brother J. G. Fee was assailed by a mob, and driven off, some years since. Religion is in a very low state there. There are a few zealous persons. On the waters of Roundstone and Nigger creek, I found a large number of Republicans, who are anticipating

and hoping that the present war will abolish slavery.

"Both the secessionists and pro-slavery Unionists among us, misrepresent us and others.

I have had, at different times, recently, conversations with the origin-

ator of the mob that tarred brothers Candee, Kendrick, and Jones, in 1859. He admitted that all he said about abol-tiouists being secessionists, was for effect; that they found it to be policy to throw off the abolitionists, by thus charging them with disunionism, because some Union men, who were opposed to abolitionism, refused to unite with the Union party.

with the Union party.

"I am persuaded that it is the general opinion of both pro and anti-slavery people, that the present conflict will some how or other bring about the extinction of slave-holding. I have to doubt but the pro-slavery Unionists here, are so, merely in the hope that, by assuming their present position, they may gain some advantages in the final winding up of this great national evil, either by compensation for their human chattels, or by gradual emancipation. Our prayer and hope are, that our Northern brothers will never cease to cry aloud until this evil and bitter thing is blotted out."

KANSAS

From Rev. J. Copeland, Clinton, Feb. 23, 1861.

"On the first Sabbath of the present month we commenced a protracted meeting, which has continued three weeks. The result has been favorable, although less so, as to the number of converts, than we hoped.

"The work of grace has been deepened we trust in the hearts of Christians. New views of the Gospel have been realized on the part of some, and we hope the result

will be a higher Christian life.

"There have been a number of hopeful conversions from among the impenitent. Several of them were men, heads of familits, who had imbited and advocated skeptical views of the Bible and Christianity. They seem now sitting at the feet of Jesus, clothed, and in their right minds. All these individuals had at some former period been professors of religion, and for several months past, have been more or less deeply impressed with eternal things. Others were 'children of many prayers,' one of them a young man, a son of one of the deacons of our church."

In his annual report, he says:

"Our congregation and Sabbath-school in Clinton have fallen off nearly one half during the year, mainly on account of the emigration, caused by the drought. The Church has enjoyed a season of refreshing during the year, and a number of converts have been gathered in; the most of whom give good evidence of having been soundly converted, and are ready to labor in every good work. During the year we have so far completed our house of worship, that we have met in it for the past eight months.

. It still remains true that no spirituous liquors are sold as a beverage in Clinton township."

From Rev. S. L. Adair, Osawatomie:

"Our church (Congregational) in Osawatomie, completed its house of worship, and dedicated it in July. We have now a good room, capable of seating confortably one hundred and fifty persons. The drought last year, and the troubles this year, have greatly reduced our population. About one half the houses in Osawatomie now staud empty. Probably there is now not more than one hundred and fifty regular inhabitants in the place. The foreign population about us is small. The Sabbath is more and more desecrated. For three successive Sabbaths we have had runors of invaders, and the men were called to arms. Such things annihilate the Sabbath with the multitude. At Mount Gilead intemperance has received a decided check. In Osawatomie there is much of it. The slave has in all this region many very warm friends. Infidelity, in its various phases, is met with on every hand. Universalism is very common. Combellism is very active in some localities. Society is much unsettled at present. War, war, is the great theme, and many here greatly fear that they shall soon have to flee, and leave all. God is now trying us; but I rejoice that he reigns. All will be well to those who trust in him."

From Rev. W. A. McCollum, Wabaunsee, Sept. 20th:

"The church at Zeandale design to gather up the fragments of their ruined house, and construct a small one therefrom. They now come to Wabaunsee to worship occasionally. I am working, with my own bands, on our house of worship here, and am resolved that a fine house, so nearly done, shall not dishonor God, and disgrace us, by lying

useless. One month's work for one man will fit it for plastering, and two of us are at work with might and main. Every thing in the pastoral work, save Sabbath presching, gives way to this manual labor. I consider it as good as praying to complete God's house. I can not speak encouragingly of the spiritual prespect of this church. I fear God's face is turned away from us. My soul is distressed for his Zion here. The dictrine of Annibilation is poisoning some minds, and doing the devil's own work. We need mighty crying to God for his convicting and enlightening spirit to be poured out. God has his faithful ones here, we trust, and I by no means despair of seeing him again at work among us."

FIFTEENTH ANNUAL REPORT.

Rev. J. W. Fox, (Evangelist,) after noticing the organization of a church at Superior, adds: We have reorganized a Sabbath-school at Grasshopper Falls, and at Emporia, and started one at Ridgeway. He refers to the interesting revivals of religion at Auburn, Grasshopper Falls, Clinton, Emporia, Hampden, etc., (his reports of which we have published,) and remarks:

"The famine has been blessed of God to restore a sense of dependence upon him. and to lead men to estimate more correctly the things of time. The war excitement has often diverted the attention of young men who had begun to think on eternal things. The pastors, where I have labored, express themselves as greatly encouraged since our meetings."

MISSOURI.

From Rev. J. S. Blanchard, Oregon, Holt Co., Dec. 6, 1860:

"Once in two weeks I have had appointments three miles east of this, and on these days have spoken to congregations alternately, so a four or five miles north-east, and south, of this appointment. I have, in various places, visited schools, and have endeavored to awaken more interest in the subject of education; have lectured some on the subject, presenting its claims upon the people, especially in view of the amount of money raised by the provisions of State laws for free schools.

"There are forty school districts in the county, and they have about \$8000 to be distributed among them for the support of their schools. The school system of this State is destined to exert a powerful influence upon her population, and will go far to break her chains, and make this a free State. . . . My lectures to youth generally secure large congregations. The old and young seem to be pleased with them, though I never fail to mention among other things despisable in youth, the use of tobacco, which is very prevalent here among all classes."

From Rev. John Cross, Jan. 9, 1861:

"I have pursued my labors in Missouri without any other interruption, than being shut out at one of my appointments, by a slaveholder, who owned the house, which was used for public meeting. Some threats are affoat, but we trust the Lord will protect us; or, if otherwise, 'will cause the wrath of man to praise him,' and defend the great interests of his kingdom against the rage of the ungodly. I am getting a circuit arranged, and hope to be permitted to continue my labors unmolested."

In April he wrote from College Springs, Iowa:

guid to Risburgo

"Since my last communication, the storm of war has burst upon us, and in the excitement of the day we are not able to take a cool observation of the present, much less to calculate the probabilities of the future. I have yet been permitted to pursue my labors in Missouri unmolested, though there are many threats on one hand, and timorous forebodings on the other. Since my last quarterly report, the court house at Mary sville has been virtually closed against me, as the feeling of hostility was so strong, that my friends were unwilling to have me fill the appointment. I have still five appointments in Missouri, and have supplied the church here, half of the time, for about two months past."

In his annual report, Mr. Cross said:

"Among even professors of religion in Missouri, so far as my observation extends, there is very little thorough temperance principle. Morality generally is at a low ebb, and, at this time, some of the religious societies consist of a heterogeneous mass of Unionists and rebels, who are not on friendly terms with each other. The war spirit is rife, and next-door neighbors are in arms against each other. Many Union families have fled from the State, leaving crops and stock, and whatever could not be readily taken in the flight. . . At Amity, (College Springs,) anti-slavery is universal, and notwithstanding our exposed position, no one talks of compromise, or prays for peace with slavery for its basis."

From Rev. G. J. Cummins, (an Evangelist,) July 1, 1861. He reported a series of meetings at Greenvale, in which he was assisted by Rev. Daniel Worth. He said :

"We continued the meetings every afternoon for five days. Quite an interest was awakened, two persons came forward for prayers; some backsliders were stirred up to renew their covenant with God, and I think much good was done in Jesus' name. Professors were strengthened to renewed diligence, reformatory principles were brought before the people, and received with gladness with but few exceptions. . . . Oh! that you could only see. or have the opportunity to preach to these Western men and women who have in other days sat under the teaching of good men in other lands, but have been long deprived of these blessed privileges. West of the Des Moines river there is a vast field open for missionary labor, and faithful and efficient men would soon raise up churches, which in a short time would support a stated ministry."

This annual report says:

"Anti-slavery sentiments are on the advance in the West, and the people are fast coming to the opinion that slavery must die. The people are in advance of the Church and ministry as a general thing. . . My object this summer has been, to a great extent, to collighten the people on this subject, and thereby prepare them to aid in the work of emancipation, which we all hope is near at hand, and in so doing God has blessed me."

In April, Rev. W. C. Westervelt, Evangelist, gave an account of protracted meetings at Washington and Ottumwa.

"The meeting at Washington," he says, "increased in interest to the last. When I first came there, Christians were very much discouraged. Having a sense of their unworthiness, and need of divine aid, they appeared to lack courage to believe that the Lord could bring them into a better state of mind, lead them around Jericho, and cause its walls to 'fall down flat,' that they might go up and take the city. When they began to walk in the paths of ob-dience, the giants were made to tremble. Many were awakened, and upwards of twenty were hopefully converted. The work of the Lord was most precious. To his name be all the praise. My next protracted meeting was in Ottumwa, on the Des Moines river. The Congregational church, though small, is exerting a good influence in the place. They esteemed it a great privilege to wait upon the Lord in his sanctuary, and hoped that he had a blessing in store for them. They prayed; the Lord heard and brought salvation. The Church was refreshed, and there were several hopeful conversions. There was one lady for whom we felt great anxiety. Her husband was among the converts and had commenced family worship, yet she remained in great distress of mind. We felt that she must be converted before the meetings closed; but I had preached every night and attended a prayer and conference meeting every afternoon and needed rest. I committed this anxious soul to the Lord, and closed the meeting. After the benediction, she came down to the pulpit, with countenance glowing, and spoke in a low voice, yet very decidedly: 'I have found him, I have found him."

In his annual report, he said:

"Southern Iowa, in comparison with other parts of the State, has more Southern elements, and, in many respects, is rather a hard field. I find no difficulty in preaching an anti-slavery gospel, yet I find the mass of mind moves slow. Prejudice lies deep. If slavery should be done away during the present war, I believe this would be a very interesting field. There are many families here from Missouri who need sympathy and

Rev. O. Emerson wrote in January:

"The first Sabbath in the month was spent at Albion, with a church, now vacant, that was planted some fifteen months since. The little church rejoice that that work was done and that some additions have been made. They are strong in faith in reference to the future. I rejoiced in the opportunity of preaching to them, and giving such advice and encouragement as I could. I have since spent two weeks assisting the church at Green Mountain in a series of meetings. There were tokens of the Spirit's presence, but Satan bindered us by sowing seeds of discord between the different churches in the neighborhood."

In his final report, he said:

"While saddened at the remembrance of manifold deficiencies, I can not retrace the path by which Providence has led me, without mingled emotions of wonder and gratitude. I rejoice in the work the Association has accomplished in the home field. It never will be seen, and much less generally acknowledged in this world; but it is none the less open to the view of Him whose approbation is of chief account. Our Association will be held in everlasting remembrance by the great and good of coming genera-tions. It must be sustained. It has a great work to do for the slave. A work that will remain incomplete long after the present generation shall have passed away. Let us pray for each other for strength and wisdom from above equal to every emergency. As this may be my last communication in my official relations with the Association, please write freely if in any way you think I can at any time promote its interests. I trust you will not fail to convey to the Committee and other friends of the Association an assurance of my grateful appreciation of their kindness during this long period. I rejoice in the work the Association has done, and shall always regard my connection with it as one of the most interesting features of my missionary experience."

WISCONSIN.

From a missionary in Sauk Co., Dec. 29, 1860:

"Our church at Trenton maintains regular weekly church prayer-meetings, also a weekly union prayer-meeting. I am encouraged by the advancing piety and activity of that little band, and by the conversion of some individuals I have visited this week twenty-five families, and attended meeting every evening except this. Last week I visited thirty families. Most families which I visit have no religious papers, and little religious reading, the Bible excepted, and that neglected to a fearful extent. Every where, in public and private, even in Catholic families, I am cordially received where known, and I can not doubt that God gives me access to the hearts of the people.

"I now, as never before, see the value of a permanent ministry, and an established character for sustaining the interests of truth, without swerving to please the wicked, on the part of the minister. Unworthy as I am, I am satisfied that I have this confidence. I have now entered upon the tenth year of my labors among this people. I know of but one other minister in this county of nineteen thousand inhabitants, of any denomination, who has been with his people over two years. We have a Kansas Relief Committee here, and we are collecting grain and other means of assistance for the suffering. We intend to heed the cry of the poor."

From a missionary at large:

"My work has been distributed over a large surface. Since the outbreak of the slaveholders' rebellion, the exigencies of the times have led to the discussion of the question of the relation of Christianity to civil government, and the duty of citizens in the present crisis. Indeed, so excited is the public mind on the subject of our national difficulties, that little else can interest the people. The public ear is now open, as it never was before, to hear on the exciting topics of slavery and freedom.

"Western Wisconsin is settled by people of many nations. In the south-west part,

in the mining regions, there is a large proportion of English, and a good share of the

German race, (mostly Catholic,) with a sprinkling of Irish. New-England is quite largely represented in most localities, forming communities occasionally with strong puritanic proclivities. In the north-western portion we have extensive pineries, and an exceedingly rough population of lumbermen. In some of the valleys again, are as rich farming lands as in any part of the State."

From a Welsh Calvinistic Methodist missionary:

"We have been blessed with a revival in one of our churches, (Vale Head.) the effect of which is visible, and continues fresh until now. All the congregation take a lively interest in the religious exercises on the Sabbath. Some Americans, and more Germans, are to be seen working at their harvests on the Sabbath. I meet almost every Sabbath evening, while attending my appointment at Bangor, a crowd of young men, all Germans, returning home with guns, after being hunting or drilling on the holy day. We have paid all the remaining debt on one of our churches.

"Lively sympathy prevails throughout all the region in behalf of the enslaved and the Federal Government. May the Lord, who is 'mighty in battle,' bring this bloody contention to a speedy end, that will prove favorable to his cause, and conducive to the rights of humanity."

ILLINOIS.

From Rev. A. L. Rankin, Missionary at large, Sept. 12th, 1861:

"My labor, for the greater portion of the year, has been expended upon the southern portion of my field, and since spring, much of my time has been occupied with the troops of the western division of the grand army. Not so greet apparent results have been secured in the organization of churches, as during the previous year. But I trust that as much good has been secured in strengthening those a ready organized, and keeping up a steady influence for the cause of God and humanity.

"The past year has been one of unusual excitements. First were those attendant upon the Presidential contest, and the second class those connected with the present national struggles. The first arrayed all the prejudices-by far the largest portion of the population among whom I have labored-against your mission ry, and greatly retarded his operations; yet I am happy to say, that there has, notwithstanding, been a stendy anti-slavery growth through Southern Illinois. The second has so absorbed the attention of the people, that almost no impression can be made in a moral point of view. The war, however, is doing much for the growth of anti-slavery sentiment. All things considered, the result of the year's labors has been encouraging. The Methodist ministers of Southern Illinois are now suffering greatly from the withholding of portions of their salaries from them by the secessionists, hordes of whom are scattered all through this part of the State.

From the report of Rev. Wm. Holmes, Evangelist:

"In the month of November, 1860, I organized a Congregational church at Worthington, Jackson Co., consisting of five persons, the heads of three families, which comprise in all twenty-two persons, two thirds of whom are adults. . .

"A new impetus has been given to Sabbath-schools in this section during the past season. New schools have been organized, new libraries have been furnished, and more interest has been manifested in their welfare by the community.

"The cause of education is steadily on the increase. The free-school system works well in Southern Illinois. New school-houses are springing up in regions hitherto neglected. A better class of teachers are being sought after and employed, with fair salaries, and the people, with some exceptions, readily acknowledge that: 'It is not good for the soul to be without knowledge. "In a majority of places anti-slavery sentiments are listened to with impatience, ridi-

cule, and contempt. But the question must be fairly and squarely met, and settled forever. The noxious weed of prejudice must be eradicated. It can not grow side by side with the flower of brotherly love."

From Rev. J. S. Davis, Hoyleton:

"Our colony is on a beautiful prairie, surrounded by the houses of old settlers mostly from the slave States, and with the aversion to Eastern people so common to that class Yet they are generally pleased to see us at their houses; and when approached with friendly confidence, reciprocate the good feeling, and show warmth of heart, and often

FIFTEENTH ANNUAL REPORT.

real sterling worth.

"The Collins church shows the importance of even two or three families organizing and go ng forward. 'A physician, of the Dutch Reformed Church, having no society of that denomination near, proposed to one or two Congregational families, that they form a Congregational church. The church was formed, and one cold wintry day, a beginning was made toward a meeting-house by getting out timbers. The house is up, plastered and painted. The Congregational Union gave \$200. We have seventeen members. The old settlers form a large part of our congregation. And now we want a powerful work of the Lord, that scores of them may be brought to Christ."

From another missionary, Southern Illinois:

"Our church is highly favored of the Lord Jesus. During these exciting times there seems to be a lively interest and good attendance. Some of our number (young men) have gone to the 'tented field.' They are men of great worth to us. We feel their absence deeply, but duty called them, and they have our waymest sympathy and prayers. Union men are multiplying, and becoming more thoroughly convinced that slavery is the cause of all our national trouble. We are now apparently more secure against threats and violence than ever before "

From Rev. Lucius Gould, Evangelist, Belvidere, March 6:

"You desire to know what the Lord has wrought in connection with my labors. At Mazon, I held a meeting, and about twenty were converted. At Dwight also a number were converted. At Ogle Station, in connection with Rev. J. G. Terrill, a few had been converted at the time I left. Brother T writes me, that the work of the Lord is still going on, and many are seeking salvation. It has been my privilege to witness the conversion of over thirty in connection with my private labors for Jesus: some very striking and peculiar ones."

From another missionary in Illinois:

"There is a strong Universalist and deistical influence here, emanating from a few men who have become so wise in their old age and leisure, as to be a wonder to themselves. They are inveterate talkers and debaters, and influence the young men who congregate about the stores to a very sad extent. It is idle to debate with them, for they acknowledge nothing with which to begin as a platform, and withal are manifestly insincere and hateful in their opposition to Christianity."

From another:

"The hated name of abolition is assuming unwonted attractions; and while the former burden is in a degree removed by an invisible hand, it seems to be the dictates of divine providence, that the churches of the West shall remain and become truly efficient by the only means of true efficiency, namely, self-support. That, and that only, under God, will make us wast we must be to meet our obligations."

INDIANA.

From Rev. Levin Wilson, Evangelist, Southern Indiana:

"The present state of things is giving some of the would-be national religious denominations some trouble. The Cumberland Presbyterians are having their share. We long plead with them to break union and fellowship with slaveholders, but they closed their eyes to the light of Bible arguments, and stopped their ears to all Gospel admonitions on the subject. They went further. Through their influence, they excited a spirit of intolerance, persecution, and mobocracy against the friends of humanity and the ministers of the Gospel of Christ. It was not enough for them to place a man under their ecclesiastical bonds, 'but, taking cognizance of legal matters,' they procured the strong hand of the ministers of law to aid them in their nefarious work, as in the case of the Rev. J. B. M'Cormick. In their ecclesiastical cours, from the highest to the lowest, they declared slaveholding to be no bar to Christian fellowship. . . . Now

we are in the midst of a great pro-slavery rebellion; and three fifths of the Cumberland Presbyterians have joined in it, and withdrawn the aid of the missionary funds from the free States where the churches are generally feeble. My prayer is as it ever has been that the Lord will open their eyes to the truth, and give them grace to do his will."

From a female missionary teacher among the colored people at Evansville, etc.

"My school has continued steadily to improve, and its influence is more and more felt among all the colored people. I have fully gained their confidence, and think they now feel that whatever I do will be for their real good. The children enjoy their school. This, together with the promise of a reward to the most prompt and cons ant. has stimulated them to greater exertion and I have been less tried by absence and tardiness. Their improvement in dress deportment, and in their studies is encouraging. and affords them great pleasure. There seems to be a desire to have their school as good as the white schools. They have learned to apply and fix their thoughts much better than formerly. Their examination was very creditable to them and satisfactory to visitors. Through the efforts of the children our house is made comfortable, the Sabbath-school and children's meeting are doing well,

"My labors out of school have been more extensive than they were last year. I have made many religious calls, and distributed several hundreds of tracts. I also established a female prayer-meeting among a few families who did not attend church. As they were mostly irreligious people, the me-ting devolved entirely upon myself; but the Lord graciously met with us, and often nearly every eve was filled with tears. I trust that angels have rejoiced over the returning sinner whose first

awakenings were at these little meetings.

"I am sorry to be unable to report any conversions among my scholars. Oh! that the Lord would come and bless us according to his loving-kindness and the multitude of his tender mercies, and redeem these children to himself, a people to his praise."

From another missionary, Adams Co., August 1, 1861:

"The slaveholders are making abolitionists in the South at a rate per day much more rapid than all the anti-slavery lecturers of the world could produce. Even here, in Adams county, some that were distinguished for their pro-slaveryism will now confess that they can see no way to establish and perpetuate peace in the land until slavery is removed from the country.

"This is a very convenient time to discuss the question of slavery, as to its anti-Christian as well as its anti Republican character. The people now have ears to hear, and should be invited to consider the subjects in all its aspects. They need this exhibition of truth at this time, for all their thoughts are about the war, with its cause and consequences. It appears to me that every Christian minister in the land should cry aloud and spare not, and show the people their transgression and the citizens their sins. The ears of the people are open. Let us take courage and speak freely and fully; for it is certain that we never had before this time such a favorable opportunity, and we are not certain that it will be given us to have such an opportunity again. May we be found faithful to the cause of our God and the interests of our fellow-men."

From another missionary:

"There is a general dearth through all this region. The Gospel has but little power -past delinquencies, present backwardness incline the world to look on and say: "What is religion? Has it any power?' I feel to cry: 'O Lord! how long?'

"Our region of country is inhabited by a population mostly moral and sober; but few grog-sheps or other places of evil resort. The youth for the most part are well behaved, though not so well educated, owing to unfavorable location, as in many places, but religious persons are comparatively few. The Sabbath is observed but poorly, that is, a great deal of visiting, traveling, etc., is done by church members as well as others. Our church tries to keep up our testimony, but we do not altogether

succeed.

"The anti-slavery cause in its purity has but few advocates. The feeling against color is very strong, though not showing itself in any violent way. We are allowed to receive them into our school, and no one molests us; and we hope and believe that the testimony which we thus bear, and the quiet, upright behavior and studious deportment of our few colored youth, are having a good effect upon the people—at least holding in check the bitterness which rankles in so many bosoms. Temperance is pretty well observed. There are few grog shops.

"The Congregational or Pre-byterian element is weak in this whole region. I think there is not a Pre-byterian church in this county, and but laree Congregational churches, all small. But few of the people have emigrated from regions where such churches prosper and prevail. I hope and believe that our influence feeble as we are, goes forth for good, and that future years will perfect the harvest which is to spring from the seed we are painfully sowing."

MICHIGAN.

From a missionary in Kalamazoo Co., March, 1861:

"Reformation.—Among the converts there was one who for many years had been a confirmed drunkard. For the last two years, I can not say that I ever saw him when he was not drunk, until I saw him arrested by the Spirit of God, and under deep conviction. Before the church, he remarked: 'Two months ago, I would sooner have believed that I should be at this time lifting up my eyes in threat than a subject of the grace of God, seeking admission into the Christian Church. A few weeks ago, I contemplated doing away with myself, as I was so mis rable, almost in despair.' At that time he said, he fell on his knees and fervently prayed: 'Have mercy upon me, a miserable sinner.' As he prayed, he felt so deeply the pollution of his heart, that he could but smite on his breast and cry out: 'Have mercy upon me, a sinner.' For some time after this, the passion for strong drink was so powerf. I as almost to overcome him. In his helplessness he cast himself on Christ in prayer, that the passion for drink might be taken away from him; and that Saviour who cast out the devils from Mary Magdalene, cast out the rum and whisky demon from him, so that from that hour, he said, he had not had a desire for liquor."

About the first of August, this church (Augusta) sent to the Association a copy of the following resolutions:

"Whereas, During the past year, the Lord has greatly blessed us, spiritually and temporally, by adding to our members, and increasing our pecuniary ability, as a church, and

"Whereas, We learn that the American Missionary Association, who during our feebler years, watched over us, and led us by the hand, are at present in pressing pecuniary aid, therefore

"Resolved, That we, as a church, deem it our duty, and do henceforth declare our-

selves a self-sustaining church, from April 1st, 1861.

*Resolved. That we acknowledge with gratitude the assistance received from the American Missionary Association, as having been, in the hands of God, the means in a great measure of giving us existence as a church, and we hope that in the future, they may find us no less willing and cheerful, to the extent of our ability, as God may prosper us, to aid them in carrying on the noble work committed to their trust.

"Resolved, That our pastor be requested to send a copy of the above to the Home

Secretary."

From another missionary:

"No favor aside from the necessary food for the family, touches a minister's heart, like a donation of books, or the means for that specific object. It comes like 'cold water to a thirsty soul.' If those at the East knew as I do this particular want of Wester's ministers, who have been compelled to commence their work without a library, they would see a channel for doing good that has too often been overlooked. The minister of the present day must not only be a thinker but a reader; and many a man fails in some degree to be up to the time and age, because he can not buy the necessary food for the mind; thus he goes crippled but still hoping, never feeling more strongly tempted than when he eiters a well-filled book-store. I know that our friends at the East are doing much, and are asked to do much more. But there are many who, if they knew all, would be glad to do something in this channel, for it would be an investment which would be remainent."

From a missionary in Ottawa county:

"There has been a small increase in our church since the date of my commission.

Our congregations are good, and men who have been Southern in sentiment are now soundly Union, while ultra men of that character, if not converted, are silenced.

Our population, with few exceptions, attend church on the Sabbath. Universalism and infidelity used to be prevalent; they are now scarcely known.

Our village being a port of entry, and in the midst of a lumbering region, it might be expected that intemperance would prevail; but in this respect there is much improvement."

OHIO

From Rev. J. A. R. Rogers:

the power of the Holy Ghost."

"Decature, September 9th, 1861.

"Our Sabbath-school has increased in numbers and interest. A young people's prayer meeting has been established with great promise of good; some who were in darkness have turned their faces. Zionward, and a great light has arisen upon them, one of them has in view the Gospel muistry. The excitement arising from the war has not interfered with the interest in the salvation of men's souls, neither has it, on the other hand, operated as strongly as I had hoped in creating a spirit of self-sacrifice in the soldiers of the cross in doing battle for their great Captain. Something has been learned, I trust, of the necessity of wisely-directed and persistent human instrumentalities in the work of evangelization, and their utter inefficiency unless accompanied by

" September 27, 1861.

"I spent Sabbath, the 26th inst. at Cabin Creek, Ky. Though it was not known till Saturday evening, on my arrival there, that there would be preaching on the Sabbath, there was quite an audi-noe assembled apperently very eager to hear the words of life. The day was one of great enjoyment and profit to myself, and I hope not without benefit to the people. Old associations were called up by us, and we were all constrained to raise another Eb-nezer as we saw in how many ways we thought not of the Lord had helped us. There was not the least opposition or disturbance manifested during my visit. I was repeatedly told that, if need be, there were fifty men ready to shed their last drop of blood in my defense. Of course I did not expect there would be any occasion for such a manifestation of regard for one of Christ's feeble ministers.

"The brethren, though faint, seemed to be pressing on the Christian warfare with unabated purpose of heart. They maintain their Sabbath-school and meetings for worship on the Lord's day, though destitute of the preached Gospel. The meeting-house itself stands a continual testimony against the sin of slavery. Most of the male members belong to the Home Guard, and not a few of them will join the army as soon as they are assured that they are not needed to protect their own freedies.

"The present troub es in Kentucky increase my love for the dear old State, and cause an increased longing to be with the people. These troubles remind me of the universal feeling among the expelled Bereans that their friends should not mourn for them, but

for those who were the cause of their expulsion."

Rev. Mr. Fee wrote from Ohio:

"I tremble for my country now as at no previous time. If the President and the people fail to improve this opportunity, so open and unexceptionable, and harden their heats sgainst the claims of God's poor, then we have, as Egypt had, judgments in reserve; and our rivers must be turned into blood, (as at Bull Run,) and the shrieks of the first-born will go up from every family. The North is guilty; will she now repent?"

From a missionary in Miami Co.:

"For years the anti-slavery principles which distinguished the Wesleyan Church from all the other churches in this place, have been very unpopular. But it seems as if the Southern rebellion had accomplished that which years of protest, and reproof, and warning had failed to do. The people seem at last aroused to the fact that slavery was fast ruining the country. . I find that amid all the excitement and commotion incident to the unhappy state of the nation, the calmest and most hopeful of all classes are the hearty and consistent reformers, who for years have been warning the people

of the very calamities that are now upon us. True, faithful men of God, who have fearlessly borne persecution in the early days of anti-slavery reform, can afford to be calm in the midst of the present storm."

From another missionary in Ohio, January 25th, 1861:

"We feel thankful to the Father of Mercies for what he has already wrought, and are greatly encouraged to labor on in this infinitely blessed work, believing that we shall see still greater results. Our congregations are very good. I know of but very few fields that are more promising than the one we are now occupying. Our people are in straitened circum-tances so far as the things of this world are concerned. They feel very grateful for the sid rendered them by your committee. Without it they could not have sustained their pastor. We labor under many embarrassments, but these shall not deter us, while we hear the Master saying: 'Lo I I am with you,' 'My grace is sufficient for thee.'"

From a colporteur in Pennsylvania:

"In the bounds of my operations the people are mostly moral and church-going, and the Sabbath is outwardly well observed, churches are numerous and well attended. I wish I could say that these churches were spiritual, progressive, and reformatory. The Presby terian (O. S.) churches are numerous and influential, but the ministers, with a few exceptions, have given me a c of reception, and some of the members are rank proslavery, while others are evidently inquiring after the truth. With the exception of three or four men, I can not hear that the merits of slavery are discussed in the pulpit in any proper way, in this region. On the evils of whi-ky-selling and druking, and tobacco-using, there is, so far as I can learn, almost entire silence among the ministry and churches. There is a great and pressing need of the kind of books I circulate. If the pulpits would speak out, my labors might be dispensed with, but I rejoice that I have put hundreds of books into circulation, which will stir up the minds of multitudes to think seriously on those great and momentous questions which are agitating this nation from center to circumference."

From a Welsh missionary in Pennsylvania:

"The church under my charge is in a very good condition. Brotherly love is strong, and every member seems to feel that it is his duty to do something for the cause of Christ. The congregation seem to be much interested in the preaching of the Gospel, and under the blessing of the Holy Spirit we may expect a good harvest ere long.

My visiting tours are blessed to a great extent. I find hundreds that do not go to any place of worship."

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BY REV. C. B. BOYNTON, D.D.

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OF CINCINNATI.

THE SPIRIT AND AIM OF THE GOSPEL.

"THE Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—LUKE 4:18.

THE seers of our day behold a double vision. One picture is all sadness, and gloom, and fears, the death-shadow seems spreading over a dying republic, and other nations are seen rejoicing at the prospect, and considering how they may divide the spoil. The other shows us the rising glory of a new-born era; and beyond the dark river, tearful and bloody, which we are crossing now, there gleams the peaceful, sunny aspect of a delivered and united land, a nation Christian and free. Which of the e pictures presents our actual future? On this question mere history sheds little light. No such rebellion as this has hitherto disgraced humanity. Free institutions are assaulted just when their blessings are richer, better known, and more valued than ever, and the sin against God, and the crime against man, of attempting to found an empire on slavery, is tenfold greater now than it could have been before, because it has been cast off as an accursed thing by nearly every nation under heaven. The past then furnishes no gauge for this stupendous iniquity.

Nor does the present scene aid us much in forecasting the future.

The danger is greater than we have met before. From our western prairies to the eastern sea, our plains, hillsides, and mountains are red with American blood, shed by American hands. There are thousands of new-made graves where our slain lie in "garments rolled in blood;" there are more thousands still of living sufferers; countless homes are desolate, and the crowd of mourners lengthens dail its sad procession. Land and sea leap to the cannon's voice; earth feels the tread of five hundred thousand armed men; hostile flags—one, the strange, dishonored badge of traitors—float over almost endless lines of entrenchments and guns, and all around us are the pomp and pride, the stern array, the passions and tears and agony of war. Amid this scene, so sad, so threatening, and yet so terribly magnificent in its bloody array, it becomes the Christian to inquire whither are we tending, what will be the result, why have these calamities come upon us, and how may these judgments of God be averted?

In order to answer these questions we must first of all understand the real meaning of this war. Until this is settled, nothing can be made clear. Those who expect that, after some decisive battle, permanent peace will be suddenly restored, the country settle back to its former condition, and all our old relations be resumed, will find themselves deceived. We have passed one great stage of our coun try's history, and it can never return. In God's great march of events there is no panic, or repulse, or retreat. We are in the midst of a great social and political revolution, that is sweeping toward a definite goal which we must reach or perish - the establishment of free institutions over all this land. There will be, there can be, no permanent peace, or pause, until this work is done. Our rulers may, perhaps, hesitate or refuse to act; they may form other designs; they may resolve to stop short of the goal; they may strive to induce others to swerve from the work, or fetter the manly arm that would strike for freedom, and repudiate the bold words that thrilled the national heart; but unless we are sentenced already, it will avail nothing; the broad stream of events tends only in one direction, and it is resistless as the sweep of eternity.

The task before us is not alone to fight a few successful battles, but to re-shape the whole social and political structure of the country; to re-mold private opinions and public policy; to emancipate the North; to save, in spite of herself, the blighted, maddened, almost demoniac South, bless her with the nobler life of Northern institutions, and make her the worthy, integral part of a great, free, and Christian naiton.

My general purpose in this discourse is to present-

First. The true spirit and aim of the Gospel in contrast with the antagonistic scheme of Satan.

Second. To set forth the true idea and mission of our country, to show that we have brought these calamities upon us by departing widely from it, and that our chief national sin is the incorporating into a professedly Christian system a main element of heathenism,

cherishing and protecting an anti-Christian barbarism, by which we have seriously hindered the spread of the Gospel, corrupted the Church, endangered, by our evil example, the cause of Christian freedom every where, and brought upon us these judgments of God.

Let us first study the true spirit and aim of the Gospel, in order to judge whether, with our past or present policy, we can fulfill the mission of a Christian nation, or whether the Church herself can thus obey the command of Christ to preach the Gospel unto every creature.

Christ presents us, in his scheme, two distinct purposes that together form the plan of salvation. He proclaims for the individual, repentance toward God, faith in the Son, the new birth, sanctification through the Spirit, and eternal life as the great result. To this one idea the American Church, of all denominations, has in the main restricted, itself for at least fifty years. To this, French infidelity first, clamoring against the union of Church and State, and then politicians seeking to escape from Christian rebuke, have striven hard to confine her. The Church weakly consented. She deserted her proper post, she yielded up her rights, she parted with her influence, she allowed herself to be judged and directed by Christless politicians and by an unprincipled and even infidel press; she disgraced herself and dishonored her Lord. This preparing the individual for heaven is, however, but one part of the Saviour's plan. He announces equally a physical, a social, a political salvation, a full recovery for every portion of the ruin, a remedy for the whole disaster.

Christianity is intended not only to save the soul, but it is a recovering life-power for society, and intended to re-shape all the institutions of earth after the heavenly model. Now the central idea in this regeneration of society, an idea blazing out like a sun over all the Bible, is the dignity and worth of the individual man, the immortal humanity, the royal son of heaven, bearing his Father's image, bought back from the slavery of Satan, by the blood of Jesus Christ, his Kinsman Redeemer. With this idea in view, Christ demands that such a creature, the son of God, shall not be crushed by human institutions, nor in any manner oppressed by human power; that institutions must be made for man, not man for them, and that every individual of this heavenborn race shall have a fair field for free and full development, and that the whole social and political system shall be so shaped as to aid every man to grow up to the full stature of his manhood, to become all that God has given him capacity to be.

This then is the essential idea of the Gospel as applied to man and his institutions here; to lift steadily every form and condition of humanity toward a perfect manhood, because man is the royal brother of Christ. But as Satan is the antagonist of Jesus, the anti-Christ, so his anti-Christian system stands opposed, feature by feature, to the plan of the Son of God; and the central Satanic idea, therefore, is to dishonor and degrade humanity, because man is the image of God, and brother of his deadly foe, and his system tends ever to sink the masses of men to ignorance, poverty, and brutehood, to force them down to that last stage this side of the shame and ruin of hell, where every proud characteristic of manhood is stripped away, and they become human brutes, with no human rights, without citizenship, or property, or education, or homes, or marriage, or family, or family name, living in the legal status of the beasts, and leaving, like the brutes, no memorial when they die, so that the grave of Pomp, the man, has no more significance than that of Cæsar, the dog.

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Such are the two systems of life which are operating in this world upon our race, that of Christ which proposes to instruct, and refine, and elevate all men, even the laboring classes, to lift them to the highest level of humanity here, and then crown them with eternal life; and that Satanic civilization, which by its demoniac spell changes the masses into man-shaped cattle here, and then hurls them through the gates of death into the deeper degradation/of hell. Nor is this all. All classes of society are bound together by inseparable ties. Inevitably they rise or fall together, and when the laboring masses sink to slaves and chattels, the ruling classes, by a terrible but just necessity, follow downward to barbarism, which is none the less real, though surrounded by the external pomp of Egypt, or Greece, or Rome.

It needs but a single glance at history to verify these statements of the tendency and result of all the heathen civilizations of the world. They are all parts of one Satanic, anti-Christian scheme, and the effect upon the masses of men, the laborers, has been in all ages essentially the same.

The Holy Spirit in describing the great military governments of antiquity, from the flood to the Christian era, presents them one and all as beasts of prey. Lion, or bear, or leopard, or the nondescript Roman monster, their mission was to tear in pieces and devour, to trample out the life of humanity.

Profane history, covering the same great era, shows us the splendor of royal palaces and imperial cities, the lordly priest and costly temple, the pomp of armies, and battle-fields piled with dead, and long processions of bound and weeping captives, but in all that picture, where man wrought for two thousand four hundred years under these Satanic civilizations, there is not to be found a free intelligent people outside of the Jewish state. Under every other government of antiquity, the masses approached the condition of government serfs or chattel slaves. It is, moreover, worthy of special remark, that in proportion as the race receded from the light of primitive revelation, the condition of the people became worse, till Rome, stumbling in the darkness, and wallowing in the filthy mire of her heathenism, counted in her empire sixty millions of chattel slaves - showing, in the clearest manner, how this human brutehood, which we have seen fit to introduce, cherish, and defend, is the natural result and true expression of the last and worst stage of an expiring heathenism.

A chief characteristic then of the system of Satan, these anti-Christian heathenisms, is the degrading and enslaving of labor, the thrusting down the producing classes to the condition of the serf and slave, the diabolical malice shown toward God, in forcing down the vast majority of the race which bears his image to the legal status of the brute.

Let us now turn again to that great recovering system which Christ came to introduce, and we shall see that in spirit, and purpose and results, it is the exact antagonism of that which we have considered; and that while a contempt for labor, and the enslaving of the working people, are inseparable from heathenism, they can no more form a part of the Christian system than could the worship of Jupiter or Astarte, or the sacrifices of the heathen altars.

How then can we avoid the startling conclusion, that no greater crime could be committed against man, no more foul dishonor done to God, no keener insult offered to Christ, no greater obstacle presented to the spread of the Gospel and a Christian civilization, than for us, placed in the foremost position in the world's great march, in the very focus of the heavenly light, and deriving all our prosperity from the principles which we have repudiated-for us to dig up the putrid corpse of Roman heathenism, place it as a political god in our halls of state, and demand that it shall crush into brutehood millions of American citizens, that Christian ministers shall keep silence in its presence, that it shall be welcomed and feared in the churches, and that Jesus shall endure its disgusting presence at his own suppertable.

On the point under discussion, the spirit of the Hebrew code and that of the Gospel are the same.

For fifteen hundred years, through the law and the prophets, God proclaimed to the Jews the dignity of man, the sacredness of the immortal creature, whose brow bore the image of Jehovah. In his deepest poverty he was to be pitied and aided as a brother; borne down by debt, the poor debtor's feelings were to be regarded more than money; and even when a transgressor, and worthy of stripes, it was not to be forgotten that the criminal was still a man, while to reduce a man to chattelism was a crime punished with death, because God was insulted in the degradation of his creature. During all their national history the Jews leaned toward heathen oppression; they trod down the poor and weak, and they held their brethren in unlawful bondage, and at the time of the coming of Christ, the *spirit*, though not the *form*, of Roman slavery pervaded the country; the poor were scorned, the laborer was despised and oppressed, and the haughty nobility spoke of the workers, the masses, as a worthless, accursed rabble, having no rights that the wealthy were bound to respect.

Such was the world which preceded Christ, and such the state of society in which he appeared, and now the all important question is, how and where did he begin the world's redemption, and what was the nature of the good news he brought.

Of course, the Son of God chose the place and manner of his appearance, and that choice must have been with definite purpose and an essential part of his plan. Not in the palace, nor the hall of the noble, nor any home of wealth or power, was the infant Redeemer laid, but far down in the lowest sphere of the common people, among the laborers of Judea-thus connecting himself with the lowest social grades of humanity, and ennobling poverty by the presence of the descended God. Thirty years after, we hear the puzzled and angry Jew inquiring: "Is not this the carpenter?" It was indeed the carpenter, one of the most significant facts in the life of Jesus. The divine Man, the type and head of perfected humanity, wrought with the mechanic Joseph. The Maker of all worlds took the position of the humble craftsman, and labored with his own hands among the workers of earth; and thus he ennobled the laborer, and made labor illustrious forever. Again, this divine Founder of an everlasting kingdom, which will displace all others with its more powerful life, goes forth to appoint his officers. The world is all before him whence to choose his agents for the greatest work of the ages; and we see him stand by the little lake and call some of the lowest laborers even in Galilee, and they become the cabinet ministers of the King of kings.

And now he is ready for his work. He enters the synagogue, and states what his mission is, and sets forth its principles in the language of the text: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Friends, if any one can look at those old heathen, Satanic despotisms, with their wretched, ignorant, down-trodden people forming the dark back-ground of their delusive splendor, and then listen to

the thunders of the Jewish prophets vindicating the rights of the laboring people, and see how the pages of the Bible seem to blaze with God's wrath against oppression, and then stand by the Redeemer's cradle, or with him while he labored himself, or listen to his first announcement of his principles, or the message sent to John that he brought good news to the laboring poor, and then assert that chattel slavery is sanctioned by the Bible, and forms a proper part of the Christian system, that man can be reached by no argument but such an one as smote down Saul on his way to Damascus. Nothing but the lightning flash of the Shekinah can open the double-barred dungeons of his mind.

Slavery was an excrescence on the Jewish system, and God pruned it off with his lightnings. But it was the legitimate fruit of Roman heathenism; and so Christ, instead of pruning, sent out the apostles to strike at the very root of the Paganism which bore it, and plant Christianity in its stead.

If, now, this Christian system in its historical development has vindicated its original principles, we can bring the argument directly down to our own times, and show more clearly still the mistake and sin of our country in attempting this impossible union of the system of Christ with the old counterfeit of Satan, and why it must be removed before we can fulfill the mission of a Christian nation.

When the Gospel was first preached to the Gentiles, there were in the Roman world sixty millions of chattel slaves, embracing nearly all the industrial classes of the empire. Labor was enslaved. This was the starting-point. The life-power of the Gospel was planted there, and wrought on in the empire till at length Rome was nominally Christian. Then the empire crumbled and passed away, and modern Christian Europe arose with her feudal system, but chattel slavery for the masses had vanished with the old Paganism, and the people under the feudal barons rose one step into the condition of serfs. They had ascended from brutehood to manhood, ignorant and degraded though the manhood was. Man was no longer a thing, no longer in the legal status of the beast. The Gospel to that extent had wrought deliverance for the captives, and lifted humanity one step out of the chattel degradation of heathenism.

The system of Jesus still wrought on. True, the uplifting of the masses was like the slow upheaval of continents, but the process of elevation was sure; and the next grand step was the abolition of serfdom, and the laboring classes in Europe, the extreme north excepted — thank God no longer an exception now — rose to the condition of freemen. In theory at least they became citizens of a Christian state.

In Continental Europe the despotism of the Church itself hindered

the progress of the people, while in Great Britain, after the Reformation, a freer, purer Gospel gave a new impulse to Christian freedom. and produced the commons of England, the masses ascending in the scale of humanity exactly in proportion to the progress of an unfettered Gospel, and the great Teutonic race taking the front in the march of freedom, because they, more than all others, had received the reformed Christianity.

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At this time, in England, this conflict of the ages between the spirit of heathenism and the spirit of Christ assumed a new and definite form, and that English battle stands closely connected with our own, and shows clearly its real nature. The emancipation of the serfs was the true birth-hour of our English and American liberties. In theory at least, it was the throwing open the broad field of human effort to all, with liberty for each to dare and achieve for himself and family, according to the power that was in him, with liberty to realize Christ's own idea of manhood. In theory, it was the Christian liberty, the unfettered pursuit of good and happiness, so solemnly set forth in our own Bill of Rights, and intended to be secured to all.

Jesus came, (in the power of his Gospel,) as the emancipator of Southern Europe, and replaced on the head of the workers the lost crown of their manhood.

The laborers of England soon formed a new estate in the realm, rising through the ennobling Gospel, in intelligence, wealth, and power, till they won for themselves the illustrious name of the Commons of England; and when, through their influence, it was decided that one touch of English soil, and one breath of her air, could transform a slave into a man, the Christian idea of liberty became a living power in the British constitution. But to reach this, the struggle was long and bitter. The spirit of heathen despotism lingered and ruled long after the system had passed away. The common people, the laborers, the mechanics, the tradesmen, the smaller land-owners, were compelled to fight their way upward at every step against the contempt, the pride, the power of the nobility, they in whom the master spirit was strong and haughty as ever, who thought it beneath a gentleman to perform any act of labor, and who regarded even a merchant with contempt.

The rising industrial classes, and the haughty aristocracy, were long held almost as distinct as the slaveholders and their servants now are; the proud, exclusive spirit of the noble, the gentleman, regarding a laboring man as next to a slave. Here it is important to observe, that the great English popular movement which culminated under Cromwell received its whole impulse from the spirit of the Gospel. I do not mean that it was conducted at all points in a Christian spirit, or that its leaders were all pure-hearted men, but I do mean that the power which lifted and rolled on the popular wave was the true spirit of Christ demanding the recognition of human rights, and asserting the proper manhood of the people and the proper dignity of labor. The assertion that the religion of the English Puritans was merely a hypocritical cloak, is the most superficial of slanders. Of all men, they were most deeply in earnest.

The spirit of the Reformation carried a great portion of the English people far beyond the king, the nobles, and the Church. The Church was but half reformed, the throne was a despotism, and too many of the nobility irreligious and even profligate, but thousands of the people were sincerely pious; they had drunk deep into the power and simplicity of the Gospel, and through the unvarying and irrepressible spirit of Christianity, just in proportion as the inner life grew strong, it sought and demanded for itself the freedom and the support of popular institutions. A soul made free in Christ becomes conscious of the dignity of an immortal nature, and as a brother whom the Divine Humanity confesses before the Father, it demands, in the name of Jesus, recognition as a man below.

Upon this body of Christian freemen, in the main the middle class of England, the king, the nobles, the bishops, turned with the true spirit of an anti-christian despotism. The fierce hatred, the bitter scorn, the insolent ridicule, which hissed with passion, have no parallel in modern times except in the South now, where, according to Mr. Russell, the fiendlike hate of the slaveholders for the canting, praying, Yankee hypocrites, makes the anger of the old Cavalier toward the psalm-singing Roundhead seem passionless and cold. The expectation and the boast of the "born to rule class," the gentlemen, of England, was, that they would ride down the unwashed farmers and greasy mechanics as a leopard would scatter sheep. The result was, that they were crushed by Cromwell's troops as if they were mere children in arms, and Church, aristocracy, and throne went down together before the shock of the people - a Christian people striking for Christian freedom.

That English struggle, then, was an an attempt to elevate and ennoble the laboring masses of the people. It was the spirit of the Gospel laboring to express itself in the institutions of the state. It was the Gospel working deliverance, met and put down by the same anti-christian despotism which in all time has scorned the people, and sought to oppress and enslave the laborer, and which has been the constant and the greatest obstacle to the progress of the Gospel, holding the masses in ignorance of Jesus, and teaching the rulers to scorn him. The free institutions of England were overthrown, but all that is noblest in her life to-day, is the outgrowth of the principles of the time of Cromwell; and the Gospel is preparing there another triumph for the people.

The lines of history are thus seen to converge upon and illustrate the conflict of to-day, and reveal, alike our mission and our sin. The character of the two systems which shake the country with this war can not be mistaken now.

These Northern colonies stood commissioned of God to exhibit, in a more perfect manner and on a grander scale than earth ever saw before, the practical workings of the Gospel. They were to found a free and Christian state—in the language of Carlyle, "to get the will of God done on earth." Their aim was to base a republic on the law of God, to frame a body of institutions which should fitly express the real spirit of Christ, which should recognize the one blood relationship of the race, the worth and dignity of the individual man; which should regard all men as equal before God, and with equal rights and privileges before the law. They aimed to educate every man, however humble; to honor and dignify labor; to open before every man a fair, free field, and to offer all due reward to honorable industry.

It was an attempt to express in a government the Christian idea of liberty, and to bind the whole population of a state into one free, intelligent, Christian brotherhood—an earnest, heroic, God-fearing community, with its free churches and free schools, and freemen, with no master, or slave, or bishop, or noble, or king,—a new and grand experiment in Christian civilization. They founded a state designed to instruct, protect, and elevate humanity, with Christ supreme over all, acknowledged alike in public and private, in the State and the Church.

Here alone is found the true American idea; these only are the true germ principles of the American nation.

We were commissioned of the Lord to preach his Gospel, in our national capacity, by our institutions and our policy; to exhibit unto the world on this unequaled theater, and on this magnificent scale, the practical workings of the Christian scheme.

I fully believe that Jesus intended that, under him, this free American Christian State should be the deliverer of the nations. He meant that from us should go forth the voice that should thrill and quicken all humanity; he thought to breathe through us the dissolving spell that should melt the old despotisms away, and to impart to this people that transforming life-power which should remodel the institutions of earth. This is the American mission, this the American idea. This was the original spirit and purpose of these Northern colonies.

But side by side with these, on our Southern shore, was planted the germ of a system the exact antagonism of this. The old foes of popular rights and Christian liberty established themselves on the soil of Virginia; they came the representatives of the throne, the prelacy, the nobility—they who considered themselves the masters, the gentlemen, as distinguished from the laborer—they came dyed in the wool with the old spirit of anti-christian despotism, with the old scorn of

labor, the old desire to degrade and enslave the industrial classes, the same determination to hold the workers in ignorance; and the Cavalier in his new home hated as cordially, and cursed as bitterly, the praying, psalm-singing Yankee as he did the Roundhead in England. Then, in addition to what was most corrupt and anti-christian in modern Europe, they went back two thousand years, and dug up from the dead heathenism of Rome the Pagan idea of chattel slavery, and made it the chief corner-stone of their political system. They declared it to be a Christian institution, baptized it into the Church of Jesus, and planted this Satanic barrier right across the Christian march of our nation. We permitted it, then sanctioned it, then bound ourselves to defend it; and to-day, corrupted, weakened, divided, at war, and smitten of God, we are eating the bitter fruit of our devices. We have repudiated in our national policy the American Christian idea; we have unfitted ourselves for preaching the Gospel in its freeness and fullness; we have proclaimed not the thrilling message of Jesus, the unbinding of burdens, the breaking of yokes, the deliverance of the captives; we have brought, instead, to the poor and weak the bad news of oppression and tears, of agony and despair.

This is the miscalled Gospel which we have preached to four millions of men; this is the practical exhibition of Christianity which we have made to thirty-two millions here, and to the world at large, and now God has called us to give an account of our stewardship of the

grace of his Gospel.

I do not ask you now, to dwell on the wrongs done to the slaves, terrible as these are, and requiring swift repentance. The argument sweeps far wider than that. I wish you to consider the influence which our national policy has had, first upon the twenty millions of the North. I believe that through this policy we have cast our birthright away; that we have parted with our manhood, failed to assert our proper rights; that we have timidly yielded and served, when it was not only our privilege, but our duty to rule. The humiliating fact is, that for more than eighty years the South has ruled us in the spirit of a master, and we have submitted meekly to every command. We have been superior in numbers, in wealth, in every element of material power, in intelligence, in science, art, literature, and in every department of human effort; and yet the South has constantly dictated our national policy as absolutely as if they were our legal masters, and have controlled the public sentiment in Church and State, till now, we are confronted with the amazing fact that at least twenty-two millions of those who would sustain the Government find it difficult so to array and direct their strength as to cope with less than six millions of whites in the seceded South.

Now, for such an astonishing state of things, where the few ever

rule the many, and the weak lord it over the strong, there must be some adequate cause. Such things do not come by chance. It explains nothing to say the North has been divided, and the South is a unit. Why has not the North been united? Why has she not stood as one man to the defense of her principles? Equally vain is it to say that the politicians of the North have betrayed the people, Why is there no public sentiment which would render such treachery impossible? Who dares betray the South? If there had been no material at the North meek enough to bear betrayal, there would have been no breach of trust. Nor does it explain any thing to say that we have cared more for business than politics. How is it that the North sunk so low that business and money were dearer to her than independence, and honor, and principle, till she would meekly bear the insolence of Southern dictation; till she thought it nothing, only a matter of course, that her representatives should be socially scorned, and even beaten without redress in the Senate Chamber itself? Say what we will, we have consented to take the position of inferiors, and we have failed to exhibit the chief elements of manhood. There is, I think, a profound meaning in this, which we of the North ought at once to understand,

When the Constitution was framed, the power of the North lay in its industry and laborers. The population was composed of the intelligent working middle-class. In the South the haughty slave-holders, despising both labor and laborers, held the relative position of the English nobility, only that the peasantry here were slaves. When they demanded, and the North permitted, a recognition of themselves as owners of laborers, and their workmen as slaves, there was established in the state a superior master-class, a nobility, farther removed from the workers than even the English nobles. The North degraded its labor, it placed all its laboring millions in the position of inferiors, and they were made to feel that they were lower in grade than the gentlemen—the nobility of the South.

grade than the gentlemen—the nobility of the South.

The demoralizing influence of this well-nigh fatal concession

The demoralizing influence of this well-nigh fatal concession has run through all our subsequent history. Insolent demand, the assuming of a master's rights, and servile submission on our part have marked every step of our course. We increased in numbers and wealth, but we lost our manliness, our self-reliance, our self-respect. We lost a high, fine sense of honor; we could scarcely be goaded to resist a Southern encroachment, or resent an insult; we grew insensible to the importance of principle; we were becoming incapable of lofty feelings and heroic deeds; we were sinking rapidly to the weak, cowardly spirit of a class that has consented to be ruled. All this was the inevitable consequence of the degradation which we put upon labor, and the legal recogni-

tion of a master-class; and so long as this ruling class, owning laborers, is permitted to exist, the laboring North will be compelled to occupy an inferior position, and will stand before an arrogant nobility. We were in a condition where we were no longer capable of preaching or exhibiting aright the high and manly Gospel of Christ. God saw that we must have convulsion and war to restore us to ourselves, and those guns at Sumter were a trumpet call from heaven awaking the North to a resurrection of its manhood. The manner of our conducting the war thus far, is mortifying proof that we half acknowledge yet the presence of a master.

We hesitate with a spirit of servile reverence in regard to the person and property of the slaveholder, and we are particularly tender of his claim to man. It daily causes the sacrifice of our noblest young men; it brings upon us, through our hesitation, disadvantage and disaster; it prolongs the war, drains our treasure, endangers our cities, strengthens and makes insolent the enemy; it causes wonder and sneers in Europe; and yet we have not the manly courage to deliver ourselves from this thraldom, and assert and maintain our superiority and our rights, by striking down this claim to property in man, and

scorning the base idol we have worshiped.

When Fremont nobly dared to speak the bold word that our ears and hearts were aching for, one whispered threat from Kentucky had more power in Washington than all the millions of Northern freemen, who approved his act. The spell of a slaveholding nobility hangs yet over Washington—a spell that only a thunder-storm from the people can break. Cromwell had to deal with this same spirit. He knew the influence which the throne and the nobility had exerted over the common people; he feared that their hearts would be faint, and their arms unstrung in battle before those whom they had reverenced, and drawing himself up before his soldiers, he drew his pistol and said, "This pistol will be discharged as readily against the king as any other," and thus he broke the spell of their reverence and fears. Would to God that some man might be raised up, with the courage of Cromwell, to speak for us the delivering word—some one to whom the sword "excalibur" may be given.

It is absolutely necessary for the North that she should assume the position of a master power. She must be made to feel that she is ruler of this land. Not otherwise can there be here a perfected religious, moral, or intellectual nation. Thus only can we fulfill our national mission. We claim no right to despotic authority; but we are bound by our regard for Christ, for his cause, for human freedom every where, and by our proper respect for ourselves, to say to the South, You have ruled us too long, your reign is over, your claim to degrade and enslave millions here is anti-Christian and inhuman, and by

right of numbers, intelligence, wealth, and power, and in the name of God we shall henceforth govern this land in the interests of freedom. and for the advancement of the cause of Jesus. We can not preach a gospel for humanity till we resume our manhood ourselves, and take a position worthy of our numbers, wealth, intelligence, and power,

Again, we have dishonored Christ by suffering his Church to be brought into subjection to this anti-Christian power. The Church has been shorn of her boldness and her independence; she has not dared to preach in the language or spirit of her Master: she has ceased in great measure to be an aggressive, witnessing Church. She turned from Jesus, and sat down at the feet of politicians to be instructed; she no longer dared to occupy her proper position as leader of public thought; she was in great measure weak, timid, evasive, or silent. She and her ministers ceased to be a controlling power in the state, and therefore the religious idea faded out of our national councils, all political responsibility to God was ignored, and his higher law derided.

Without intending to use words of reproach, but simply to state a fact, as I would a truth in natural science. I say, the Church, by admitting slavery to her fellowship and communion, has rendered its removal impossible, except by war and revolution, or servile insurrection.

"Who shall lay any thing to the charge of God's elect?" has a farreaching significance. If the Church, by her sanction and authority, places slavery or any other sin at the table of Jesus, and among the elect of God, it is the basest of all absurdities to suppose that the world will assail it as a sin, and bring charges against the elect of God. The people may overthrow it in blood, but it will never thus be reformed away. The Church that welcomes slavery has fortified the sin with all its own power, and with the influence of Christian civilization, and stands guard herself upon the intrenchments.

Friends, this is a sin of no common stamp. The light of the world was changed into darkness. The Gospel of freedom become an engine of oppression; the appointed leader of the world deserted her post, and the prophet refused to warn. Such a Church could not preach the Gospel for humanity; and God has brought upon the Christians of this land these days of tears and blood, that through suffering they may be born into a higher life, and made fit to be the Church of a nobler era.

Again, through our fostering of this heathen element, it has come to pass that at least one fourth of the population can in no way perform the duties of citizens or Christians, and to this extent the state is weakened, and Christ is dishonored. There are four millions of slaves, and at least four millions of degraded whites, the oppressed and uneducated victims of a slaveholding nobility; and now compare these eight millions with eight millions of the free, intelligent,

Christian population of Ohio or New-York, or New-England, with their active minds, their inventions, their productive industry, their schools, churches, and all the beautiful array of free Christian civilization, and you can see somewhat of the injury which has been wrought both for the cause of Christ and our nation, by holding these millions in this condition of ignorance and brutehood. To a majority of them no Gospel has been, or can be preached. which elevates and instructs, which organizes them into Christian families and communities, or which bestows upon them one single element of Christian civilization. To this extent we have bound ourselves not to preach the Gospel.

Again, instead of a Christian civilization, this despotism has reared up an actual barbarism over one half our country, and we have not only indorsed but cherished it. We have learned that men may be barbarians though surrounded by the external forms of civilization. and living amid the temples of a corrupted Christianity. We see that men may be none the less savages, though they use the rifled cannon and all the science of modern war. We have been chilled with horror at the aspect which the South presents as she stands unvailed by this war. The fiendlike hate, the fierce thirst for revenge and blood, which seems to change even women into demons, a spirit which is absolutely on fire with passion, the ferocious and cowardly acts which mark the savage heart, these have astonished the world, and we may well humble ourselves before God, and blush at ourselves when we consider that this is the system which we have cherished and defended, which we have so nearly reverenced, whose insolent domination the millions of the North have so tamely endured, and to which they have surrendered their manhood and their Church.

Finally. It has introduced into our State both an element of weakness and a treacherous foe, so that we are not only in peril from an enemy within, but are, for the moment, defenseless in the presence of foreign despotisms, and through our temporary disgraceful failure, the cause of Christian liberty and progress is endangered among all nations. The despotic spirit, even in England, sympathizes with the kindred element in the South, and pants with longing for the overthrow of the Republic, while our Government, in its reverence for the sacredness of the master-class and the master's property, dares not yet strike the great blow for liberty which would bring to our cause at once the cordial sympathy of the whole people of England and all Europe, make of our country the star of hope for the world, and bring upon us again the blessing of our God.

If I have not erred in this argument, the conclusions are clear and may be briefly stated.

There can be no deliverance for our land, no emancipation for the

twenty millions of Northern freemen, by carrying on this war according to the present policy. To conquer a peace if we could, and then retain slavery in our system as before, would be simply to replace our masters in power to rule us more completely than ever, and obtain by political trickery what they could not wrest from us in war. There can be no safety, no true peace, no full grown, heroic manliness in this North, no proper exhibition of the Christian system, no fulfilling our national destiny until that slaveholding nobility is completely abolished, and Northern freemen, with a consciousness that we are the dominant power in this land, assert themselves as the rulers of the nation.

To found a free Christian state, with every man educated and free, and God recognized as supreme over all, this alone is the true American idea. To that we must return, and upon that we must henceforth model the American nation.

God has committed to us now this noblest mission of modern times. First to emancipate ourselves, and assume the leadership of the nation. Then to cover all that South with the free and Christian institutions of the North, and make the whole nation one in interest, spirit, and aims, and exhibit unto the world a perfected, free, and Christian Republic. Then, safe from all fear of foreign aggression, our loved old flag, with every star still gleaming on its field, and not one of them dimmed with a drop of blood, or one tear wrang from a down-trodden brother, shall be hailed every where as the symbol of a grander civilization than earth has seen as yet, and we shall be prepared then to preach that glorious Gospel which Christ declared in the text, a Gospel of deliverance for the captives, a Gospel that breaks the yoke and comforts the weak and the poor, a Gospel that honors, and instructs, and refines, and elevates our whole humanity. Then thrilling ourselves with the rich and living sympathies that bound Jesus to the heart of humanity, we may become the life-giving power for the nations, and in these American agonies may be found perhaps the birthhour of the Kingdom of God.

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Garner, Thomas, Davisburgh, Mich.
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Gartison, Gamallel, Yellow Springs, O.
Gartison, Gamallel, Yellow Springs, O.
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Gieason, Abner C., West Brockfield, Muss.
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Goddard, Isaac, Worcester, Mass.
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Hosford, Mrs. Abbry, Olivet, Mich.
Hosford, Mrs. Abbry, Olivet, Mich.
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Hudson, Chelen Graff, Cincinnati, O.
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Hurbut, Thomas K., Danville, Iowa.
Hurst, Josiah. Dover, O.

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Hurst, Miss Barah Elizabeth. *Hurst, Miss Barah Elizabeth.
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Hurst, Thomas H., Dover, O.
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Hutchins, Robert G., West Killingly, Conn.
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Mason, Helen A., Milwaukie, Wis.
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McFerson, Ed. James, Ripley, O.
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Paine, Horace M., M.D., Clinton, N. Y.
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Tanner, Edmund P., Canfleid, O.

Taplay, Mrs. Elita, Danvers, Mass.

Taplay, Rrs. Sarah J., Brooklyn, N. Y.

Taylor, John, Chelaca, Mass.

Taylor, Mrs. Hannai T., Francistown, N. H.

Taylor, Mrs. Lacinda B., Francistown, N. H.

Taylor, Ophar, Harvard, Mass.

Tayntor, Mrs. O. W., Marlborough, Mass.

Tem, Rev. J. Cutler. Tayntor, Mrs. O. W., Marlborough, Mass. *Teff., Rev. J. Cutler.
Terrel, Mrs. Electa, Plymouth, Ill.
Terry, Mrs. Harriet, Terrysylle, Conn.
Terry, Rev. James P., South Weymouth, Mass.
Terry, Rev. Parshall, Hudson, O.
Thalhimer, Henry B., Brooklyn, N. Y.
Thafcher, George A., Bangor, Me.
Thomas, Mrs. Mary, Gloversville, N. Y.
Thome, Rev. J. A., Middletorn, Wis.
Thome, Rev. James A., Cleveland, O. Thome, Mrs. Ann A., Cleveland, O. Thompson, Adna, Ransom Center, Mich. Thompson, Arba U., Avon, Conn. Thompson, Rev. Aaron, Manchester, O. Thompson, Charity, Jersey, O. Thompson, Rev. Ellas, Thompson, Mrs. Elizabeth, Southboro', Mass. Thompson, Mrs. Elizabeth D., Manobeter, O. Thompson, Rev. George, Benzonia, Mich. Thompson, Mrs. Martha C., Benzonia, Mich. Thompson, Rev. J. C., Washington, Pa. Thompson, John, Augusta, N. Y. Thompson, Rev. John Wilmot, Constantis, O. Thompson, Rev. Leander, West Amesbury, Mass. Thompson, Mrs. Anna A., West Amesbury, Mass. Thompson, Lewis, Constantia, O. Thompson, Lutter G., Farmington, Conn. Thompson, Rev. Loren, Jamaica Mission. Thompson, Mrs. Nancy M., Jamales Mission. Thompson, Mrs. Nancy M., Jamales Mission. Thompson, Mrs. Phebe T., Middlefield, O. Thompson, Theodore T., Knox Corners, N. Y. Thompson, William, Jersey, O. *Thorp, Curtis. Thrall, Rev. Samuel R., Summer Hill, Ill. Thresher, James M., Stafford, Conn. Thresher, Mary Ann, Stafford, Conn. Thurston, Brown, Portland, Me. Thurston, Levi S., West Brookfield, Mass. Trurston, Levi S., West Brookneld, Mass.
Thurston, Rev. David, Litchfield Corners, Me.
Thurston, Mrs. Prudence, Litchfield Corners, Me.
Thurston, Rev. Stephen, Searsport, Me.
Tilton, Aaron, West Boylston, Mass.
**Titcomb, John.
Tobin, John, Nswark, N. J. Todd, Rev. David, Buda, Ill. Todd, James, Quindaro, Kansas.

*Todd, Des. James.
Todd, Rev. John, Gaston, Iowa.
*Todd, Des. Samuel.
Todd, Bes. Samuel.
Todd, Bes. Bamuel.
Todd, Ser. Do. Wakeman, O.
Todd, Mrs. Martha A., Gaston, Iowa.
Todd, Ber. William, Junction City, Kansas.
Tolman, Bea. John, Ware, Mass.
Tolman, Bea. John, Ware, Mass.
Tolman, William C., Hanover, Mass.
Tomblen, Lucius, West Brookfield, Mass.
Tompkine, John B., Paris Hill, N. Y.
Toops, Rebecoa A., —, O.
Torrey, Rev. David, Ithaca, N. Y.
Torrey, Mrs. Mehitable, Chatham Center, O.
Torrey, Rev. David, Ithaca, N. Y.
Torrey, Mrs. Ziba, Abington, Mass.
Townsend, Rev. Luther, Fitswilliam, N. H.
*Tracy, Josiah.
Trask, Rev. George, Fitchburgh, Mass.
Trask, Israel, Beverly, Mass.
Trask, Israel, Beverly, Mass.
Trask, Israel, Beverly, Mass.
Trask, Lev., Joshua T., Holliston, Mass.
Tucker, Thomas H., North Brookfield, Mass.
Tucker, Lyman, North Brookfield, Mass.
Turner, Rev. Asa, Denmark, Iowa.
Turner, Rev. Lash, Morris, Ill.
*Tarner, Capt. Gardon.
Tuttle, Mrs. Betay H., West Meriden, Conn.
Tuttle, Mrs. Betay H., West Meriden, Conn.
Tuttle, Mrs. Betay H., West Meriden, Conn.
Tuttle, Leveritt, Torringford, Conn.
Tuttle, Leveritt, Torringford, Conn.
Tuttle, Leveritt, Torringford, Conn.
Tuttle, Leveritt, Torringford, Mass.
Tyler, Caleb. C., Georgetown Mass.

Underwood, Rev. Ahnon, Newark, N. J. Underwood, Mrs. Elizabeth S., Newark, N. J. Underwood, H. Beman, Newark, N. J. Underwood, Henrietta P., Newark, N. J. Underwood, Mies Rhods, Newark, N. J. Underwood, Rufus S., Newark, N. J. Underwood, Rufus S., Newark, N. J. Underwood, Dea. Sydney, Harwich, Mass. Upham, Dea. Joel W., Worcester, Mass. Upham, Zenas H., Windham, Yt. Upson, Dea. Lent M., Camden, N. Y. Upson, Miss Sarah Ann, Oberlin, O. Ustick, William A., Bloomingburgh, O.

Van Alstine, Rev. N., Minden, N. Y. Vandike, Rev. S. A., Winchester, O. Van Dorn, Frederick, Rochester, N. Y. Van Houten, Rev. Henry, Hawley, Pa. Van Valkenburgb, Mrs. Lydia, S. Egremont, Mass. Van Valkenburgh, Mrs. Mary E., Malden Bridge,

Van Valkenburgh, Mrs. Mary E., Malden Brit.
N. Y.
Van Wagner, Rev. James M., Wakeman, O.
Venning, Rev. Charles B., Jamaica Mission.
*Viali, Mrs. Elizabeth P.
Vickory, Mary E., Kalamazoo, Mich.
Viets, Henry, Oberlin, O.
Voorheis, Mrs. L. W., Vassar, Mich.
Vose, Peter E., Dennysville, Me.

Wade, Nicholas K., Pittsburgh, Pa. Waite, Rev. H. H., Winfield, N. Y. Wakefield, Willard C., Worcester, Vt. Wakefield, Rev. William, Harmer, O. Wakeman, Rev. Joel, Almond, N. Y. Wallace, Rev. James, Huntsville, O. Wales, Samuel, Sen, Windham, O. Waldo, Rev. L. F., Allegan, Mich. Waldo, Rvs. Ley, E., & Allegan, Mich. Walker, Hon. Amasa, North Brookfield, Mass.
Walker, Mrs. Hannah A., No. Brookfield, Mass.
Walker, Mrs. Oatharine, Mansfield, O.
Walker, Hon. Freeman, North Brookfield, Mass.
Walker, John S., Rookville, Mass.
Walker, Arosco D., Esst Abington, Mass.
Walker, Brosco D., Esst Abington, Mass.
Walker, Rev. James B., Sandusky City, O.
Walker, Mrs. R. H., Sandusky City, O.
Walker, Lewis E., Warsaw, N. Y.
Walker, Dea. Lyman, Psyckeville, Vs.
Walker, Nae. Lyman, Psyckeville, Vs.
Walker, Nae. Timothy, Holliston, Mass.
Walkace, Mrs. Sally F., Francistown, N. H.
Ward, Rev. Horatio G.
Ward, John, Newton Center, Mass.
Ward, John, Jr., Newton Center, Mass.
Ward, Jonathan, Birmingham, O.
Ward, Rev. Josiah J., Knowlesville, N. Y. Ward, Jonathan, Birmingnam, O. Ward, Rev. Josiah J., Knowlesville, N. Y. Ward, Langdon Storer, Boston, Mass. Ward, Mile Woodruff, Genesco, Ill. Ward. Rev. Samuel R. Warner, Charles A., Chicago, Ill. Warner, Evander S., Chicago, Ill. Warner, Jane M. Hadley, S. Egremont, Mass. Warner, Luic A. Chicago, Ill. Warner, Julie A. Chicago, Ill. Warner, Julia A., Chicago, Ill. Warner, Sheldon, Pitcher, N. Y Warner, Mrs. Lucy C., Pitcher, N. Y. Warner, Rev. H. G., Lyons, Iowa. Warner, Seth, East Hampton, Mass. Warren, Mrs. Elmirs, Grafton, Mass. Warrer, Seth, East Hampton, Mass.
Warren, Mrs. Elmirs, Grafton, Mass.
Warren, Mrs. Horatio, Westborough, Mass.
Warren, Mrs. Horatio, Westborough, Mass.
Warren, Rev. Israel P., Boston, Mass.
Warren, Bev. Vaders, Three Oaks, Mich.
Washburn, Dea. Ichabod, Worcester, Mass.
Waterbar, Lewis, Polo, Ill.
Waterman, Mrs. Almeda, Annaville, N. Y.
Waters, Rev. John, Southfield, Mich.
Waters, Rev. John, Southfield, Mich.
Waters, Rev. John, Galesburg, Ill.
Waters, Mrs. Wealthy, Galesburg, Ill.
Waters, Kinder, Millbury, Mass.
Waters, Richard P., Salem, Mass.
Waters, Richard P., Salem, Mass.
Waters, Richard P., Salem, Mass.
Waters, Tyler, Millbury, Mass.
Waters, Tyler, Millbury, Mass.
Waters, Nurs. Waters, Rev. John, Gon.
Waton, Mrs. Blizabeth H., Woburn, Mass.
Waton, Haryer, Torringford, Conn.
Waton, Millo, Harwinton, Conn.
Waton, Millo, Harwinton, Conn.
Waton, Millo, Harwinton, Conn.
Waton, Millio, Harwinton, Conn.
Waton, Millo, Harwinton, Conn.
Way, Rev. Palimer M., Kirkwood, N. Y.
Way, Mrs. A. Amelia, Kirkwood, N. Y.
Way, Mrs. A. Amelia, Kirkwood, N. Y.
Way, Mass. Water, West Merriden, Conn.
Wobb, Walter, West Merriden, Conn.
Webch, Lawrence, Springville, N. Y. Weber, Lawrence, Springville, N. Y. Webster, Rev. J. C., Hopkinton, Mass. Webster, Mrs. Susan A., North Brockfield, Mass. Webster, Miss Susan S., Freeport, Mass. Webster, William, Sonnett, N. Y. Weed, Ebenezer, Darien, Conn. Weld, Beenes, Janes, John. Weld, B. Angelics, Glovervillo, N. Y. Wellington, Kev. H., St. Johnsbury Genter, Vt. Wellington, Mrs. H. L., St. Johnsbury Center, Vt. Wellington, Mrs. Sarah J., Strong-ville, O. Wells, Dea. Daniel, Bloomfield, Me. weils, Dea. Daniel, Bloomneid, Me. Wells, Rev. Eliaa. Wells, Mrs. Mary S., Mansfield, O. Wells, Rev. Milton, New Lisbon, Wis. *Wells, Samuel S. Wells, Samuel S. Wells, Samuel S. Wells, Susannah, Gloversville, N. Y. Welsh, Mrs. Mary, Strongsville, O. Welsh, Rev. Rawson B., Oswego, N. Y. Wert, Rev. David, Lamont, Micb. West, Rev. J. W., Georgetown, O. West, Mrs. Phebe M. L., Georgetown, O. West, Jesse, Tabor, Iowa. West, Mrs. Sarah Ann, Decatur, O. West, Mrs. Sarah Ann, Decatur, O. Wetherill, Miss Martha B., Philadelphia, Pa. Wheeler, Charles, Mexico, N. Y. * Wheeler, Elanson H., Charlotte, Vt. Wheeler, Erie C., Milford, N. H. Wheeler, Isaiah, Temple, N. H. Wheeler, John G., Sennett, N. Y. Wheeler, Mrs. S. B., Kanona, N. Y.

Wheelock, Mrs. L. P., Cambridge, VI.
Wheelock, Rev. Rufus A., Champion, N. Y.
Whipple, Mrs. Elizabeth R., Brunswick, O.
Whipple, Rev. George, Jersey Otty, N. J.
Whipple, Rev. George, Jersey Otty, N. J.
Whipple, Rev. Jen. R., Hillsdate, Mich.
Whipple, Rev. J. N., Brunswick, O.
Whipple, Samuel L., Jacksonville, Ill.
Whitoomb, Mrs. Harries L., Stoneham, Mass.
Whitoomb, Mrs. Mercy, Harvard, Mass.
Whitoomb, Reuben, Jr., Harvard, Mass.
Whitoomb, Mrs. Mercy, Harvard, Mass.
Whitoomb, Mrs. Abby F., Harvard, Mass.
Whitoomb, Mrs. Abby F., Harvard, Mass.
Whitoomb, Mrs. Abby F., Harvard, Mass.
Whitoomb, Mrs. Wev, C., Lynnfield Center, Mass.
White, Mrs. Betsy, Woburn, Mass.
White, Mrs. Betsy, Woburn, Mass.
White, Gharles, Wocester, Mass.
White, Charles, S., Woburn, Mass.
White, Charles, W., Coester, Mass.
White, Rev. James C., Cleveland, O.
White, Mrs. Jane E., North Woodstock, Conn.
White, Mrs. Paulina L., Strongsville, O.
White, Mrs. Paulina L., Strongsville, O.
White, White, Mrs. Paulina L., Strongsville, O.
White, William Augustus, New Road, N. Y.
White, Thomas A., Bangor, Me.
Whitford, Hiram, Woburn, Mass.
Whitford, Hiram, Woburn, Mass.
Whitham, Rev. Joseph R., West Alexander, Pa.
Whitham, Rev. Joseph R., West Alexander, Pa.
Whitham, Rev. Joseph R., West Alexander, Pa.

Whiting, Mrs. Betsy A., Franklin, Mass.
Whiting, Mrs. Emma, Plainville, Conn.
Whitmore, Mrs. Cynthia A., Chester Factories,
Mass.
Whiting, Daniel N., Brockhild, Mass.
Whiting, Daniel N., Brockhild, Mass.
Whiting, Daniel N., Brockhild, Mass.
Whiting, Abigali G., Strongsville, O.
Whitney, Frederic, Westminster, Mass.
Whitney, Harrison G., Westminster, Mass.
Whitney, James D., Sandusky City, O.
Whitney, Dea, Jubil, Strongsville, O.
Whitney, Sarah Ann E., Flichburg, Mass.
Whiton, Mary Elizabeth, Boston, Mass.
Whiton, Mary Elizabeth, Boston, Mass.
Whiton, Mary Elizabeth, Jr., Boston, Mass.
Whiton, James M.
Wieting, Rev. Philip, Hyndesville, N. Y.
Wieting, Rev. Philip, Hyndesville, N. Y.
Wieting, Mrs. Philip, Hyndesville, N. Y.
Wilcox, Joel, Cold Spring, Mass.
Wilcox, Melisaa R., New York, N. Y.
Wilcox, Melisaa R., New York, N. Y.
Wilcox, William J.
Wilcox, Rev. Philo B., East Bridgewater, Mass.
Wilcox, Rev. Philo B., East Bridgewater, Mass.
Wilcox, Glarence, Pros. N. Y.
Wilder, Lucinda E., Hanover, Mass.
Wilder, Rev. M. Hale, Salem, Mass.
Willard, Kev. Henry, Zumbrota, Minn.
Williard, Mrs. Laura, Troy, N. Y.
Williams, Elenk, Rat Hartford, Conn.
Williams, Elenk, Rat Hartford, Conn.
Williams, Mrs. Barriet W., Portland, Oregon.
Williams, Mrs. Barriet W., Portland, Oregon.
Williams, Mrs. Carles, Parmington, Conn.
Williams, Mrs. Carles, Parmington, Conn.
Williams, George Austin, P., Parmington, Conn.

Williams, Mrs. Mary A., Springfield, Mass.
Williams, Miss Matilda M., Obesterfield, Ill.
Williams, Owen Jones, Cambris Mills, Wis.
Williams, Rev. Wolcott B., Charlotte, Mich.
Willison, Michael, West Bloomfield, N. Y.
Williamson, Mrs. Venils, Northampton, Mass.
Wills, Mrs. Charlotte L., Washington, Pa.,
Willson, Alexander. *Wilson, Alexander.
Wilson, Dias A., Francistown, N. H.
Wilson, Des. Francis. South Hadley Falls, Mass.
Wilson, Hey, Hiram, St. Catherine, G. W.
Wilson, Horace, Harwinton, Conn.
Wilson, John, Film, Mich.
Wilson, John, Film, Mich.
Wilson, John, Film, Mich.
Wilson, John, Film, Mich.
Wilson, Mer. B., Youngstown, O.
Wilson, Levi B., Youngstown, O.
Wilson, Martin, Kalkmasoo, Mich.
Wilson, Martin, Kalkmasoo, Mich.
Wilson, Martin, Edismasoo, Mich. Wilson, Alexander. wuson, Martin, Kalamasoo, Mich.
Wilson, James, Francistown, N. H.
Wilson, Hev. J. G.
Wilson, Mrs. Mary B.
Wilson, Mrs. Mary B.
Wilson, Gohn, Dover, O.
Wilson, Rev. Levin, Oyuthians, Ind.
Wilson, Rev. Levin, Oyuthians, Ind.
Wilson, Rev. Robert W., Bloomingburg, O.
Wilson, Samuel, Danvers, Mass.
Wilson, Samuel, Danvers, Mass. Wilson, Des. Samuel, Harwinton, Conn. Wilson, Rev. Samuel, D.D., Xenia, O. Wilson, Bamuel, Jr., Danvers, Mass. Wilson, Sherman B., Jamalon, W. I. Wilson, Nellie H., Jamaloa, W. I. Wiltsie, Abraham, Poughkeepsie, N. Y. Winchester, Melana T., Austinburg, O. Wing, Mrs. Betsey, Grafton, Mass. Wing, Mrs. Betsey, Grafton, Mass.
Wing, Francis, Grafton, Mass.
Wing, Francis, Grafton, Mass.
Winslow, Rev. Horace, Great Barrington, Mass.
Winslow, Mrs. Louies W., Freetown, Mass.
Winter, Lanna E., Shutesbury, Mass.
Wiswell, Rev. Luther, Windham, Mc.
Wise, Miss Martha, Cedron, O.
Witherby, Rufus L., Grafton, Mass.
Witherby, Dea. Thomas H., Milbury, Mass.
Withington, Mrs. Harriet S., Brookline, Mass.
Witter, Rev. Dexter. Benton, O.
Witter, Dea. John, Lisbon, Conn.
Wolcott, Rev. Samuel, Chicago, Il.
Wolcott, Rev. Scht. J., Jamaica Mission.
Wolcott, Mrs. Mary J. O., Jamaica Mission.
Wolcott, Mrs. Mary J. O., Jamaica Mission.
Wood, Des. Aaron, Westminster, Mass.
Wood, Rev. Abel, Meriden, N. H.,
Wood, Allah, Westberough, Mass. Wood, Rev. Abel, Meriden, N. H.
Wood, Abljah, Westborough, Mass.
Yood, Abeaham W. Ghiengo, Ill.
Wood, Mrs. Anns, Quincy, Ill.
Wood, Mrs. Anns, Quincy, Ill.
Wood, Besjamin E., Westminster, Mass.
Wood, David, Onieda, N. Y.
Wood, Eliza A., Brasher Falls, N. Y.
Wood, Eliza A., Brasher Falls, N. Y.
Wood, Fannakhin, Monitcello, Minn.
Wood, Mrs. Hannah, Westborough, Mass.
Wood, Mrs. Hannah, Westborough, Mass.
Wood, Mrs. Hannah, Westminster, Mass.
Wood, West Mary A., West Meridem, Conn.
Wood, Mrs. B., Eagle Mills, N. Y.
Wood, Charles M. M. Sander Falls, N. Y.
Wood, William W., Brasher Falls, N. Y.
Wood, William W., Brasher Falls, N. Y.
Wood, William W., Brasher Falls, N. Y. Wood, Walten C. Brasher Falls, N. Y.
Wood, Walliam W., Brasher Falls, N. Y.
Wood, Zenas, Montpelier, V.
Woodhull, Dea. James H., Newark, N. J.
Woodull, Dea. James H., Newark, N. J.
Woodruff, Cinton, Kilbourn City, Wis.
Woodruff, Cinton, Kilbourn City, Wis.
Woodruff, Dwight Alanson, New Britain, N. Y.
Woodward, Austin, Franklin, Mass.
Woodward, Austin, Franklin, Mass.
Woodward, Austin, Franklin, Mass.
Woodward, Hev. J. B., Westford, V.
Woodward, Mey. J. B., Westford, V.
Woodward, Mrs. Mary, Casenovis, N. Y.
Woodword, Mrs. Mary, Casenovis, N. Y.
Woodworth, Rev. W. W., New Haven, Conn.
Worcester, Leonard, Lowell, Mass.
Work, Alanson, Hartford, Conn.
Worth, Rev. Daniel, I.d.
Wright, Mrs. Ann W., Westfield, Pa.
Wright, Rev. Charles, Rockton, Ill.
Wright, Rev. Charles, Rockton, Ill.

Wright, Mrs. F. P., Walnut Hills, O.
Wright, Ira B., South Hadley, Mass.
Wright, John M.
Wright, Spencer.
Wright, Mrs. Mary, Granville, O.
Wright, Rev. S. G., Galva, Ill.
Wright, Mrs. Minerva, Galva, Ill.
Wright, Walt, Homer, O.
Wright, William E., North Brookfield, Mass.
Wright, William W., Oberlin, O.
Wright, William W., Oberlin, O.
Wright, William W., Oberlin, O.
Wyatt, Mrs. Hannah E., Dover, N. H.
Wyche, Anna B., Washington Ter.

Wylie, Rev. Samuel, Sparta, Ill.
*Wylie, Rev. Samuel B., D.D.
Yale, Mrs. Cynthia, South Amherst, Mass.
Yale, Julius W., Meriden, Conn.
Yale, Levi B., Meriden, Conn.
Yale, Dea. Wm., Williston, Vt.
Young, George L., Chelses, Mass.
Young, Miss E. L., Portland, Me.
Young, Mrs. L. L., Vinton, Iowa.

Zug, Ephraim, Mechanicsburg, Pa. Zug, Samuel, Detroit, Mich.



SIXTEENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING.

The Sixteenth Annual Met Held At the Aspending Medical Aspending was held in the Fige Genground and Chical Obe 10. One

OBERLIN, OHIO, OCTOBER 15 & 16, 1862.

P. D. Paules, Ran, of Dhice con of t

TOGETHER WITH A

Tist of the Tife Members

Corres Wappin of Arm York with the Auditor's order of amported ADDED DURING THE YEAR.

A terror, advised to the Paperson, by Win. March. Res., of Paper

The Corresponding Sebretary Rev. Surjet Whippie, of May York, presented, so abstract of the Annieft is pert of the operation of the

Association in Pareign Fideis

Nev. S. S. Josefyn, Secretary of the Home Deposituant. It is well which the Annual Report of that Forestricat.

Interesting statements were table by the Corresponding Securities.

er, Vt., written on his appointly birtheley, was also read to

waspersing the labora of the Sective machine me we take a bottom :

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 61 John Street.

Values of Managery, Ohio. 1862.

SIXEMINTH LYNEAU REPORT.

American Missionary Association

PROCREDINGS AT THE ANNUAL MEETING.

ORRELIN, OTIO, OCUORDER 15 & 19, 1904

Wist of the Wife Members

HARY BRIT DVINUG GEGGA

CHROT-HIA

MULTSHED BY THE AMERICAN MESHIVARY ASSOCIATION Conces. Of John Street.

Also, a Committee to nominate officers for the ensuing year, consisting of Rev. M. W. Bairlield, of Oberlin, Obio's Rev. J. siah Brewer, of Stocklor e.g., Massachriects: Nev. H. B. Hall, of Thompson, Obio; Hev. R. H. Conklin, of Ashtabula, Obio; Mr. H. B. Spelman, of Cleveland, Ohio.

Association took a recess to seven Celock in the evening.

MINUTES

The extresses were opened with 160 year, by Rev. R. H. Couklin, of Color.

The hymn commencing. "Hark the glad sound, the Saviour Colors," yte, was read by Rev. Wm. B. Brown, and sume by the choir. The Art ONITE May plant Wm. B. Brown, and sume by the choir. In Art ONITE May plant Wm. R. Brown and Sara Color. The Art Onite of Sara Color. The verse: "And I will shake all nations, and the desire of all nations shall come; and I will fill this horses with glory, said the Lord of hosts."

At the close of public word we have Association resolved to adjourn

THE Sixteenth Annual Meeting of the American Missionary Association was held in the First Congregational Church, Oberlin, Ohio, commencing Wednesday, October 15, 1862, at three c'clock P.M.

In the absence of the President, Rev. David Thurston, of Maine, the chair was taken by F. D. Parish, Esq., of Ohio, one of the Vice-Presidents. Prayer was offered by Rev. John G. Fee, of Kentucky.

Rev. Henry Belden, Recording Secretary, being absent, Rev. A. M. Richardson was appointed Secretary pro tem., and H. B. Spelman, Esq., Assistant Secretary.

The Treasurer's Annual Report was read, in his absence, by Rev. George Whipple, of New-York, with the Auditor's certificate appended.

A letter, addressed to the Treasurer, by Wm. Marsh, Esq., of Pawlet, Vt., written on his ninetieth birthday, was also read.

The Corresponding Secretary, Rev. George Whipple, of New-York, presented an abstract of the Annual Report of the operations of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds, most brade in Management of the Association in Foreign Eiglds in Management of the Association in Eiglds in Management of the Association in Eiglds in Management of the Eiglds in Management of the

Rev. S. S. Jocelyn, Secretary of the Home Department, followed with the Annual Report of that department.

Interesting statements were made by the Corresponding Secretaries, respecting the labors of the Society's missions among the Freedmen at Fortress Monroe, Port Royal, Washington, and elsewhere.

At the conclusion of these reports, a Business Committee was appointed, consisting of Rev. Henry Cowles, of Oberlin, Ohio; Rev. Samuel Wolcott, of Cleveland, Ohio; Rev. Wm. B. Brown, of Newark, New-Jersey; Rev. George Whipple, of New-York City; Rev. J. B. Walker, of Sandusky, Ohio.

Also, a Committee to nominate officers for the ensuing year, consisting of Rev. M. W. Fairfield, of Oberlin, Ohio; Rev. Josiah Brewer, of Stockbridge, Massachusetts; Rev. H. B. Hall, of Thompson, Ohio; Rev. R. H. Conklin, of Ashtabula, Ohio; Mr. H. B. Spelman, of Cleveland, Ohio.

Association took a recess to seven o'clock in the evening.

WEDNESDAY EVENING.

The exercises were opened with prayer, by Rev. R. H. Conklin, of Ohio. The hymn commencing, "Hark the glad sound, the Saviour comes," etc., was read by Rev. Wm. B. Brown, and sung by the choir. The Annual Sermon was preached by Rev. Samuel Wolcott, of Cleveland, from Haggai 2d chap., 7th verse: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."

At the close of public worship, the Association resolved to adjourn until eight o'clock to-morrow morning.

Benediction by Rev. John Morgan, D.D., of Oberlin.

THURSDAY MORNING.

The Association convened at eight o'clock, and spent an hour in devotional exercises, Rev. C. W. Torrey presiding; after which the business meeting was opened with prayer, by Rev. Amos Dresser, of West-Williamsfield, Ohio.

The minutes of the preceding sessions were read and approved.

On motion of Rev. Josiah Brewer, a vote of thanks was tendered to Rev. Samuel Wolcott, for his Annual Sermon before the Association, and a copy was requested for publication.

The Corresponding Secretary of the Foreign Department read a paper prepared by Lewis Tappan, Esq., in relation to the Jamaica Mission, which was referred to a Committee of three, consisting of the Revs. J. A. Thome, A. M. Richardson, and C. W. Torrey. He also read a paper explanatory of the condition of the finances of the Assowith the Amand Dieport of that debirtment. ciation.

The Business Committee, through their chairman, Rev. Henry Cowles, reported a series of resolutions, which were accepted, and taken up separately. After an animated discussion, the preamble and first three resolutions were adopted, as follows:

Whereas, The American Missionary Association originated in a deep conviction of the great sin of American Slavery, and of the duty of American Christians to bear their testimony by all suitable means against it: and a further conviction that Christian Missions should be a perpetual protest against slavery, and in behalf of the enslaved;

And whereas, through the good Providence of God, great changes have been wrought during the year past, affecting the cherished purposes and the labors of this Association, and greater seem still impending, the Association would express its views to its patrons

and the public, as follows:

1. Resolved, That we deem it a sacred Christian duty to uphold our present Administration in sustaining constitutional government, and in putting down this slaveholders' rebellion; that the officers of our government, civil and military, and especially, the President, have our sympathies due their great burdens and responsibilities deenly continual prayer that they may have wisdom and energy; that we sympathize deeply with the noble patriots who have imperiled life before the sword and the pestilence, and also with the thousands of bereaved ones who mourn their slain.

2. That we see occasion for deep solicitude lest the penitence of this nation for its great national sin of oppression is not yet deep, thorough and acceptable to the Most High; for grief that its Anti-Slavery action since the war began, seems to have been largely prompted by the self-interest of the white race, rather than by the fear of God and the justice due the oppressed; for grief also that prejudice; hate, and contempt towards the oppressed race is so widely diffused and has gone so deep into the national character; in view of which great sins and evils, we feel called upon to humble our selves deeply before God; to implore his mercy and to pray that through his Providence and grace, the heart of the people may be turned to love and righteousness, that so God's wrath may turn from us that the nation perish not.

3. That yet, with gratitude to God, we record progress; in the prohibition of Slavery in the District of Columbia, and in all the Federal Territories; in a new and better treaty for the suppression of the Slave-Trade, and for the formal recognition of the nationality of Hayti and Liberia; in various legislation looking towards the breaking down of the Slave Power; in the great advance of public sentiment towards a more just abhorrence of slavery and in favor of emancipation; in the recent proclamation of the President which inspires the hope that under God the freedom of large masses of the enslaved is near at hand; and especially, that God is pushing forward by his glorious and manifest providences the consummation which Christian Anti-Slavery men have long and ardently sought - freedom to all the enslaved, a government with no stain upon it of unrighteousness and oppression, and a Christianity bearing effective, self-consistent, and perpetual protest against all sin,

A recess was taken until half-past one o'clock P.M.

THURSDAY AFTERNOON.

The Association met at half-past one o'clock, and united in the celebration of the Lord's Supper; the Rev. Josiah Brewer, of Stockbridge, Massachusetts; and Rev. J. White, formerly of the Mendi Mission, officiating.

At the conclusion of these exercises, the Association resumed the consideration of the Report of the Business Committee, which was laid on the table at the close of the morning session.

The fourth and fifth resolutions were read, and after full and free discussion, adopted:

4. That we rejoice that God in his providence has begun to burst open the gates of the Bastile in which four millions of our brethren have so long lain bound; that several thousands have already emerged to life and liberty, and other thousands and millions are hopefully coming; that among these thousands a door is open for missionary labor at once so wide and so hopeful of the choicest fruits; that this Association feel pressed for many reasons to enter and occupy this field with their utmost ability — the emancipated being eminently ripe for the Gospel, eager for a knowledge of the Bible and for ability to read it, and their social and moral elevation being beyond measure valuable as a testimony against elavery, and against the fallacies and falsehoods alleged in its justi-

fication. The Association also regard this missionary work as due to the spirit of a pure Christianity, as adapted eminently to honor the Gospel and its Author, and as one which peculiarly belongs to the American people, being one of the works meet for repentance of their long and guilty oppression of the colored race.

5. We therefore entreat our patrons and the whole Christian public to come up to the aid of this Association, and enable it to prosecute this, and indeed its whole work, vigorously, with resources and appliances ample enough to occupy this field fully, and to advance as fast as God in his providence may open it, yet more widely before us. And while we can not encourage the Executive Committee to pledge appropriations beyond their probable receipts, we yet advise most vigorous measures for raising funds, and pledge ourselves to do personally all we can for this object.

The sixth was laid over for consideration at the evening session.

The Committee on the nomination of officers for the ensuing year, reported as follows: in real man larg and place same and and mental - it has

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there retied has ween any constitution Vice Presidents, has an family to refer the

Hon. F. D. Parish, Ohio, ARTHUR TAPPAN, Esq., Ct., Prof. C. D. CLEVELAND, Pa., JACOB BUTLER, Esq., Iowa, Rev. Jonathan Blanchard, Ill., E. D. Holton, Esq., Wis. J. P. WILLISTON, Esq., Mass., Rev. John Lowry, New-York.

Corresponding Secretary for the Foreign Department.

Rev. George Whipple, New-York.

Corresponding Secretary for the Home Department.

Rev. S. S. Joceyln, New-York. To A see a four mor at hair past one o'clock, and united in the or

Recording Secretary. Dund of the selection

Rev. Henry Beiden, New-York.

At the conclusion of those expenses, the Association resumed the consideration of the Henort . remeasurer. Committee, which was

LEWIS TAPPAN, Esq., New-York, and detent no bial

Executive Committee.

discussion, adapted:

WILLIAM E. WHITING, New-York, ANTHONY LANE, New York, R. R. GRAVES, New-York, THOMAS RITTER, New-York. Josian Brewer, Massachusetts, HENRY BELDEN, New-York, C. B. WILDER, Massachusetts, J. O. BENNETT, New-York, ALONZO S. BALL, New-York, WILLIAM B. BROWN, New-Jersey, T. C. FANNING, New-York, J. M. Holmes, New-Jersey.

Rev. J. A. Thome, Chairman of the Committee to whom was referred the paper relating to the Jamaica Mission, reported the following recommendations and appeal, which were adopted, and referred to the Executive Committee to give it proper direction. (See page 8.)

A Committee of three, consisting of Revs. Samuel Wolcott, J. B. Walker, and E. H. Fairchild, was appointed to draft for publication, an appeal for funds to carry on the work among the Freedmen of the

After prayer by Rev. C. W. Torrey, the Association took a recess until seven o'clock. TRISIAT G. T

THURSDAY EVENING.

A. M. Rich appears, September

The services were opened with singing by the choir, and prayer by Rev. R. N. McCune. and ot nother in estimate of the

The sixth resolution being under consideration, the Rev. J. White, recently of the Mendi Mission in West-Africa, gave a deeply interesting statement of facts, showing the progress and power of the Gospel among the inhabitants of those benighted shores.

The resolution was then adopted.

6. Resolved. That we regard with serious concern the enfeebled condition of the Mendi Mission, through the illness of so many of its missionaries; and believing it to be a solemn duty to the overburdened missionaries now there, as well as to Africa and to God, we recommend that vigorous efforts be made to supply that mission with all needed men and means, and all man and large experiences their agents of the contract of the contract

Rev. John G. Fee, of Kentucky, then addressed the audience, giving a detailed account of the unsettled condition of affairs in that State, developing both the hopeful and the discouraging aspects of the cause.

Mr. William Davis, a Freedman from Fortress Monroe, followed, giving a thrilling narrative of his experiences, as a slave, a Christian, and a freedman.

Rev. George Whipple, of New-York, and Rev. William B. Brown of New-Jersey, spoke briefly.

Rev. J. A. Thome, of Cleveland, offered the following resolution, which was adopted. ENGINEER JAINOJOD TO SONSIER SHT OF SASTER.

Resolved, That the Reports of the Secretaries and Treasurer be referred to the Executive Committee, to be published with the proceedings of this meeting.

Rev. William B. Brown moved a vote of thanks to the people of Oberlin, for their hospitality, to the Trustees of the church for the use of their house, to the choir for their services, and to the Committees of Arrangements, for their kind provision for the exercises of our meetings, which was adopted als bus 1984 of brulel out borden privat mail

The Rev. Samuel Wolcott addressed a few parting words to the people of Oberlin, and Rev. Henry Cowles responded.

The hour being late, the minutes of the meeting were referred to a committee of five: consisting of Revs. Henry Cowles, Geo. Whipple, Wm. B. Brown, John G. Fee, and S. S. Jocelyn, for examination and publication.

Prayer was offered by Rev. John Keep, and after singing the Doxology, the Association adjourned, to meet at the call of the Executive Committee.

F. D. PARISH, President pro tem.

A. M. RICHARDSON, Secretary.

H. B. SPELMAN, Assistant Secretary.

Report of the Committee in relation to the Jamaica Mission, read by Rev. J. A. Thome.

A paper relating to the Jamaica Mission, and proposing for certain considerations therein mentioned, to enter into negotiation with the Christian brethren in Great Britain, with a view of inducing them to assume the charge and control of said Mission, or to contribute liberally to its support, having been laid before the Association, was referred for deliberation to a Committee, which beg leave to report:

Unfavorably on the proposal to proffer the Jamaica Mission to the control of the brethren in Great Britain, for the reasons:

That the peculiar type which characterizes, and has from the beginning characterized the American missionary operations in Jamaica, should still be preserved; and it is more than doubtful that it would be, if the proposed transfer should be made; and,

That there is no prospect that the brethren of the Mission would be pleased with the transfer, or judge it wise.

The Committee would report favorably to the alternate course suggested, namely, of soliciting liberal support from the friends of colonial missions in Great Britain.

This measure is obviously proper, and it would commend itself to our brethren across the water, and doubtless secure a generous response.

The Committee, in submitting the foregoing recommendations, would also respectfully suggest to the Association the adoption of the following

APPEAL TO THE FRIENDS OF COLONIAL MISSIONS IN GREAT BRITAIN.

DEARLY BELOVED BRETHREN: The American Missionary Association of the United States, from their Annual Meeting, held in Oberlin, October 15 and 16, 1862, send you greeting in the name of the Lord, and address you in behalf of their missionary operations in the Island of Jamaica.

At the organization of this Association, in 1846, Missionaries from the United States had established several stations, the pioneer in these movements, Rev. David S. Ingraham, having entered the Island in 1837, and started with much faith, energy, and self

denial, a self-supporting work. In 1839, five ministers sailed from New-York, to join in this new enterprise. The reliance on the freed people to sustain them, soon failed; and these brethren appealed to the friends of Missions at home for aid. No Missionary Board then existing in this country was at liberty to undertake the maintenance of this work. A Committee of gentlemen voluntarily assumed the burthen of soliciting funds in aid of the cause.

The American Missionary Association, immediately after its organization, took charge of the Jamaica Mission; and have since sustained it. The communications from the missionaries, published in our monthly papers, and the statements given in the Annual Reports, afford evidence of the zeal and perseverance of the missionaries, and of the success of the schools and churches under their supervision. The missionary band at the present time is composed of devoted, self-denying and faithful persons, who act in harmony among themselves, and are in fraternal relations with their brethren of other missions in the Island. The mission is in as prosperous a condition as it has been during any period of its existence. It seems desirable that its influence should be increased, and considering the state of this country, and the demands made upon the Association for increased labors and expenditures among the freed people of the United States, the Association feel constrained to commend the Jamaica Mission to your Christian support.

You will, we are sure, dear brethren, recognize with pleasure the fact that for twenty-five years, a band of evangelical and self-sacrificing missionaries, from this country, have been laboring in the Gospel among the emancipated people of your most important West-India Colony. The value of these services, even in the secular aspects of them, can not be estimated. The influence of these simple-hearted, earnest workers upon the missions of the Island, and it is not too much perhaps to say of the Islands generally, has been happy. That the operations of these missionaries have attracted your attention, and won your confidence, we do not question.

We trust, therefore, that the appeal we now make to your Christian liberality for pecuniary aid in behalf of the Jamaica Mission, will be approved and responded to with the promptitude and generosity which distinguish our British brethren.

The officers of the Association will be authorized to mature any plan of cooperation which may be agreeable to you and to them.

Commending this work of our common Christianity to your sympathy and support, and feeling assured that we shall have your prayers in our behalf, in view of the highly interesting fields of labor which the present war is opening to us among the freed people of our own South, we remain

Your fellow-laborers, in the cause of humanity, and in the Gospel of Christ.

OBERLIN, Ohio, U. S., Oct. 16, 1862.

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have been little reduced. The Committee feel bound to acknowledge

It is a matter of devout thanksgiving that, through the fliver of God; and the soft-denial of his servants, the contributions to our finals

pence, when we were called to contend for the truth.

In view of the former nation of this Association - politioning our government to suppress the African slave trade -it is eminently proper that we should express guregratitude for the recent treaty of the United States government with the government of Great Britain for this object. Both these governments are new substantially

THE American Missionary Association meets for its Sixteenth Anniversity, at a time when our land is full of the desolations caused by a most wicked rebellion; nothlisign storage va bornadob reveroit

It becomes us, as a Christian organization, to recognize the just judgments of God in these afflictions, and to bow in humble inquiry after their cause, and how they may be averted.

At a time when, to prevent the loss of all things dear to us as men. as patriots, and as Christians, the wealth of the nation is scattered like the dust of the earth, the blood of thousands and tens of thousands is poured forth like water on every battle-field, and the lives of hundreds of thousands are freely sacrificed upon the altar of our country, it is impossible that the Executive Committee of this Association should not be reminded of the principles embodied in its organization, and the distinct pledge it made, that in selecting its fields of labor, conducting the missionary work, collecting its funds; and appointing its officers, agents, and missionaries, it would endeavor particularly to discountenance slavery - that glant sin, which more than any other one has been the procuring cause, and has now been made the instrument and agent, of all our present afflictions, In adopting these principles, and in pledging these efforts, we sought the welfare of the world, the purity of the Church and its missionary work, and the honor of God; and hoped thereby to avert from our country the Divine judgments which even then seemed to be impending.

We are to-day in the midst of those judgments. Every good work has been arrested in its progress, the Church has been rent in twain, nearly half the stars of our boasted Union have been blotted out, nearly every household mourns its slain, and our land is whelmed in blood. It becomes us not to boast of the principles we adopted, but prayerfully to inquire whether we have been faithful in their application, and true to our pledges; or whether, in the fear of being thought belligerent or uncharitable, we have been silent

where speech was required, and have borne the olive-branch of peace, when we were called to contend for the truth.

It is a matter of devout thanksgiving that, through the favor of God, and the self-denial of his servants, the contributions to our funds have been little reduced. The Committee feel bound to acknowledge, with gratitude, that, though their wants have been not been fully met, the deficiency has been less than they feared.

In view of the former action of this Association - petitioning our government to suppress the African slave-trade - it is eminently proper that we should express our gratitude for the recent treaty of the United States government with the government of Great Britain for this object. Both these governments are now substantially pledged to use their power for its suppression. The friends of missions will also rejoice that the extension of slavery in our land is forever debarred, by express legislation; and in the hope that in less than three months it will be abolished in a large majority of the slave States, while vigorous measures will be in operation to bring it to an end in all. Shifted and war made beautiful person out in the

During the year, one hundred and seventy-two life-members have been added to the Association, making the present number on the list three thousand one hundred and ninety-two, (3192.) The deaths of twenty-one have been reported to us.

The Executive Committee have been called to mourn the death of one of their number, Mr. Samuel Wilde. He died, at his residence in Williamsburgh, Wednesday, February fifth, after an illness of twenty-four days. He was a deacon of the First Congregational Church of Williamsburgh, and an earnest Christian reformer. By his death, the Executive Committee, the Association, the Church of Christ, and the temperance and anti-slavery causes, met with a severe loss. He rests from his labors. Rev. John W. Lewis, whose mission to Haiti was reported at our last annual meeting, had even then ceased from his labors. He died August 29, 1861, but a knowledge of his decease did not reach us in season to be reported last year. He was much respected in Haiti, and is sincerely regretted there. No death is known to have occurred among our foreign missionaries since our last report.

The number of Foreign Missions has been six, and the number of laborers connected with them forty-nine. The number of native assistants has been less than usual. and to wrate only their whome minut

out mouly come household mount its sign, and can hand is MENDI MISSION, WEST-AFRICA.

GOOD HOPE: Missionaries.—Rev. H. H. HINMAN, M.D., Mr. D. W. BURTON, Mrs. HINMAN, Mrs. Native Assistant. John Johnston of Doll The of our S has additioning a right

Aveny: Missionaries.—Rev. C. F. Wissen, Mrs. Wissen, 19 gilled stor and a mind to

BOOM FALLS : Missionaries .- Rev. G. P. CLAPLIN, RICHARD MILES, (licentiste,) Mrs. CLAPLIN and

SALEE HILL: Toucher .- Mrs. MAIR, assisted part of the year by WILLIAM DUE NO and ALBERT Turner of to I new geds and story Bland most and it more and

VICTORIA. An out-station of Good Hope, under the care of Rev. G. N. Jowers, an ordained native preacher. This received to the condition of the minimum and a manufacture of the received to the condition of the cond

The Mendi Mission has suffered very serious embarrassment throughout the whole of this year, from the severe illness of a number of its missionaries; yet, through the kind providence of God, the lives of all of them have been preserved, and they now hope for their entire restoration medical to memora during sederate of my facility

Rev. John White, who had not been expected to return to this country till January of this year, was compelled to seek relief in a change of climate, in September. He arrived at New-York the last of October. Before he left the Mission, the church at Good Hope, of which he had had the charge, was placed under the care of Rev. Mr. Hinman. Mr. White had been engaged in preparing for publication in the Sherbro language, a translation of the Gospel of John. This he has finished since his arrival here, and it has been sent back to be published on the mission press. A small edition only will be published at first; it will then have the benefit of an extended examination, and a thorough revision, by missionaries and others, before a larger and more permanent edition is issued. The typesetting will be done mostly by the scholars of the Mission-school at Good Hope, and the cost of this edition will be small. It is thought that the American Bible Society will cheerfully undertake the work of a larger edition, as many copies will be needed to meet the wants of a numerous population in the Sherbro country.

The enlarged plan of operations projected by the Mission last year had only a commencement before the advice reached them that it would be necessary to retrench in every practicable way, to adapt their expenses to what it was feared would be the financial condition of this country. Add in the state of th

They replied: "It is with feelings which few except the missionary can appreciate that we have endeavored to carry out the command, 'retrench.' There are so many openings for the Gospel, so many fields white already for the harvest,' and so many precious souls all around us who are perishing without Christ, and without hope, that the very thought of contracting our work awakens the most painful feelings. But, if it must be done, we trust and pray that this season of pecuniary embarrassment may be brief, and that this trial may be sanctified to the Mission and to all concerned."

The apprehensions of a war between England and the United States caused increased embarrassment, and for a time it was impossible for the missionaries to negotiate the exchange of American bills at Freetown, except at the most extravagant rates. The exchanges through the year have been so high as to increase the expenses of the mission at least one fourth more than they would otherwise have been.

Mr. Hinman wrote from Good Hope, November fifth, that four native candidates had expected to unite with the church the preceding Sabbath, but they had been advised to wait, and with another, who also asked to be received, unite in an inquiry-class, to meet him weekly.

Early in November, the Governor of Sierra Leone went into the Bendoo country, pacified some of the contending parties there, and negotiated treaties between the English government and several of the chiefs. The Bendoo country, on both sides of the Jong, as high up as Bahmah, was ceded to the English, also the Sherbro, Macauly's and Turtle Islands. They have already come under the control of the Governor of Sierra Leone! The Sherbro and Avery stations are thus placed under the protection of British law. It was hoped that this would affect our mission favorably.

A pleasing evidence of desire for schools was manifested by some of the chiefs. The Mission removed a teacher from the town of one of them, whereupon he employed a teacher himself, sent to the Mission for books, and soon had a school of twenty-five scholars.

In December, Mrs. Hinman suffered so long and so severely from an attack of acute dysentery, that she was compelled to seek relief from care, and additional medical advice, by going to Freetown. In January, the colonial surgeon of Sierra Leone gave her a written opinion that she should return to America by the first opportunity, and remain here at least twelve months, for the establishment of her health. Mr. and Mrs. Hinman accordingly arrived in New-York the last of May. Mrs. Hinman had improved a little on her passage, but was still very feeble. The church at Good Hope was then placed under the charge of Rev. Mr. Jowett. Mr. Hinman sailed from Philadelphia, on his return to the Mission, October 4th. Mrs. Hinman expects to rejoin the Mission after a few months.

The extra burdens thrown upon Mr. and Mrs. Burton by these changes have been great, and the latter has suffered so much, that they have asked to be released from the Mission in April next. This will increase the demand for help; and a man of good business habits, to take charge of the secular interests of the Mission, will be much needed. More ordained missionaries should also be sent there.

The school at Good Hope has been somewhat diminished. Three of the older scholars are with Mr. Winship at the Avery station, and a few were sent to Mrs. Mair at Salem Hilb. The older boys of the school have been advantageously employed by Mr. Burton in a workshop, preparing some needful articles of furniture for the Mission, and some for sale. Although there have been adverse influences exerted upon some of the young men at the Mission, there has been little, if any thing, to diminish the belief that the school at this station has done much for the future welfare of Africa, the fruits of which will be long seen.

chant be justified it for the bearing the heathen world the

Near the close of last year Mr. Winship was prostrated by severe and dangerous sickness. For a long time his recovery was regarded as hopeless. At the advice of physicians, and at the recommendation of the Mission, as soon as he could travel, he went to the Island of Madeira, accompanied by Mrs. Winship. They were both much benefited by their sojourn there, and returned to the Mission in much improved health in February.

In April, Mr. Winship wrote that they had got settled in their new home, (Avery station.) in the Bagroq country. They regard it as a most lovely spot, furnishing a large field of labor, and promising more of the comforts and conveniences possible to a mission-station in

Africa, than almost any other location.

Barnabas Root, a native of the Sherbro country, educated at Good Hope Mission-school, and a member of the church there, is acting as his linguist and interpreter. Mr. Winship wrote that the meetings on the Sabhath were becoming more and more interesting, with increasing numbers in attendance, and marked attention. He rejoiced in the hope that, though yet unable to preach to the people in their native tongue, his ministrations in the Gospel are interpreted to them by one who loves the truth, and has, for some years, experienced its saving power.

The recent treaties between the English government and the chiefs of the Bagroo country will increase the importance of the Avery station, and make it very desirable that it should be strongly manned. Mahno, the native town in the immediate neighborhood, has become the center of a trade in African oak, or teak, and other woods. A large population of the more intelligent and enterprising natives is likely to resort there, and at the same time numbers of foreigners. Unhappily, experience has shown that in almost every instance a contact with foreigners, drawn to Africa by commerce and hope of gain, has been contaminating, stimulating the vices of the people, and greatly increasing the difficulties of the missionary. In most instances these commercial agents, although from Christian lands, need themselves to be converted to Christianity. If this can be done, so as to bring into the kingdom and service of Christ the energies and enterprise of these pioneers of civilization, they may be

made to exert an evangelizing, spiritual influence, whose value can scarcely be estimated.

Is it not the duty of Christian merchants to carefully consider the moral character of every factor or sailor they send into the dark places of the earth? Each one is a missionary of good or evil—scattering the seeds of life or of death—a laborer with Christian behalf of the world's redemption, or against him. Can that Christian merchant be justified before God, who sends to the heathen world the servants of Satan, whose whole mission is to corrupt and destroy? These questions become significant in view of the oft-reported fact that missionaries in Africa, and in other pagan countries, find their work more hindered by such men than by the native heathenism of their flocks.

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Mr. and Mrs. Claffin remain at this station. Mr. and Mrs. Miles are at present absent, on account of Mrs. Miles's health; whether they will return to the Mission is yet uncertain. The withdrawal of Mr. Brooks from the Mission was briefly noticed in our last Report. On his retirement he entered into commercial pursuits, and, contrary to the principles of the Mission, commenced trading in tobacco, swords, cutlasses, gunpowder and guns. His example has had a deleterious effect upon some of the young men, who had previously looked up to him as their spiritual counselor and guide. Some of the most promising have left the Mission service and become his factors, and ground immediately contiguous to the Mission premises has been taken for this purpose. This has brought a great stigma on the Mission, and led some of the chiefs to regard with suspicion all the professions of the missionaries to act from higher than mere worldly and selfish motives. The evil is enhanced instead of being diminished by the striking contrast of Mr. Brooks's present action in this respect with his past teachings.

The school at Mo Tappan has been discontinued, since the sickness of Mrs. Miles made it necessary for Mr. Miles to accompany her to Freetown, where at last advices they were tarrying. The reopening of the school is uncertain.

Mr. and Mrs. Claffin have pursued their work with vigor and in hope. Mr. Claffin has prepared some elementary books in the Mendi language, which at the latest dates were about to be issued from the Mission press, but their publication has been delayed for the want of some characters that had to be furnished from this country. A war has since been raging along the Boom river, almost entirely cutting off communication between the Boom Falls and the other stations, and no recent intelligence has been received from the former.

In view of the influences above enumerated, as arising from the trading factories contiguous to the Mission houses at Mo Tappan, and other causes, the Mission have desired leave to change the location of the Boom Falls Station, from Mo Tappan to one of the large towns near by. This it is said will give the Mission more ready access to a larger population, and furnish improved facilities for immediate missionary labor, both of males and females, and of pastoral supervision. The change, they say, can be made without increased expense. Permission has been granted them.

The school interests will be most effected by this change, as it will render necessary the giving up of the boarding school at this station.

It has, for other reasons, already been temporarily suspended, and probably it may not again be opened. Each of the Mission families will take a few of the more premising children, to be cared for as if their own; and day-schools will be opened in the native towns for the education of the many.

The church at Mo Tappan has been seriously injured, and diminished in numbers, by the influences of causes referred to, but no statistics of its present condition have been received.

The Christian religion has not yet in Africa, any more than in America, sufficient power to prevent all war. That it has prevented many wars, through the influence of the Mission, can not be doubted.

Mr. Claffin some time ago communicated the following incident:

"An old chief of a large town, a few hours' walk from Mo Tappan, came to see me, with a present of rice, telling me I must come to see him. This I did, after a little time; and preached to his people. A few weeks afterwards, on a Saturday, a quarrel occurred near his place, which resulted in the wounding of four men with swords, one of them badly. The latter belonged to the town of the old chief. Such a quarrel, if not speedily settled by the payment of a large fine, is sure to result in war. Early Sunday morning, the old chief came, saying, I must go with him, for the people were very many, and wanted to fight; I must preach to them. I went, and found some hundreds assembled with their daggers, swords, guns, drums, horns, etc., all the trappings of war. They were restless, excited, and burning for revenge. Many of them had taken m oath that they would not return without a fight, and they only needed a word of sanction from their chief to rush upon the town of those who had shed blood, and destroy it. The chief had to hold them with a strong arm, but at length he made them all sit down. After the cause of coming was shown, the chief asked me to talk. When I had gained their attention, I pointed out the injustice of war, on such an occasion, and showed the proper way to settle the difficulty, in a manner pledsing to God. The people listened very attentively, the old chief gave me many thanks, and I returned to my other Sabbath duties. The affair was settled in a peaceable manner."

Salem Hill.

floor and attentive braretes;

Near the commencement of the year, Rev. Mr. Hinman wrote from this station that the attendance at the chapel at the early Sabbath service, 7 A.M., held principally for the benefit of the country people, was not large, but good attention was paid. The congregation at 11 A.M. was increasing; a Sabbath-school was held in the afternoon, and a prayer-meeting at 5 P.M. The prayer-meeting, Thursday evening,

was well attended. He was cheered and encouraged by the state of things.

After Mr. Hinman's removal to Good Hope, to take charge of the church there, Salem Hill was left without a resident minister. Mrs. Mair continued there with a Mission family, and a school of a few children, having the aid only of native teachers educated at the Mission. She has been compelled by ill-health to suspend her labors for a time.

Salem Hill is represented as being beautifully and salubriously situated, having an abundance of the best pure spring water, and affording ready access to a large native population. Doctor Hinman is very anxious to recommence his labors there, so soon as the interests of the older stations will allow. It is hoped that vigorous operations may soon be renewed in that neighborhood.

It is a cause of deep regret, that our missionaries in Africa have not been enabled to carry out their plans for the advancement of their work. While laboring earnestly according to their ability, and be youd their continued ability, to proclaim the Gospel of Christ to the multitude whom they could reach, and who were earnest in their calls for it, they felt that the success of their work depended mainly on their ability, under God, to infuse into the minds of their converts a true missionary spirit, and engage them in the work of evangelizing their own native land. The few points the missionaries could themselves reach, would enable them to speak to but the minutest fraction of Africa's teeming millions. The few men, few in comparison with the great demand, whom the Christian world would send and sustain there, could not possibly reach the great multitude. The laborers must be raised up on the ground, if ever Africa is converted to God.

Our Mission had therefore planned vigorously, for the spread of their work, for raising up teachers, and enlisting their energies, so that hereafter they might supply the needed service, when foreign laborers are few. They had endcavored to develop and employ native talent, had opened schools in many towns, under native Christian teachers, and had that timerants to preach the Gospel of Christ, wherever a people could be gathered to hear them. A pleasing interest began to be felt in this work by the natives generally, all around them. Every where they found an open door and attentive hearers; but for a time this good work is hindered. The feebleness of the missionaries, the necessity of a number of them suspending for a season their labors, and the inability of the Association to supply the demand for present helpers, have checked these pleasing prospects. We hope it may be but temporary, and that the current in behalf of Africa's redemption will soon flow more pure, and stronger than ever, proceed-

ing directly from the throne of God, and bearing on its bosom the offerings, the prayers, and the hearts of all God's people.

There is no diminution in the demand; the people of Africa are as needy as ever; many of them are more than ever in earnest, and, in the providence of God, the attention of Christians is more than ever called towards her. Will they hear God's voice, and enter the door open before them. The whole future of Africa, the question whether the civilization of that continent shall be a Christian or a selfish one, seems to be suspended on the question, whether Christians will seize the advantages offered, and, "in advance of all others," take possession of the land, in the name of their God and Saviour. The time for doing this is short.

Mr. S. J. Whiton sailed from Boston in May, to join the Mendi Mission. His heart was so much in the work, that knowing the embarrassment of the Treasury, he provided his own outfit, and contributed the full amount of his passage-money. We regret to be obliged to state, that on arriving at Freetown, his health was so seriously impaired that he thought it imprudent to attempt joining the Mission. He reembarked for America by the first opportunity. This was entirely unexpected, as Mr. Whiton had made himself fully acquainted, he supposed, with the peculiarities of the African climate, and had confidence that he could labor there in safety. He reached home quite ill, and has not yet recovered.

JAMAICA MISSION,

JELAND OF JAMAICA, W. I.

| BRAINERD | Missionaries, R | ev. T. | B. PENFIELD, JOSEPH S. FIS | HER, Mrs. PENFIELD, Mrs. FISHER. |
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| | | | THOMPSON, Mrs. THOMPSON. | |
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PROVIDENCE..... Missionaries, 1038PH S. FISHER, Mrs. FISHER.

RICHMOND Missionaries, Rev. S. T. Wolcott, Francis J. Douglass, Mrs. Wolcott, Mrs. Doug-Lass, Miss J. E. Treat.

BRANDON HILL. Missionaries, Rev. S. B. Wilson, Mrs. Wilson.

SEA VIEW (Out-Station.) Teachers, Miss L. E. WOODCOCK, Miss J. E. STRACHAN.

ROOK RIVER (Out Station.) Teacher, Rosser Harris. Assistants, Mr. J. McDorant, Mrs. Mc-

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* The Pupils at Richmond work four hours daily for their board and tuition.

Brainerd. Brainerd.

At the commencement of the year, the Brainerd station was under the care of Mr. J. S. Fisher, teacher. Soon after, Mr. Penfield was advised, by physicians and others, to leave Providence on account of Mrs. Penfield's loss of health. The climate was supposed to be injurious to her. By invitation of the Church at Brainerd, Mr. Penfield removed there, and has since been the pastor of that church.

The spiritual condition of the church has not been regarded as favorable. There have been, and still are, divisions among them, and loss of confidence in each other, owing partly to the lack of permanent pastoral labor, and partly to the divisive influence of some, who appear to be more intent on pulling down and destroying, than on building up, the Redeemer's kingdom.

The report of Mr. Penfield, however, represents the Sabbath congregations as good, and the spiritual condition of the church as improving. The confidence of the people in each other is increasing, and divisions are being healed. He hopes his lot is cast among them for many years. Thirty members have been added to the church on profession of their faith.

The school has suffered by Mr. Fisher's removal from Brainerd to Providence. The people also complain of hard times, and are not prompt in sending their children to school, or in paying the school-fees. The Sabbath-school is, however, growing in interest, and the young men have formed a society for mutual improvement, and asked Mr. Penfield to preside. By accepting this invitation, he hopes to do them more good.

Eliot.

The church at Eliot has received an addition of eighteen members during the year, fifteen on the profession of their faith. In May, Mr. Thompson, writing of the encouragements of the past year, said: "Of those who have lately been hopefully converted, some may not hold out to the end. The greater portion, I confidently believe, have been truly converted to God; and will persevere. "We shall always have

reason to thank God for his gracious visitation. . . . We are gathering in the fruits still, and hope to continue to do so, till the Master comes."

In temporal matters the people have been a good deal-tried. Mr. Thompson says there has been a very great scarcity of ground provisions, such as yams, cocoa, plantains, cassada, corn, bread-fruit, etc. Some of the people have been so troubled for food that they have not been able to send their children to school, yet they have contributed about \$200 for their missionary's support.

The August meetings, held in commemoration of the act of emancipation, were this year very interesting and profitable. Immediately after these, which terminated with the first week in August, a series of Union meetings, a week of prayer, was held by missionaries of a number of different societies. The last of these meetings, Mr. Thompson speaks of as one of deep interest:

"The stifled sob and earnest look," he says, "told the spirit of the meeting. It was a heavenly time, and I only wish I could describe to you what we all felt. The meetings were all of a deeply interesting character. They are to be held hereafter twice a year: the second week in June, and the second week in August." In concluding, Mr. Thompson says: "The spiritual state of things about us is, on the whole, improving. There is a gradual growth in the knowledge of God, and in the duties of the Christian, and an increasing disposition to perform them. Parents are having more solicitude for the spiritual welfare of their children; quite a number of whom have been hopefully converted, and have united with the Church."

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Miss Woodcock returned to the Mission in invigorated health, July 2d, and immediately recommenced her labor in the school at Sea View. During her absence, the school was taught by Miss Jane Edwards, under the supervision of Mrs. E. Strachan, and the children have made commendable progress. The prospects for a large school this autumn are good; and an effort is being made to bring up this, and all the schools, to self-support. It can hardly be expected that they will fully do that this year, especially in view of the failure of some of the products of the island most used as food. It is something gained, however, to have the people make the trial.

persons have been someraterievia xook much by discipline. There

The school at Rock River is under the immediate charge of Martin Harris, a young black man who has had some experience in teaching. The district in which the school is held is one very destitute of religious privileges, and in which a school is much needed. There are more than a hundred children there, who should be in school, but are growing up in ignorance and vice. Many of the people are living in great darkness and superstition, and the school, and the spiritual instruction it carries with it, furnish almost all the religious light the

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people have. The missionaries all concur in a desire for the school's continuance, it was not a missionaries and another than the school's

Providence.

This station is still under the pastoral care of Mr. Penfield, though he resides at Brainerd. Mr. Fisher, who resides at Providence, and ministers to the church, is not ordained. The report of the station is made out by him.

This church received forty-six members during the previous year, the most of them professing to be converts in the great revival. Of these, two have died, and four have been cut off from the church. Four new members have been received on profession of faith.

Mr. Fisher says, the past year has been a very hard one for the people, owing partly to their having neglected to plant, the previous year, during the great religious excitement, and partly to a drought in the spring. The Wednesday and Friday morning prayer-meetings are well attended. There are some very reliable persons among the older church-members; but the younger members of the church on whom its future welfare must mainly depend, have not yet their religious character well developed.

Internation

This station includes Hermitage within its bounds. It has suffered much from the disturbing influences of violent sectarianism. A considerable number of persons at the latter place, some of them excommunicated members, led away by one who claims the right of a Trustee, violently ejected a part of the Mission congregation from the house of worship on the Sabbath. The next day, a member of the church, who is also an officer of the law, regained possession of the house, and the disturbers were bound ever to appear at court, to answer to the charge of a breach of the peace, in violently disturbing a religious meeting. A counter prosecution was attempted against the constable and others, members of the church, but failed.

The effect of these distractions has been deleterious, retarding the progress of the church, and injuring the piety of its members. Seven persons have been separated from the church by discipline. There have, however, been encouragements throughout the year. In June, Mr. Venning wrote:

"Our Sabbath and other meetings are tolerably well attended, and the Word of God is far from being a dead letter to many of God's people. It is effectual in them to keep them, and to sustain them amidst the manifold temptations to which they are exposed. Of this we have evidence in the testimony which some are giving continually, with their tongues, and which they do not belie by their likes. For this we do sincerely give thanks to our heavenly father.

Some souls mostly young people, are being converted. We have at present ten candidates for church fellowship, some of whom give as good (I think I may say better) evidence than most of those received last year;

others again will not stand examination. I fear. Since the beginning of this year, seven persons have united with the church, all adults. Our young people in the church are steadily working on in their Sabbath-schools. From their great imperfection in knowledge and character, there is of course very great imperfection, and apparent inefficiency, in their labor. With this we must bear.

*Seventeen persons were received into the church, on profession of meir faith, during the year, and one by letter."

Brandon Hill.

In February, a council was held at this station, for the purpose of examining Mr. Sherman B. Wilson, and ordaining and installing him pastor of the church, if found competent. Six churches were represented, and five ministers were present. The council were well satisfied with the examination of Mr. Wilson, and accordingly ordained and installed him. He had conducted the Sabbath services of the congregation, and performed most of the pastoral labor for the year previous, while acting as teacher of the Mission school. In his report of the station, he says:

"The religious interest has at no time been unusually high, and yet throughout the year it has been such as to make us feel that our labors were not in vain. Nine have been added to the church on profession, and there are several in the inquiry-class, seeking admission. Most of the members are constantly improving, and, I think, growing in grace. The young people, with few exceptions, are certainly improving, and manifesting desires and determinations to serve God more fully and faithfully. They take an active part in most of our religious meetings, and seem greatly interested in them, (Two persons have been cut off from the church during the year.)

"Our school was larger for part of the year than it has ever been before, but during the last term, which should have had the largest attendance, the parents were unable to send their children on account of the hard times. It was exceedingly dry in February and March, which made provisions very scarce and very high—few were really able to send their children to school. The children in the school are constantly advancing in their studies, and improving generally. They are more intelligent and moral. There is considerable interest in religion among them. Some of them are members of the inquiring class, and profess to love and serve the Saviour. Some manifest great desires to be Christians, and seem determined to be. I am well pleased with them, and entertain considerable hope for them.

"Our Sabbath-school is about the same in size that it was last year, but more interesting.
"The church has increased from thirty-nine to sixty-three in three years, and there is hope that it will continue to increase. Our people are certainly improving."

Bichmond.

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No annual statement has been received from Richmond. The school has averaged about thirty scholars, and has been under the care of Mr. F. J. Douglass, assisted by Miss J. E. Treat. The scholars have continued to work a part of each day for their support and tuition. The school has received the expressed approbation of some of those nearly connected with the Island Government.

Mr. Douglass has resigned the charge of the school. He will remain on the island, at Chesterfield, during the winter, and render Mr. Venning such aid in his pastoral labor as he can. Whether he will return to this country in the spring, or seek ordination and remain in Jamaica, is uncertain. For the sake of the people there, we hope he

may remain. Mrs. Douglass will again take charge of the school at Chesterfield.

The statistics of the other Mission schools are given in tabular form. In general their progress has been satisfactory to the Mission. The Government are now giving a small sum for the support of the schools, and the Mission are endeavoring, with this, to make the schools self-sustaining. There is hope that the Association may soon be entirely relieved of their support.

There is the most gratifying evidence that the religious condition of the island of Jamaica is improving. The long season of spiritual drought and desolation has been interrupted. A gracious visitation of God's presence has been enjoyed. His work has been revived, and very many have been truly converted. A rich harvest has commenced. The progress of the work has, however, made developments of ignorance, superstition, and iniquity, that call for increased labor, more earnest efforts, and more fervent prayer. What has been done and granted shows how much more needs to be done, and encourages missionaries and others to labor for its accomplishment. Their hearts have been strengthened, and their hopes encouraged, by seeing the work of the Lord prosper in their hands. There is reason to hope that future years may show increased results from continued missionary labor.

The churches of our Mission, in Jamaica, in view of the afflictions that have befallen our country, have made unusual efforts for the support of their missionaries. This has required sacrifice, and many of them have been willing to make it. Had it not been for the drought and scarcity through which they have passed, even more than has been would have been done. We hope their efforts will continue and increase.

We can not conclude our report of a Mission among the emancipated people of the island of Jamaica without renewedly acknowledging the blessing which the boon of emancipation has been to them. It is no small thing that they have vindicated the safety and the expediency of emancipation. They have been industrious, orderly, and peaceful, giving almost no occasion for legal prosecution, and entirely removing the dread of insurrection or violence which haunted the colonies, day and night, so long as slavery lasted. The testimony of the missionaries is uniform; that, although slavery left its contaminations on every thing it came in contact with, and begot vices and pollutions that it will require the lustrations of a generation, at least, to remove, yet emancipation has been a restorer and a purifier. It prepared the way for the successful efforts of missionaries and religious teachers, and the moral restraints of wholesome laws; and under the influence of these, industry and confidence have been awakened, and

intelligence, virtue, and religion been promoted. Until now, the evidence is abundant that the whole of the West-India Islands are more prosperous and happy than they ever were under the dominion of slavery.

One of our missionaries, in Jamaica, has said:

"I have never lived among a people where offenses demanding legal attention were so rare. I have never lived where I have felt there was greater security of person or property than here, right in the midst of the emancipated slaves."

In relation to the whole of the West-India Islands, the London Non-Conformist not long since said:

"The progress of depopulation under slavery, which threatened to leave the islands without inhabitants, has been checked, and the native Creoles are rapidly increasing in number. An improved cultivation has been adopted, and machinery introduced to an extent never dreamed of under the old system. The practical atheism with which slavery overspread the colonies has given place to the benign and hallowing influences and institutions of religion. The Bible, to the slave a scaled book, is now open and free to the emancipated negro; the Sabbath, of which he was plundered, and which, throughout the slave islands, was descerated as the market-day, has been restored, and is now kept holy; while the divine institution of marriage, then disregarded and superseded by universal concubinage, is now generally honored. The revenues of all the islands have been nearly doubled; while hordes of wretched, discontented slaves, obsed of all human rights, ground to the dust by oppression and cruelty, and rapidly wasting away, have been transformed into a satisfied, industrious and improving peasantry, acquiring property for themselves, and grateful for the advantages which the philanthropy and the religion of the nation have conferred upon them."

A recent official report to Parliament, from the Governor of Jamaica, says:

"I look upon it as a settled point that the great mass of the emancipated population and their descendants have betaken themselves to the cultivation of the soil on their own account, either as a source of profit or as the mere means of subsistence."

While this fact renders the supply of labor scarce, it is amply compensated by the increased intelligence and comfort of the people.

"There can be no doubt, in fact," continues the Governor, "that an independent, respectable, and I believe trustworthy middle class is rapidly forming; and I assert my conviction that if the real object of emancipation was to place the free man in such a position that he might work out his own advancement in the social scale, and prove his capacity for the full and rational enjoyment of personal independence, secured by constitutional liberty, Jamaica will afford more instances of such-gratifying results than any other land in which African slayery once existed."

OJIBUE AND OTTAWA MISSION.

GRAND TRAVERSE BAY, MICHIGAN.

Missionaries,-Rev. George N. Smith, Mrs. Smith.

The labors of Mr. Smith are continued at Northport, Onnumuneseville, and the Head of the Harbor. The condition of the church remains about as it was last year, with fifty-two members, a few of whom are whites. The attendance of both whites and Indians at the religious meetings has been good, and Mr. Smith says that although there has been no special religious interest, he is sure that the Gospel

is producing its appropriate results. The progress of the church is steadily onward.

Twice during the year he has had occasion to mention favorably the efforts of the Indian Agent, Hon. D. C. Leach, against the liquor traffic. It has done much to prevent the evil of drinking among the Indians. He says the amount drank bears no comparison to what has been sometimes known. The result shows how much Government might do for the Indians, simply by requiring its agents to themselves obey treaty stipulations.

Since the Indian outbreak and massacres in Minnesota a panic has prevailed among the white population about Northport, which Mr. Smith thinks may be disastrous. The Indians are themselves quiet, and dread the outbreak as much as the timid whites do. Many of them are citizens of the United States, some of them Christians, and the sympathies of all are with the Government.

A very large company of whites enlisted into the army of the United States, at Northport. As President of the County Bible Society, Mr. Smith furnished each of them with a Bible or Testament. The families of some of them have to be provided for by the friends.

In March last, a Government teacher among the Indians addressed a letter to Mr. Smith, congratulating him on the successful result of his labors among the Indians, as witnessed by the writer. The converted Indians, he says, "are auxious to improve their opportunities for religious culture, and the meetings conducted by them," during Mr. Smith's absence, "are decorous and solemn." He thinks their missionary has reason to thank God that his labor has not been in vain. There are numbers in his church whose daily walk and conversation accord with the teachings of Jesus.

CANADA MISSION.-CANADA WEST.

Missionaries.-Rev. David Hotouriss, Mrs. Hotoriss, Puce River; Rev. L. C. Chambers, London.

In May last Mr. and Mrs. Hotchkiss resigned their situation as missionaries among the colored refugees in Canada, and returned to their former homes in Pennsylvania. Mr. Hotchkiss had been in Canada since June, 1855. His first wife died there in the summer of 1859. In October, 1860, he married again, and the present Mrs. H. entered at once vigorously into the work of the mission. The reasons assigned for their withdrawal are, the unfavorableness of the climate to Mrs. H.'s constitution, the severe trials of that mission-field, and the feeble prospects of usefulness there. In a review of his labors, Mr. Hotchkiss states that since he went into Canada he has received eighty persons into church-membership; thirty-five at Little River, and forty-five on the Puce River. Of the clurch at Little River he says most of them have gone to Hayti. Only eleven still remain. At Puce

River six have died, five removed, eleven have been out off, and twenty-three remain. He says: "Quite a number of these have been, and are still, striving to serve God; and, considering their opportunities, they will not fall behind many in other churches." There have been, however, around these settlements many men of the worst characters, yet claiming to be ministers of the Gospel. They have been able, under the cloak of benevolence, to turn many away from the truth, and the missionary has had much occasion to mourn the fall of those whom he had fondly hoped were striving to follow Christ, and for whom he had labored and made much personal sacrifice.

Mr. H. says his heart "was greatly pained at parting with the dear ones of his flock, in Canada." The communion was celebrated the Sabbath before they left; the idea that it was for the last time on earth, made the occasion inexpressibly sad. When he bowed in prayer with those who gathered at his house, the morning of his departure, he says, it seemed as though his heart would break. The prospects of that portion of the field have been so affected by a large emigration to Hayti, and other causes, that the Executive Committee will not attempt to renew the work there.

Rev. Mr. Chambers has two churches under his care, one at London, and one at St. Thomas, seventeen miles from there. The former has received five and the latter nineteen members during the year. The Sabbath-school at London has fifty-nine scholars. Mr.

Chambers is much encouraged in his work.

Through the contributions of a friend in England, for this special purpose, two considerable donations have been made to the school under the care of Mrs. M. A. S. Carey, at Chatham. The amount given to the school of Mrs. Hotchkiss, at Puce River, was from the same source. A donation was also made for the support of Mr. W. O. Lowrey, then under appointment as a teacher among the blacks in Canada; but Mr. Lowrey's views of duty led him to decline the appointment.

SANDWICH ISLANDS MISSION.

MAKAWAO, EAST MAUI.

Miggionaries.—Rev. J. S. Green and Mrs. Green.

Native Assistanta, eight.

Absent, in the United States, J. P. Gerren, Licentiate; Miss M. E. Gress, Teacher.

Three Churches, 1. MAKAWAO.

(Congregational). 2. HUELO.
3. KEOKEA.

Admitted to the churches, on profession of their faith, since Mr. Green's return to the islands:

the offer oran butter with wind with the orange of the says:

Mr. J. P. Green and Miss Mary E. Green have been laboring for a few months among the "Freedmen," at and near Fortress Monroe, Virginia. Rev. J. S. Green and Mrs. Green sailed from New-York for their mission in October last. They reached Honolulu December 1, in good health, and Mr. Green recommenced his labors with his people at Makawao December 15th. The second Sabbath in January this church celebrated the Lord's Supper; several backsliders were restored to church privileges and more than forty persons propounded for admission. These had been hopefully converted during Mr. Green's absence.

February second, twelve were propounded for admission to the church at Huelo. Their new meeting-house had been seated, and the church was free from debt.

At Keokea three persons were received into the church the first Sabbath in March. Mr. Green says:

"I congratulated the brethren and sisters on their success in building their pleasant, "I congratulated the brethren and sisters on their success in building their pleasant, plain, but substantial stone meeting-house, having a sweet-toned bell to call them to worship—and all paid for. Here the head man, though aged and somewhat feeble, meets with the people on the Sabbath, reads with them and listens to their recitations, prays with them and affords them such instruction as he is able to communicate. May a blessing attend these Sabbath labors."

"At the communion season in April, at Makawao," Mr. Green says:

"We admitted forty individuals to the fellowship of the church; more had been propounded, but several of them remain, and may be admitted at some future time. Three of those admitted were half castes. Two others are the wives of foreigners, but daughters of the church and children of the covenant, The entire company appeared

"Two individuals were restored to the fellowship of the church. Mrs. Green was admitted by letter from the High-street Church, Providence, Rhode Island. The season at the table of the Lord was a precious one."

MARQUESAS ISLANDS.

Under date May 30th, Mr. Green gave an account of the missionary labors of a young Hawaiian brother and his wife, in Hivaoa, of the Marquesas Islands. He congratulates the Association in having now, through its Sandwich Islands mission, "entered upon missionary work in those islands." He says:

"I greatly rejoice that our Missionary Association may now feel that they have a special interest in Hivaoa. Many of them will recollect that this is the island to which special interest in Hivaoa. Many of them will recollect that this is the island to which brother Seymour was appointed as a missionary. . . He is happily settled in California, and it will not be wise, I think, to appoint a foreign missionary for that field. And yet in the good providence of God, you are permitted, friends of the Association, to do something for the poor, benighted Hivaoans. Mr. Hapuku is your missionary. I do not hask you to send any thing at present for his support. I mean that our people shall take care of him for the present, or aid in doing so. But I ask for him and his wife your sympathy and prayers, and I will keep you posted in regard to his labors."

Of the chief on whose lands this mission is located Mr. Green says:

"He seems to be doing the right sort of a thing, exerting a proper influence on the subject of war and stealing. Who can conceive the value of his influence if he shall be truly converted to God, shall embrace the Lord Jesus Christ by faith, and become a new creature ?"

From the account given by Hapuku we learn that cannibalism is still occasionally practiced by the Marquesans. An instance occurred near his residence, on Hivaoa, last year. He entreats his friends, connected with Mr. Green's labors, to pray for the people of Marquesans. The Sigmess priestheed is diminishing in months all He writes; and the signess of the signess of

"Finally this is my earnest thought to declare to you, brethren in the love and service of the Lord, from Huelo to Makawao, thence to Keokea and Kalepolepo, pray earnestly to God for this dark-hearted people, that the work of the Lord may succeed in the midst of them. Do not rest in this matter; for in the work of the Lord ye are the right hand, we the left hand. If ye lend your aid by earnest prayer to God, the dark-hearted rites will yield to a sudden overthrow."

From the statistics gathered by Hapuku, compared with those taken at an earlier date, it would appear that the population of the Marquesas Islands is decreasing. What is done for them must be done quickly.

interesting their labors supe

BANGKOK, SIAM.

Missionaries -- Rev. D. B. BRADLEY, M.D., and Mrs. BRADLEY.

In the mission printing office Dr. Bradley has been much assisted through the year by his son, Cornelius B. Bradley. In a letter, dated July 17th, he reports the employment of a young American in the printing-office as foreman and superintendent. He had been in Bangkok about two years, and was converted about the commencement of the present year, and received into the church of the Presbyterian Mission in Bangkok, in February 7th. He enters into the service of the mission in preference of other more lucrative offers. Dr. Bradley regards it as very providential that he should thus be supplied with an assistant, when the Executive Committee were not able to send one from the country. The printing-office will wholly sustain him. 2000 copies, or three hundred thousand pages of Scripture Lessons. and 5000 copies, or 285,000 pages of a history of Joseph have been printed during the year.

At the communion season in October last a Siamese convert was received into the church. At the same time Dr. B. reported a case of apparent conversion, discovered by a member of the Presbyterian Mission at Petchabooree, of a man who had never heard the preached word. Before he saw a missionary he had seen and read the History of Moses, and Siamese translations of the Gospel of John, the Acts of the Apostles, and the Epistle to the Romans, much of which he had committed to memory.

Mrs. Bradley was for a long time laid by with sickness. February 4th, she was thought to be dying, and she herself believing that the hour of her departure was very near, sent messages of encouragement to the Executive Committee in behalf of their work in that field. She was confident that a great harvest is soon to be reaped in Siam.

Since her recovery she has again performed much missionary work, gathering the Siamese around her, and endeavoring to lead them to the Saviour. Both Doctor and Mrs. Bradley are confident that Buddhism is declining in Siam since the commencement of the present reign. The Siamese priesthood is diminishing in numbers; many hundreds of the most enlightened have retired from it; and left the duties of it to devolve on the meaner and baser portion of their fellows. Unhappily, however, the retiring priests do not embrace Christianity, but sink into infidelity.

The King has employed an English woman as a governess of his children, but with the express stipulation that she shall not mix up her teaching "with proselyting, as Mrs. Bradley and other missionary ladies did."

The hopes of missionaries in Siam have been much delayed, the fruit of their labors appears to be very small, and it is wonderful that they are not discouraged. Their hopes are, however, strong, and their unyielding grasp of the work, their untiring confidence that greater results are yet in store for them, serve to stimulate their friends in this country to hold on, year after year, in hope that the trees in that vineyard may soon begin to produce much fruit.

of the had been and superintendent. He had been in Bong. tak arent two years, and was remvested shout the composite of the resent year, and reserved into the cheer box the lived retrieves Miss of in Hangkok, in Ferrand 7th. He every into the service of the ression in prelicence of other more horselve offers. Are Bradleye regards it as very providential that he should there he simplied with lan me tant, when the Exercise Committee were not able to send one from the courtry. The programme will wholly sestion him. good cories, or three hundred theorems trages of ricrigitum Lasjons. and so o copies or 285,000 paper of a history of Joseph have been

A 11 communica susant in October last a Saurote convent was occurs it is the decel. At the same tens Dr. B. reported a onse Correspond conversion, discovered by a member of the Presbylerian Mission at Perchapperco, of a nest who had never beard the quesished word. Before he saw a missioner's he had seen and read the History of Mores, and Shamese true lactons of the Cospel of John, the Acts of the Apostics, and the Rotstie to the Romans, much of which he had · commuted to memory,

Mrs. Braidley was for a long time bild by with sickness? Telemark 4th, he was thought to be diving, and she berself believing the the hour of her departure was very dear, sent messages of encouragement to the Executive Committee in behalf of their work in that fields She was confident that a great increst is soon to be reaped in sing. . .

HOME MISSIONS.

In the providence of God, our Home work, though changed from its former principal field of operations, is one of vast magnitude, and of increasing interest to the friends of Christ and humanity.

During the year past, God has called from their labors, Rev. Lucius T. Gould, of Belvidere, Illinois, a devoted and successful evangelist; Mrs. Ellen F. McCollom, wife of Rev. W. A. McCollom, Wabaunsee, Kansas; Mrs. Mary S. Peake, the first teacher at Fortress Monroe; and Mr. Lewis B. Hardcastle, (teacher there,) of Jamaica, Long Island, N. Y. The decease of these beloved and devoted laborers in the vineyard of the Lord, while it calls for sympathy for the bereaved. should quicken and stimulate us to increased fidelity in our work, that we may gather with Christ his precious harvest; and, bringing our sheaves with us at last, be permitted to rejoice in his presence with all the redeemed.

GENERAL TABLE.

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commission, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination.
- 7. Additions to the churches, by letter,
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars.

13. Other particulars.

EXPLANATIONS.

The reports of statistics by the missionaries are to the 1st of August. In some instances the number of members in two or more churches is given together.

For further explanations, see page 34.

For Appendix, see page 51.

| MISSIONARIES | CHURCHES AND MISSIONARY DISTRICTS. | DATE OF
COMMIS-
SION. | Months of Labor
Reported. | Hopeful Conver- | Additions on Ex-
amination. | Additions by Let-
ter. | No, of Members. | Dollars of Aid | Pledged to Total
Abstinence. | Gentributions to
Benevolent Objects. | No. of S. School and
Bible Class Scholars. | Doubles Particulars. |
|---|--|--|---|-----------------|--------------------------------|---------------------------|--|---|---------------------------------|---|---|--|
| John S. Adams S. Blanchard J. G. Brice Geo. Candee W. R. J. Clemens J. Copeland John Cross G. I. Cummins D. R. Dayles J. S. Davis Daniel Duerstein S. A. Dwinneil R. H. Evans John G. Fee | Gong. Cha., Mt. Gilead and Caswatomie, Kanaas Welsh Cal. M., Bridgewater and Plaintield, N. Y. Evangelist, Oregon, Holt Ca., Mo Agent and Evangelist in So. Ohio. Ch. in South-Fork, and elsewhere in Ry. Wes. Meth. Ch., Dayton, Oilso. Cong. Cha., Clinton and Kanwacz, Kansas. ist Ch. of Christ at Asnity, Lows. Evangelist, titherattig in N. West Iowa. Ist Cong. Welsh Ch., Brady's Bend, Pa. Cong. Cha., Richview. Collins, and Hoyleton, Ill. German Wes. M. Ch., Brocklyn, N. Y. Reedsburgh and Ironton, Wis. Welsh Cal. Ch., Columbus, Ohio. Cha. at Betheeda and Colum Oregic, Ry. Ist Cong. Cha., Superior, Burlingame, and Ridge | Nor. 20, 1800
Sept. 6, 1861
Jan. 1, 1862
May 1, 1862
Feb. 1, 1862
Jon. 1, 1861
Jan. 1, 1862
Oct. 1, 1860
Jan. 1, 1862
Jan. 2, 1862
Jan. 1, 1861
Jan. 1, 1861
Jan. 1, 1861
Jan. 1, 1861
July 15, 1862 | 12
12
8
6
12
12
12
7
12
12
5
4 | | 5
1
8
18
10
5 | 3 3 4 1 | 88
88
20
12
62
28
45
80
55
80 | 250
125
150
450
500
500
200
200
100
200
100
650
400 | | 18 94
14 97 | 115
126
80
98
55
50
80
80
125 | Now chaplain of hospital at Fort Scott.* No report.* Labored part of the year at College Springs, Iowa. Alds ministers often in protracted meetings. Ille was compalled by war to leave Kentacky, Colored people and pastor; some encouragement.* Pyraches to Freedmen also, at Lawrence, Preaches in other counties and in Missouri. No report. Left.* Progress making. Important field. Ch. formed at Richview. Encouraging success. Revival. Large and interesting field.* Encouraging field. Self-supporting now.* Pyreander much in protracted meetings in Ohio, and on slavery, etc. Labored some at Berca and other places. Revivals. Labors much with the Freedmen. Mobbed. |
| T. H. Hobbes | way, and Miss. at large, Kanasa. Rvangelist in Illinois, Belvidere Missionary at large, Tomah, Wis. Trinity Cong. Ch. of Edwards Co., Albion, IB. Hissionary at large in So. Illinois, Bu Quoin. New-England and Sugar Grove Chs. Aurror, III. Female Missionary Teacher, Kvansyli's, Ind. Welsh Cal. M. Ch., Dawylle and Bloomsbury, and Cong. Ch., New-Corydon, Westchester, and Adams | April 1, 1862
May 20, 1862
Jan. 1, 1861
May 10, 1861
Jan. 1, 1861 | 11
2
12
5 | P TORY | 4 | | 44
52
50
85 | 200
112
25
850
100
260
100 | | 50 00
_7 00 | 70
85 | A devoted and successful missionary. Died: Preached in several counties in N. W. Wisconsin.* Interesting church and field.* Preaches in several counties. More encouragement. Hop-ful and persevering. Teaches a colored school. Labors among the whites also, Offirch advancing.* An extensive and difficult field. |
| L. C. Lockwood W. W. Lyle. W. A. McCollom J. A. McCrea J. McFarland | Co., Decatur, Ind. Hiss. to Freedmen, Fortress Monroc, Va. Wes. Meth. Ch., Troy, Ohlo. Cong. Ch., Wabaunsee, Kansas. Hiss. to Freedmen, Beaufort, S. C. Missionary and Colporteur, Washington, Pa. Evangelist in Laurel, and other countles, Ky. | Sept. 1, 1861
Jan. 1, 1861
April 1, 1869
Jan. 22, 1862
Sept. 1, 1861 | 11
7
12
5 | | 16 | rite actioning | 600
30
67 | 500
200
200
200 | Posts Andre | | 860 | Two congressations, one church, (Baptist.) Visits other places. Preaches, etc. Schools, etc., succeeding. Now chaplain in the army. No report Interesting field. Ch. field, completed. Mrs. McCollom died Holds services in the "Praise House." Labors in Pa., Ohio, and W. Virginia. Hopeful field. Progressing well until the Rebel armies invaded Kentucky. |

| the state of the s | | | | | | | | |
|--|---|----|-------|------|----------------------------|-----|-----------|--|
| D. B. Nichols Miss. to Freedmen, Washington, D. O. H. Patrick Evangelist and Colporteur, Marton, II Lewis Pettijohn | Mar. 1, 1861 7
nloDec. 1, 1861 12
June 1, 1861 12 | 1 | | | 100
150
48 50
600 | " | 1 25 9 | He is also "Superintendent of Freedmen." Labored in several counties in So. Illinois.* Freaches part of the time to colored people. Labored in many counties, and in the army at Cairo, etc.* |
| J. C. Richardson, Ist Cong. Ch. of Öramel, N. Y | ucky June 1, 1862 12 | 10 | | | 24 50
51 800 | | 27.00 9 | Anticipates returning to Kentucky after the war. Revival at Decatur. Preached at Berea and other places in |
| A. B. Smith Chs. Jacksonburgh and Somerville, Oh
J. M. West Colporteur, So. Illinois, Richview | Mar. 1, 1861 -4 | | | * 18 | 8 200 | | | No report.* [Kentucky |
| J. W. West Free Presb. Chs., Strait Creek and H | untington, Oct. 1, 1861 10 | 12 | 12 | - 12 | 4 50 | | 60 00 800 | Labors in various counties with increasing success. Revival, Interesting field. |
| W. A. Westervelt Evangelist, So. Iowa, Oskaloosa | Aug. 15, 1861 12 | 88 | 1 | | 250 | 100 | 2.7 | Revivals. Preaches in several counties. |
| Robert Williams Welsh Cal. M. Chs., Vale Head, Pish C | reek, Ban-Oct. 1, 1861 2 | ** | 2 | | 0 150 | | 100 | Extended and encouraging field.* |
| J. Williams Welsh Cal. M. Chs., Ebenezer and Sale
burgh, Pa. | em, Ebens-April 1, 1862 4 | 8 | | . 1 | 0 - 75 | | 85 00 140 | Hopeful and persevering. |
| Levin Wilson Evangelist, Hopewell Ch., Cynthians, | Ind. Aug. 1, 1861 12 | 2 | | 13 | 5 100 | | 25 | Itinerates in South-western Indiana. Different field. |
| 1 1 2 2 2 2 2 2 2 2 2 2 2 2 | T 0 - P - P | | dan . | | | S | 17 | S 15- 5 |

TEACHERS OF THE FREEDMEN.

The following persons have been employed at different times, some of them for short periods, as teachers in Virginia and South-Carolina. Mrs. Peake and Mr. Lewis B. Hardcastle have died. A number of teachers are under appointment for the work.

FORTRESS MONROE, HAMPTON, etc. — Mrs. Mary S. Peake,† Mrs. Mary Bailey,† Peter Herbert,† George K. Hyde, Lewis B. Hardcastle, J. D. Bancroft, Charles P. Day, Mrs. Catharine Watts,† J. Porter Green, Mary E. Green.

NEWPORT NEWS, VA .- John Oliver.

NORFOLK, VA.-G. W. Cook.

YORKTOWN, VA .- Peter Cook.

PORT ROYAL, BEAUFORT, S. C .- James McCrea, John Conant.

SUMMARY OF RESULTS.

THE Association has had during the year forty home missionaries, two colporteurs, and fifteen teachers in its various fields. The Great Head of the Church has, in many ways, blessed their labors and set the seal of his approbation upon the work.

The statistical results, as far as now ascertained, are as follows:

| | Whole number of churches, | | | | | | | ٠ | 51 |
|---|---|-----|-----|-----|----|-----|----|-----|----------|
| | Additions to the churches on profession of | fa | ith | , | | | ٠. | | 94 |
| | Additions by letter from other churches, | | | | | | | | 24 |
| | Whole number of church members, . | | | | | | | | 1896 |
| | Number of hopeful conversions, . | | | | | | | | 138 |
| | Revivals of religion, | | | | | | | | 9 |
| | Number of Sabbath-school and Bible-class | sc | hol | ars | , | | | | 2573 |
| | Contributions to benevolent objects, not lo | cal | , | | | | į. | 1 | 224.16 |
| | The members of the churches are general | ly | ple | dg | ed | to | to | ta | l absti- |
| n | ence, and are friends and supporters of the | an | i-s | lav | er | 7 0 | au | se. | 113 |

THE NORTH-WEST.

The withdrawal of missionaries of the Association from the Northwest, formerly our largest field of operations, that was resolved upon last year, has been carried out, so that, compared with previous years, the results of our missions there are small. We have had in that field, exclusive of those on the borders of the slave States and Kansas, but twelve missionaries, most of whose commissions are now closed. In the States east of Ohio, there have been but eight. Five of the number in the free States were Welsh. The missionaries in the "far West" have generally, this year, been blessed in their work; but the calamities of the "Rebellion," and the loss of tens of thousands of soldiers from these States, have cast a shadow over many churches. That portion of our country is not now a field for the supply merely of the granaries of the world, but of men for the battlefield, and nobly have its sons responded to the calls of the Government upon them.

It is with feelings of sadness that we leave this great field of States and empire, where we have for many years rejoiced to do our part in preaching the pure and free Gospel of Christ; in organizing and sustaining churches, and moral and free institutions; and have striven, by means of the Gospel, to make solid the foundations of society; where we have rejoiced with missionaries in their prosperity, and sympathized with them in their afflictions; have been encouraged in the success of their churches, and, according to our ability, have aided them in their feeble state, until many have become strong and able to support their own pastors. It has been among our richest pleasures to send forth evangelists, whose feet have passed over the hills and prairies with the Gospel of peace; Christian reformers, who, like John the Baptist, have gone forth in the spirit of Elias, reproving sin, and pointing men to the "Lamb of God, which taketh away the sin of the world." It is with a satisfaction, which none can understand but those who have sown, and wept, and in faith waited for the precious harvest, that we have seen under God a lifting of the standard of the Cross, and a gathering of the people unto it.

Our Welsh brethren are generally prospering in their efforts to sustain their ministry; the more feeble churches are aiming at self-support, and are rapidly liquidating the debts on their church edifices. No people are more sure than they are to accomplish the objects they aim at. They have industry, economy, zeal and perseverance; they hate oppression, and throw their influence religiously, and in every direction, against slavery and its allies in Church and state.

We are assured that the ministers, churches and people of the North-west will not lose their interest in the Association, because of the relinquishment of its work there. Our principles are dear to them; our foreign missions will retain their affections and support, and our work on their borders, and in the slave States, as well as the great mission among the millions coming to freedom, will create a new and deepening interest, and call forth from that quarter missionaries and teachers, liberal donations, and fervent prayer, for the support of the Association.

BORDERS OF THE BLAVE STATES.

Our missionaries and colporteurs in parts of Pennsylvania, Ohio, Indiana, Southern Illinois and Iowa, bordering on the slave States, are doing an important work. In South-western Pennsylvania, and contiguous parts of Ohio and North-western Virginia, Rev. J. McFarland, Evangelist and colporteur, finds an increasing demand for information on the subjects of slavery and emancipation, and many publications on these subjects have been sold and circulated.

In South-western Indiana, Rev. Levin Wilson, Evangelist, has had

renewed experience of the virulence of pro-slavery men; but the prospect, brightens, though much labor is yet required to earry forward the work of religion and reform. Miss Johnson, a missionary teacher for the colored people at Evansville, Indiana, is encouraged in her work. The improvement of her scholars gives much satisfaction, and her influence among the whites is very happy.

The necessity of an increase in the number of missionaries and colporteurs in the Egypts of Southern Indiana and Illinois, is felt more than ever before. In Illinois our missionaries have been much opposed by that secret order of traitors, "The Knights of the Golden Circle," which extends through the slave States and to some parts of the free States. They violently threaten and denounce missionaries, and all who love the Government, or oppose the slaveholders' rebellion. During the canvas for the proposed new constitution of Illinois, the hazard of our missionaries from these conspirators was great, on account of their opposition to its persecuting clauses against the colored people. The missionaries gave wide publicity to the operations of these men, and numbers of them have been committed to prison. Some have gone into the rebel States and joined their armies.

Our missionaries on the borders are mostly evangelists and colporteurs, some of whom have several counties for their fields. Rev. A. L. Rankin, as missionary at large, visited a great part of Southern Illinois and some points in Missouri. At the camps, at Cairo and St. Louis he did much good among the soldiers. Rev. Wm. Holmes and Rev. J. S. Davis have continued in this field, and have witnessed the blessing of God on their labors.

In Southern Iowa, Rev. W. A. Westervelt has been laboring as an evangelist with success. His labors on behalf of the slave and of all true reforms have been earnest. Rev. S. Blanchard and Rev. John Cross, who had been nearly excluded from labors in Missouri, have preached in several counties in the South-western part of Iowa, bordering on Missouri. They have preached alternately in Iowa and Missouri, where a strong pro-slavery sentiment prevailed, and have done much to expose error and promote the principles of freedom and true Christianity. Brother Blanchard has returned to his former field in Missouri, and is laboring in several counties. He feels much encouraged on the subject of emancipation. The prospect for the success of the Gospel in the salvation of souls brightens with the increase of anti-slavery sentiment.

off giring County KANSAS of Old to start should be

This State, so wonderful in its brief history, baptized in blood from the birth, had but just emerged from its struggle against the slaveholders' invasion, when the trumpet of freedom called her out to

contend against their atrocious rebellion. She has sent more men to battle, in proportion to her population, than any other State, and has opened her arms to five thousand slaves, now freed, who have been advantageously employed by the farmers; and are now, many of them, being organized to fight for the country. Though there is there much that is adverse to the spiritual advancement of the people, the labors of our missionaries and others have been blessed of God, and the institutions of the Gospel have been sustained. Our Evangelist in Kansas, Rev. J. W. Fox, has in a few cases been engaged in revivals. He has devoted much of his time to the Freedmen, visiting the several places where most of them are located, and has in various ways promoted the objects of the Association among them. Rev. J. Copeland. of Clinton, has, in addition to his labors with his churches at Clinton and Kanwaca, for many months preached to the Freedmen's Congregational church at Lawrence, Sabbath evenings: their new church edifice has recently been dedicated. It was a season of great interest. The same desire for learning is manifest among the freed people in Kansas, as in the slave States, where missions and schools are established.

The church edifice at Wabaunsee is at last completed. The church has sustained much loss by the absence of numbers of its members in the army. The Rev. W. A. McCollom, the pastor, has been greatly afflicted by the death of his excellent wife, after a sickness of but a few days. The field is an important one, and it is hoped that, under God, the desired prosperity will be enjoyed.

Rev. S. L. Adair has been pursuing his labors at Osawatomie and Mount Gilead with earnestness, but has recently been called to the chaplaincy of the hospital at Fort Scott, where the soldiers greatly need such service as he is eminently qualified to render. Osawatomie, which has, from its first settlement, been occupied by our missionary, is a place of memorable interest, from the attack of the Missouri border ruffians, and their deadly repulse. It was the scene of the early labors of John Brown, and of the sufferings and murder of his sons; where his purpose was deepened to strive for the overthrow of that fiendish system of bondage, which, by its atrocities in Kansas, was an index to the great rebellion.

THE HURS PRODUCED AND MINERATURE.

The rebellion and war have, for much of the past year, arrested the progress of our missions in Kentucky. The Rev. William Mobley, however, continued to preach the Gospel in Jackson, Laurel, Rock Castle, and other counties, and generally was favorably received; but when the rebels overrun that portion of the country, his labors were interrupted.

Rev. John G. Fee, whose labors have been mostly confined to the lower portion of Ohio, has occasionally preached in Bracken and Lewis counties, Ky. Rev. J. A. R. Rogers, who was located at Decatur, Ohio, and whose labors were followed with a revival of religion, has preached some at Cabin Creek, Lewis county, Kentucky. In the month of June these brethren and Rev. Geo. Candee went to Berea, Madison county, and to Jackson and other counties, Kentucky, and were received by the friends with joy. They returned to Ohio to take their families to the interior of Kentucky. Mr. Rogers, Mrs. Fee and two children, reached Berea two days before the late battle at Richmond, Ky. Brother Fee arrived at Richmond at the time of the battle, but could not reach his family, and proceeded north to Lexington before the enemy took the city, and thence to the Ohio river. At Augusta he was seized by a mob, but rescued by the marshal; he appealed in vain to the civil laws. He was threatened with being hanged, unless he promised to leave the State and never return. This promise he refused to make. He was again threatened and set across the river. A Judge and an army surgeon took part in these scenes.

Bros. Fee and Candee hope, in due time, and we trust early, to meet with the other missionaries, on this field of their choice, to labor and rejoice with many who are longing for the word of life, and to be welcomed by those who have opposed and persecuted them, and also by thousands emancipated in the State.

MISSIONS TO FREEDMEN-FORTRESS MONROE,

At the Annual Meeting of 1861, brief statements were made of the commencement of our mission at Fortress Monroe among the freedmen called "contrabands." The report of Rev. L. C. Lockwood showed that he had been kindly received by General Wool, who then had command there, and received from him encouragement in his mission. Mr. Lockwood has given frequent reports of that people in their new and anomalous condition. Though at times their rejoicing was with trembling, they have relied on the Lord God, assured that He who brought Israel out of Egypt, would establish their freedom, and give them a goodly heritage. Their prayers and hymns are hopeful, as they begin to realize what, in their captivity, they had been looking for, as in a vision. Their emancipation-hymn and chorus, sung even in captivity,

"Oh! go down, Moses,
Away down to Egypt's land,
And tell King Pharaoh,
To let my people go!"

shows what they had been looking and hoping for.

Most of them having resided at Hampton, left there on its evacuaation by our troops, and lost nearly all their clothing and other effects; they were reduced to great destitution. The town was burned by the rebels, August 7. The officers of the Association made an appeal to the benevolent in their behalf, which was promptly responded to in such measure as to give temporary relief.

The people were, many of them, religious, belonged to the Baptist church at Hampton, which, at one time, was composed of about eight hundred colored persons and two hundred whites. Mr. Lockwood at once arranged for preaching and other services at three points: the Fortress, the Seminary, and the Tyler House, the former residence of John Tyler, ex-President of the United States, near Hampton.

Sabbath-schools were established at these points; and on the 17th of September a week-day school of twenty scholars was commenced, which soon increased to fifty. The teacher was the devoted colored woman, Mrs. Peake, whose intelligence and virtues won for her universal respect, and whose labors were connected with excellent results. She continued her school nearly to the termination of life. She died on the 22d of February, 1862, sleeping sweetly in Jesus.

The day-school at the Fortress was for some time taught by colored persons, and afterwards by white teachers. The evidences of the aptitude of the children to learn, and the desire of adults for knowledge, were strikingly manifest. Elementary books and all the materials for instruction were provided, and the work went forward with cheering results.

The school taught by Mrs. Peake was afterwards successfully conducted by Mr. George K. Hyde, of New-York City, who labored with zeal for the good of the people. The school at the Tyler House was taught for a short time by Mr. Lewis Hardcastle, of Jamaica, Long Island, an experienced teacher, but whose feeble health compelled him to return to his home, where he has since died in peace and joy in Christ. Mr. John D. Bancroft, of Harpersville, N. Y., also taught in that school several months, but was also compelled by ill-health to leave it, after having rendered good service in the cause of Christ and humanity.

Late in the month of March, the colored people were removed to Hampton and vicinity. Their removal was connected with much suffering. Mr. Chas. P. Day opened the school near Hampton, May 5th, with fifty scholars. Six weeks after, it was removed to occupy a part of the old Court-House at Hampton, which was fitted up for a school and for church services. The donations sent us for this purpose amounted to about \$350. The Court-House, as Mr. Lockwood writes, once a place of injustice, under the name of justice, was thus converted to the holy purposes of education and religion among a despised and

persecuted race. Around this the freedmen have built their cottages against the standing chimneys, making Hampton wear again the appearance of habitation, though in humble style. Several thousand feet of lumber have been given by the authorities at the Fort to the ex-slaves for this purpose.

The school of Mr. Day has progressed rapidly, increasing in numbers and interest. He remarks, in a report: "I commenced a night-school about the middle of May, the number of scholars being about seventy; teaching for a time ten hours during the day, and two or three in the evening, with a few private lessons, and was enabled by the blessing of God to accomplish something in lifting up and enlightening the minds of those who had been so long and so cruelly abused." In the lower department of the school at Hampton, he was at first assisted by one of the freed people.

July 14th, the Committee sent Mr. J. Porter Green and Mary E. Green, son and daughter of Rev. J. S. Green, from the Sandwich Islands, as teachers to Fortress Monroe and Hampton. Mr. Green labored at the Fort, teaching and preaching, in a building erected for boarding and lodging the people. He had from fifty to seventy scholars of both sexes, from ten to fifteen years of age.

Mr. C. B. Wilder, in his position as Superintendent of Contrabands, has had it in his power to do much for their benefit, and has rendered them great service in his exertions to maintain their Sabbath-schools and religious meetings, especially at the Fort, as well as in his efforts for their temporal interests there and elsewhere. His labors have been arduous, self-denying, and disinterested, and of very great importance to the people.

Miss Green has been employed in the primary department of Mr. Day's school. July 24th, the number of her scholars was one hundred and sixty-three. Her labors were arduous and attended with much success, and the gratitude and affection of the children and people were expressed to her in every possible way.

Soon after the vacation occurred, during which time the school-rooms were to be more fully completed, she was taken sick of a fever, and is still confined and feeble.

Mr. Day states that recently the school, embracing both departments, had increased to about five hundred pupils, that twelve of them are so far advanced, that he is using them as monitors. He spends much time out of school-hours among the colored people in the camps. Many were brought by General McClellan on his return from the upper part of the peninsula, and the women and children are living in tents, the men being mostly away in Government service. There has been much sickness among them, and, at one time, from about one thousand souls, an average of seven died daily.

The varied and useful labors of Mr. Green have been suspended at the Fort, on account of the severe illness of his sister.

Recent reports give some evidence of the presence of the Spirit, and the hopeful conversion of several individuals. Mr. Lockwood has baptized a number of converts. Many marriages also have been celebrated, at times attended with much interest to all classes.

Visits of the Secretaries, etc.

The Secretaries of the Association have at different times visited the mission at Fortress Monroe, and been much pleased by the manifest desire of very many of the people for improvement, and their general good behavior. Of course, there are exceptions to this, as there must necessarily be, or slavery would not be the terrible evil it is, but the statement is true of the great mass, especially of those in and around Hampton. Many of them are truly religious, and a few of them really gifted in prayer and exhortation. The evident earnestness and sincerity of their prayers for the President of the United States, and the officers and soldiers of the army of the Union, are at times deeply affecting, and encourage the hope that God means to make use of the present rebellion for the removal of slavery, and to bring us out from our present afflictions a better people, and secure to every inhabitant of our land his birthright of freedom.

The Secretaries take pleasure in expressing their convictions that the commanders of this post, and some of the officers nearest them, have sincerely desired to secure the welfare of these people; while they are constrained to record their deep sorrow, that a few of the under-officers there seem to have been in full sympathy with the spirit of slavery, and to have exerted themselves to prevent justice being done to the people when laboring for Government, and to thwart every effort to elevate them as freedmen. Some of those thus opposed to benevolent effort in behalf of the ex-slaves, have been in position to annoy them greatly, and prevent their being paid the wages promised them once and again by authority of the Government. There is abundant evidence that even at the low rate of wages promised them—one half of that paid to the whites—there is now due the poor fund, established for this people from their own earnings, and to the people themselves, a sum' not much less than twenty thousand dollars. And yet this class of men, and their sympathizers at the North, are charging the "contrabands" with being a burden on Government; while they, at the same time, throw every possible obstacle in the way of their seeking remunerative labor elsewhere, under the plea that Government can not spare their services.

It is proper to state that the President of the United States, upon a presentation of the matter by the Home Secretary of the Association, authorized General Wool to appoint a surgeon especially for these people. Dr. J. J. Linson, of New-York, was first appointed. and rendered them valuable service. Others have since been appointed for that work, but the inadequacy of the salary affixed to such service, when compared with the cost of living there and the severe labor of the office, has compelled them, one after another, to resign. Dr. Rufus R. Browne, a brigade-surgeon, now at New-Orleans, voluntarily and gratuitously rendered them very much valuable medical aid, for which he has received the thanks of our Executive Committee in their behalf.

SIXTEENTH ANNUAL REPORT.

It is proper, also, to state, that some of the members of the President's Cabinet have manifested a cheerful disposition to do for this people whatever properly belonged to their departments, and have in various ways given facility to our efforts. We believe it to be the intention of these officers to have these laborers for Government treated as free white laborers should be treated.

The work is progressing at Fortress Monroe and vicinity with much encouragement, notwithstanding there is still much destitution and suffering among the new-comers. At Norfolk, a school has been established under the superintendence of Mr. Cook, a colored teacher aided by the Association. His wife also teaches a school, receiving pay from the parents of her scholars, residents of Norfolk. There are here two Baptist churches, one Methodist and one Episcopal. The resident population of colored people here numbers about four thousand. At least one thousand freedmen have come in from other parts.

Books have been sent to Suffolk, and in September last a Sabbath-school was opened in the colored Baptist church. Its superintendent (a colored man) opened a day-school about the same time. Five years before, he was imprisoned in North-Carolina for teaching a colored school, and his school was broken up. A colored minister (Methodist) from Connecticut, who went into Virginia with the army, is doing good there. The Association is giving some aid to a colored man teaching at Yorktown. The military are generally friendly to giving the freedmen the means of education and sustaining religious worship among them. Some of them are aiding in the Sabbathschools. It is the design of the Executive Committee to establish permanent missionaries and teachers at the above places. The great field now open in Eastern Virginia for efforts among the freed people is widening daily.

Mr. William L. Coan, of Boston, has been employed for the year as an agent in New-England, to raise funds for the Association, and clothing for the wretched and needy among the freedmen. In January last, Mr. William Davis, an ex-slave, came from Fortress Monroe by invitation, to labor in company with Mr. Coan. In New-York,

Brooklyn, and at the East, his addresses have been listened to with interest, and prejudice against the colored man has been lessened. The results of these labors have been quite satisfactory. In the month of May, Mr. William Thornton, another ex-slave and Christian brother, from Fortress Monroe, was invited to take part in this work, and was well received. The clothing principally sent to Fortress Monroe and Port Royal, the larger part secured by Mr. Coan and associates, has been equal to three hundred barrels. Mr. Thornton soon returned to Fortress Monroe, having been ordained here by a colored Baptist council. The other brethren remain in the work.

NEWPORT NEWS.

This post was twice visited by the Secretary of the Home Department, and Rev. Mr. Lockwood in November, (1861,) to ascertain the number and condition of the freed people there. They were welcomed by the commanding officer, General Phelps, whose sympathy for the enslaved and desire for their emancipation were earnestly expressed. General Phelps was succeeded by General Mansfield, a lover of justice and righteousness. He asserted the freedom of every colored man within the lines of our army, and their right, in common with other citizens, to go where they please, and receive just compensation for their labor. In June, Mr. John Oliver, a colored teacher from Boston, was sent to Newport News. In General Mansfield he found an earnest friend in his work, who at once furnished him with a building for a school and for religious services, and valuable personal aid.

Mr. Oliver has had two schools, one of seventy scholars at Newport News, and another at the Parish farm, of forty scholars. These schools have been attended by him alternately, each three days in a week. He had at one time, at the camp-ground, an evening school of one hundred and five adults, but the great increase of troops there prevented its continuance. Religious meetings are held in the school-house on the Sabbath, and two prayer-meetings during the week. Most of the people came from a distance. Were it not for the religious element among this people every where, they would be in great despondency at times. Those of them who have had farmlands to cultivate, have given abundant evidence of their ability to sustain themselves; but in the movements of the army, and by the outrages of soldiers, they have been deprived of most of their crops. There has been much sickness and suffering among them, and Mr. Oliver has had trouble in securing medical attention. He has at last secured a place for the sick, and hopes for better attention to them. He has been much encouraged in his labors.

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PORT ROYAL.

Since the possession of the Islands of South Carolina by our troops, much instruction has been given to the freedmen there. Rev. Dr. Strickland, of the Methodist Church, a Chaplain in/the army, wrote last winter to our Treasurer, requesting a supply of spelling-books, cards, etc., as he and some of the soldiers, and one colored man, were teaching the people; a supply of elementary books was sent.

Rev. M. French, of this city, in January last, after consultation with the officers of this Association, visited Washington, and received every advantage desirable for exploring the Islands of South-Carolina. He also visited Fortress Monroe. He then visited the Islands and twenty-five plantations in South-Carolina, and returned to New York-At his request, a meeting was held February fourteenth, at the Park Hotel; Lewis Tappan was appointed Chairman, and Rev. Dr. Wise, Secretary. The representations of Mr. French and Prof. Linsay created an interest, which resulted in a large meeting at the Cooper Institute, when a committee was appointed, which, on the twenty-second of February, organized the National Freedman's Relief Association. At the meeting on the twentieth, among other resolutions, the following was passed:

Resolved, That the thanks of this meeting be presented to the societies, churches, and individuals that have interested themselves for the temporal and spiritual necessities of the ex-slaves at Fortress Monroe, Port Royal, and other places; also to the commanding officers and other persons in the employment of Government who have cooperated in carrying out these benevolent objects; and that the early and continued exertions of the 'American Missionary Association,' in sending missionaries, Sunday-school and week-day teachers, with suitable school-books, etc., and large supplies of clothing, to the 'contrabands,' merit the approbation and support of the Christian community."

Rev. Mr. French was appointed General Agent of the Freedman's Association, and on the third of March, went with a large number of superintendents for plantations and teachers to Port Royal.

Mr. James A. McCrea was sent out January 22, by the American Missionary Association. On his arrival at Beaufort, he took charge of the building belonging to the African Baptist church, and has held regular services there, aided by ministers and others. He was supplied by us with needful books, black-boards and cards, for the instruction of the people; primers, spelling-books, etc., have also been supplied to Rev. Mr. French to distribute and use on the various islands where superintendents and teachers are located. A supply of Bibles and Testaments, received from the American Bible Society, were sent to Mr. McCrea for the schools, and for distribution. The reports

of Mr. McCrea have been encouraging. The people and the scholars are eager for knowledge, and earnest in their piety. Under the administration, first, of General Hunter, and then of Governor Saxton, the people bave given evidence of their profitableness to the Government, and capacity for the relations which they have sustained, whether as laborers or soldiers.

In June, Mr. John Conant, of Bangor, Maine, was sent to Port Royal as missionary teacher. He united with Mr. McCrea in hislabors at Beaufort, and has since had two week-day schools on neighboring plantations, as has also Mr. McCrea. The schools are progressing with satisfactory improvements, on the part of the scholars, as are also those under the care of the National Freedmen's Association, and others. The whole number of the colored people there, is near fifteen thousand. The Association has just appointed as missionary teachers, Mr. Wm. McClue, and Mrs. Jane McCrea, for Beaufort; and Miss Martha R. Kellogg, and Miss Anna A. Carter, for Hilton Head.

We can not fail to notice with gratitude the favorable influence exerted over the district of South-Carolina by the appointment of generals so favorable to liberty, as Generals Hunter, Saxton, and Mitchel have been. As the Governor of the District, General Saxton has already done much to favor the intellectual and moral advancement of the colored people, and fit them to act as free citizens of the United States; and his plans look forward to the extension of efforts for their improvement. General Mitchel has also done much for their welfare.

WASHINGTON CITY.

In May last, Rev. D. B. Nichols went as a Missionary of this Association to Washington City. He preached among the colored people generally, became acquainted with their ministers, schools, and people, visited the freed people, preached to them, and was preparing definite plans for the mission, when General Wadsworth appointed him Superintendent of the "Contrabands" in that District. With the approbation of the officers of this Association, who regarded his usefulness as greatly increased thereby, he accepted of the appointment, with the expectation of doing much missionary work on the Sabbath, and other days, while the Association would be mainly relieved from

His report states that there are twelve hundred or more "freed people," from the slave States, at Washington, the number varying weekly, as many find places elsewhere, and others arrive.

Recently, nearly one thousand have come in, very destitute, requiring the aid of the benevolent, especially for the women, children and sick. The men are profitably employed by the Government, and in other ways.

The Freedmen's Association at Washington, have a hospital and matrons for the sick, the number of the latter being large, especially of children, and the mortality of those lately arriving is very great. Of the educational department, under the American Tract Society of New-York, and the Freedmen's Association at Washington, Mr. Nichols speaks in the highest terms, and the aspect of things is generally encouraging. So is also the state of the eleven thousand resident free people. Emancipation in the District, by act of Government, is working well.

REMARKS

SOUTHERN MISSIONS.

In contemplating the providential work committed to the people of God, for the redemption of the South, and looking upon its terrible condition and iniquity, its conspiracy against humanity, its rebellion against Government and against God, we should remember that by our complicity with its glant sin, we were on the very verge of that apostasy into which it has sunk. Praising God that in his wonderworking mercy he has caused us to stand, let us in humility and repentance, and looking to him for guidance, be ready to do the work committed to us.

We can not fail to see that, as the lightning maketh a way for the rain, so with the judgments of God upon the nation for its sins, the mercy of God is descending, his crushed people are being delivered, tens of thousands of freedmen are now accessible to our missionaries, the blessings of letters and salvation can be imparted to them, and we are already rejoicing in the glorious work. In this work which must in its benevolence embrace all classes, and which looks to the power of the Gospel and the Holy Spirit, for their salvation, we must not fail to know the day in which we live and the elements that are in motion, and so to measure them as to control the evil and give velocity and dominion to the good.

We have as a Missionary Society been regarded as fanatically earnest for the extinction of slavery, but now when it threatens the life of the nation, it is hoped that those who have criticised and opposed us are assured that Christ who came to open the prison-doors, calls us to regard the abolition of slavery as the grand Christian missionary enterprise of this country, one in which we should all be co-workers with God. The present life and the eternal salvation of millions may depend upon the advocacy of a righteous policy at this time. Let us then, still claim emancipation, immediate and universal, the breaking

of every yoke, as a matter of justice. Were we permitted, as we are not, to regard the work in relation to its necessity only, even then, we should see that God holds us bound, in view of the rivers of blood flowing because slavery is not effectually smitten, to press on to its death, determined to open the doors of liberty to its suffering victims as we would have heaven's doors opened to us. When a system of colonizing them out of the country is urged, on the ground of the persecution of the wicked, whose clamor and violence are increased by vielding to them, we, as friends of missions, are called upon to demand of Government to protect against all such pressure, the men who in their undisputed loyalty, are every one of them needed, and willing to aid in putting down this rebellion. As the friends of these men, whose precious interests are in a manner intrusted to us, we are called upon to defend them as well against the mistaken action of Government, as against the wickedness of Government officials, or other prejudiced and violent men.

General Education to be promoted by Educated Freedmen.

In the anxiety of the "freed people," and their children, to learn to read, and to secure general education, we see great encouragement; and from their peculiar desire and aptitude to convey to others the knowledge they secure, we can not doubt that some will yet be found useful, not only in teaching their own people, but many of the Southern white people, who, by virtue of the policy of most of the slave States, are now unprovided with common schools.

Some of the colored men South are eloquent, and have charmed and stirred the most cultivated, as well as the rude, by their power of thought and eloquence. When slavery is abolished, is it too much to believe that at the South, where prejudice is less violent than in the North, God will honor such men as preachers and teachers, to promote the general elevation of the whole people.

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Many thousand of elementary books have been provided by us for the various stations among the Freedmen, commencing with the primary Sunday-School cards, etc., of the Tract Societies at Boston, New-York, and Cincinnati, and the American Sunday-School Union, some of them prepared specially for the Freedmen. In the schools at Fortress Monroe, books on Geography, Arithmetic, Grammar, etc., are in use among scholars most advanced in knowledge. The work opening before us will require a vast amount of books; may the Lord raise up friends who will do liberally for this department.

Our colporteurs have also circulated a large amount of religious and anti-slavery reading-matter, a portion of it among the soldiers in the several camps in the Border States. Thousands of the little tracts on "The War: Its Cause and Remedy;" and "Immediate Emancipation: The only wise and safe Mode," written by our Treasurer, Mr. Lewis Tappan, have been sold and otherwise widely circulated with much advantage to the cause of Freedom.

Sabbath-Schools.

We are desirous to have the claims of this work for the Freedmen, their need of books, schools, etc., brought before the Sabbath-schools, that all children may have the opportunity to contribute for the instruction of the freed children in letters as well as in true religion.

THE BIBLE FOR THE "FREEDMEN."

have the risk blue. I have more of these men.

A generation has passed since it was resolved by the American Bible Society to supply every family in the United States with a Bible. It was a noble purpose, and has been carried out very generally among the white population; comparatively few, however, of the slave population have yet been favored with the Scriptures; their opposers have denied them the knowledge of letters, and imposed heavy penalties on those who would teach them to read. But God's power is breaking the bars of iron and the gates of brass, and who shall prevent the spread of His word, which is to run and be glorified among all the people?

Since the slaveholders' rebellion commenced, we have circulated among the Freedmen, through our schools, and in other ways, many copies of the Scriptures, (mostly Testaments.) Grants for this purpose were made by the American Bible Society. Our Executive Committee have resolved to attempt to place a Bible, or New Testament, in every cabin, or with every family to which our missionaries can have access; and for this purpose have petitioned the American Bible Society to furnish us with the volumes.

A Bible in every household will be an incentive to the people to learn to read, and it will be read to them by the children taught in the schools, and by missionaries, teachers, and occasional visitors.

Who can estimate the good which, under God, will arise if the contemplated measure is carried out generally? What multitudes will thus read, or hear the word of God, who may through faith in the Lord Jesus be made wise unto salvation! The released victims of oppression must be enlightened, and taught to read, and commence their new life and history with the book of God, the great charter of civil and religious liberty, in their possession.

FINALLY, encouraged by the progress of our work, and the providence of God, let us praise Him for his grace bestowed, and enter upon

the new year with renewed consecration of property, talent, and self-sacrifice, not less carnest than that of patriots and soldiers, who pour out their treasures and blood for the life of the country. Let us sound aloud the trumpet of salvation, and in the name of Him who came to open the prison-doors and destroy the works of the death go forth proclaiming liberty throughout all the land to all the inhabitants thereof, for the salvation of the nation, and the regeneration of the world.

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In consequence of the change in our Home Missionary operations, and the financial condition of the country, the Western Agency, at Chicago, has been relinquished. Its excellent Secretary, Rev. J. E. Roy, has accepted of an invitation from the American Home Missionary Society, and become their Secretary for the same field.

AMERICAN MISSIONARY.

The monthly issues of *The American Missionary*, in magazine form, have averaged 4500. A part of them are paid for at the rate of fifty cents per year, and others are sent to life-members who request it, to annual donors of five dollars or more, to local agents, and to pastors who take up monthly concert or annual collections for the Association. The *Missionary*, in paper form, has been sent to all donors who expressed a wish to receive it. The monthly issue has been about 18,000. The aggregate number in the two forms, during the entire year, has been 270,000 copies.

CONCLUSION.

The Executive Committee can not close their report without expressing to the friends and members of the Association their deep anxiety that the Committee, now to be chosen, may have your warm sympathies and your fervent prayers, and be furnished with means to do more for the spread of the Gospel, the evangelizing of the heathen, the upbuilding of the Redeemer's kingdom, and the salvation of the world, than ever yet has been done. An open door is set before them-fields, the wants of which are great beyond all calculation; and the Spirit and the Providence of God are loudly calling upon them to enter in and take possession in the name of the Lord of Hosts, and save as many as may be of the millions ready to perish. It can not be necessary to remind the friends and members of the Association, that there is no other name given under heaven, whereby the heathen may be saved, than the name of the Lord Jesus; that there is no other divine instrumentality for the spread of the Gospel than the preaching of the cross; no other chosen means for sending out the messengers

To all Christian ministers no make our appeal, we optified to having the mailor being their properties among the the outer.

of salvation than the Church. An inspired Apostle has asked, How shall they believe in whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? Here, then, is the whole theory of missions divinely revealed. The friends of Christ send forth the missionary of the cross, the heralds of salvation, who preach repentance towards God and faith in the Lord Jesus, and the sinner hears and believes and is saved. A golden chain, each link of divine appointment, and absolutely essential to success. If the Church withholds the means, the preacher can not be sent; if the preacher is not sent, the heathen can not hear; if they hear not, how can they believe? If they believe not, they can not be saved, and the present heathen world must die in their sins.

How great, then, the responsibility resting on the friends of the Redeemer. More than a million of those for whom Christ died, and who have yet no knowledge of his love, pass away from earth every month. The command of the Redeemer rests on the Church to proclaim to them salvation through an atoning Saviour. His presence and blessing are promised to every one sent out to preach the Word; and yet millions on millions, who are almost within the reach of our voices, are perishing for that knowledge, which might be given to them and to the whole heathen world in half a score of years, at little more than the cost of supporting one year of the dreadful war which our sins have brought upon us. Shall loyalty to our Government be justly held so dear; and loyalty to Christ be satisfied with the small dust of the balance, the surplus of our earthly blessings!

usual rively meiters with it to er is we keep along out or yell a I'm I'm and see you to inchose may have your warm ob of suson drive boil into a large copy and it was been bluryed more for the spread of the Gospel, the evangelizing of the liesthem the volutie ing of the Redeemer's kingdom, and the salvation of the unid, than ever yet has been done. An open door is set before them fields, the wants of which are great beyond all coleulation; and the Spirit and the Providence of God are loudly calling upon them to onto a and take possession in the name of the Lord of Hosts and sere to many as may be of the millions ready to perish. It can not be necessary to remind the friends and members of the Association, that there is no other mone given under heaven, whereby the beathen may be saved, than the name of the Lord Jesus; that there is no other di

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APPEAL FOR THE FREEDMEN, BY A COMMITTEE APPOINTED AT THE ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION, OOTOBER 16TH, 1862, seemy water of themen's manager of of the

In the providence of God, tens of thousands of freed slaves are now waiting, in various parts of the South, for the privileges which freedom confers and slavery has denied them. The number is constantly increasing, and within a few months, or weeks, it is probable that hundreds of thousands will be looking to their friends for aid. And what class of people ever presented a better claim to charity? Indeed, it hardly de-

what class of people ever presented a better claim to charity? Indeed, it hardly deserves the name of charity to supply their wants. They only ask a little interest on a long-standing debt. We have all reaped the fruits of their unpaid toil.

Their first wants are physical. Many of them have escaped and will escape from their bondage in a very destitute condition. They need clothes, and bedding, and some shelter from the storm. This want will be temporary; they will soon be able to supply themselves; but for a few months they must have help.

They need education. Few of them can read, and still fewer can write. They need day-schools and evening-schools for children and adults. Every family should at once be supplied with a Bible and the mass of them should be taught to read it.

any schools and evening-schools for charlest and suddle. Every family should be supplied with a Bible, and the mass of them should be taught to read it.

They need the preaching of the Gospel. Many of their own number are exhorters and preachers; but they need teachers who can "expound unto them the way of God

They need assistance in organizing themselves into schools, Sabbath-schools, congregations and churches; and they need intelligent friends and counselors, to guard them against the insults, impositions, immoralities, and various abuses of those who hate them, and are interested to prove that the negroes are an improvident race, unfit to take care of themselves.

For every thousand of these emancipated people, there should be at least one able, experienced, faithful missionary, to preach to them, to teach, to organize, and counsel them; and he should be assisted by several subordinate teachers. If a million should

them; and he should be assisted by several subordinate teachers. If a million should be emancipated within a few months, a thousand teachers will be needed, besides the requisite clothing, houses, school-houses, books, and churches. Very inferior accommodations will satisfy them at first, but in some shape these must be provided.

These wants should be met at once. Never again will they welcome so heartily, appreciate as gratefully, and improve so satisfactorily these advantages, as on their first escape from the house of boudage. Such an inviting, promising field has rarely, if ever, been open to the Christian world. No time should be lost; already our work lags behind the demand. The missionaries and the teachers will be found when the call is made, if they can be sustained; and to support a thousand missionaries and the requisite number of teachers will cost less than the support of a single regiment of cavalry. Shall it be said that the good people of the United States can not do so much in this important work without diminishing their contributions to other benevolent objects? We dare not ask for less. To say nothing of our obligations to these oppressed people, we owe it to ourselves and to our country, if the President's Proclamation is to be carried out, to see to it, that it does not work disastrously, or fail of its legitimate fruits, for want, of efficient cooperation on the part of the Christian community.

munity.

The undersigned are a Committee appointed at the last annual meeting of the American Missionary Association to publish this appeal. We have no disposition to direct or and Missionary Association to publish this appeal. We have no disposition to direct or advise the public through what channel they shall contribute to this work, but most advise the public through what channel they shall contribute to this work, but most advise the public through what channel they shall contribute to this work, but most be called upon.

To those who have not already chosen another channel for their contributions, we recommend the American Missionary Association as a Society which was the first to enter upon the work, and which is prosecuting it with great vigor and success, and using the resources committed to it for this purpose with great fidelity and economy. To all Christian ministers we make our appeal, urging them to bring the matter before their respective congregations immediately, and take up collections for the object.

To the members of churches we appeal, urging them, if a public collection is not taken up, to secure the appointment of committees to go from house to house soliciting doestions of money and clothing.

donations of money and clothing.

To every benevolent individual we say: If no one calls for your contribution, send it yourself. Do not fail to have a share in this most important and most promising work. Send money or boxes of clothing and bedding to Lewis Tappan, Esq., Treasurer, No. 61 John street, New-York.

Ministers and teachers, who are able and willing to enter this field of labor, can forward their offers of service and testimonials to the Secretaries of the American Missionary Association, New-York.

This is not to be a permanent demand. In a few years the freed slaves will be able and willing to support in a great measure their own institutions. But their wants are imperative now; and as a matter of economy as well as humanity, they should be speedily met. What benevolent person will not respond to a call so reasonable and so importunate.

E. H. FAIRCHILE,
J. B. WALKER,
SAMUEL WOLCOTT,

The necessity of economy and the present high price of paper compel us to be very brief in our Appendix, giving only a few short extracts from a single department of our labor, that among the "Freedmen."

CHURCH MEETING.

In September, 1861, Rev. Mr. Lockwood wrote:

"Last Thursday I had an opportunity to observe the intellectual status of a considerable number of the brethren, at a church meeting. I was surprised at their understanding and wisdom in regard to church order and propriety, and tone of discipline. As the church-records had been burnt up in the church-edifice at Hampton, I inquired how far any of them could recall their contents. One or two replied that they could almost repeat the church regulations from memory.

"In the discussion, high ground was taken in regard to the Sabbath, the temperance cause, and other matters of Christian morality. In discipline, stress was laid on the propriety and duty of private admonition, in its successive scriptural steps, before public censure. The duty of forgiving offenders, and undoing wrongs, was also insisted on. Several had been improperly excluded from church privileges through the influence of white power. It was therefore decided to day that those who had the confidence of the church should be restored to church-fellowship unconfitionally."

MARRYING THE PREEDMEN.

"Yesterday morning I commenced at the Fortress the new business of marrying those who had 'taken up with each other." As I stated in my last letter, there is a large number of this class, including many church members. Such are the abominable results of slavery. . . . Five couples were married in the morning, and six in the evening. On both occasions I had with me Chaplain Fuller, of the Sixteenth Massachusetts Regiment, a beloved brother and co-laborer, who has from the first taken a deep interest in this matter, and in every thing concerning the welfare of this down-trodden, but now uprising race. We both prayed that no human power might ever separate those God had joined together. Considerable time was occupied, and very profitably."

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Under date of October 1st, Mr. Lockwood writes:

"I have just visited the school of Mrs. Peake, (the colored teacher,) near the Seminary, with great satisfaction. Am delighted at the good order and rapid

improvement in so short a time. The school numbers forty-five children, and others are expected. She offers to teach a school for adults in the afternoon. The school for children occupies from nine till twelve o'clock. She has several classes that spell well in the book and out of it. She is also teaching writing and the elements of arithmetic, with encouraging success. She intersperses the Lord's Prayer, the Ten Opmmandments, catechetical exercises, singing, etc. It is certainly a model school, considering the circumstances."

In one of Mr. Lockwood's letters, he reports a portion of a colored brother's prayer, though he says it is impossible for him to give its force and beauty, as follows:

"O Lord! if you please, look down upon us this evening, I pray, and give us a closing blessing. We thank and praise thee for all that we have heard from the lips of our Northern brethren, who have come ever the briny water to preach to us the pure Gospel. We confess that we are like the children of Israel, ever ready to murmur and complain. But for murmurings, O Lord! you have given us blessings, and this makes us come for more. O Lord! we believe that you have come to deliver your people. Oh! trample the Becessionists under foot, bless the Union cause, and right every wrong! Bless the President, the Congress Hall and the Senate. Help them to make laws that shall be for the good of the Union, and the freedom of thy oppressed people, O Lord! pray. Bless the army and the officers. Make them wise as a serpent, and bold and persevering as a lion, till thy people are delivered. Look this evening upon our dear brethren and sisters and children far away in the home of bondage, especially those who have been carried away by the Secessionists. Comfort their minds and interpose for their deliverance, and if they are not in Christ, bring them in, O Lord! I pray. Remember our dear brother who has been with us and is about to leave; preserve him on the mighty waters, and reward him for his labors of love. And remember our brother who has come back to us. Strengthen him in the inner and outer man, and give him grace and strength for suffering time, that he may go in and out before us and do us good. And when you have remembered all, remember me, and after you have done and suffered your holy will with me, please to receive me to yourself, O Lord! I pray, through Jesus Christ our Lord, Amen."

The following extracts from Rev. Mr. Lockwood's letters, of different dates, will give some idea of the spirit and power manifested by some of the freedmen in religious meetings. In a letter dated November 27th, he says:

"The eleven o'clock service at Wood's Mill, near Hampton, was very interesting. A 'contraband,' who is rapidly learning to read, made some sensible, Scriptural and even eloquent impromptu remarks on the text, 'Restore unto me the joy of thy salvation,' etc., adapted to make a good and deep impression upon both saints and sinners. He said:

"The joy of salvation! You, Christian, know what it is. When first converted, it was to you a joy unspeakable and full of glory. Then you could tell to sinners around what a dear Saviour you had found. Jesus all the day long was your joy and your song. When the Christian is cold in religion, he has no joy, no freedom, no heart to praise, no tongue to speak what God has done for his soul. But when God has restored to him the joy of his salvation, and once more upholds him with his free Spirit, his heart overflows, and his tongue is loosed. Then a man will speak with power. The words will catch fire andgo from heart to heart. I see sinners out of Christ, going to hell. This is a hard word, but true. They have no joy of salvation, no free spirit, they are in Satan's chains. Can I help warning them? If I saw a child near the fire, the flames darting out to seize its clothes, would I not run and pull it away? And so I would pull a soul out of the fire. O sinner! it will deuble my joy to save your soul from death. Oh! let me point you to his redeeming blood,

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and say, behold the way to God. Then may you have this joy of salvation and

and say, behold the way to God. Then may you have this joy of salvation and this free spirit."

Another of the refugees said:

"We have been in the furnace of affliction, and are still, but God only means to separate the dross, and get us so that like the pure metal we may reflect the image of our Purifier, who is sitting by to watch the process. I am assured that what God begins, he will bring to an end. We have need of faith, patience and perseverance, to realize the desired result. There must be no looking back to Egypt. Israel passed forty years in the wilderness, because of their unbelief. What if we can not see right off the green fields of Canasn; Moses could not. He could not even see how to cross the Red Sea. If we would have greater freedom of body, we must first free ourselves from the shackles of sin, and especially the sin of unbelief. We must snap the chain of Satan, and educate ourselves and our children, so that they may be worthy, and compel all to confess that they are deserving of liberty."

At another time Mr. Lockwood says:

At another time Mr. Lockwood says:

"In the afternoon George Green (a colored brother) made a thrilling exhortation, comforting saints and warning sinners with great power. The effect was auon, comforting sames and warming samers with great power. In a elect wateruly terrific, as he spoke in his terse, crowded, and electrifying language, and with fitting manner, of God's melting the skies, burning up the seas, dissolving the solid ground, and flinging his wrath abroad—pouring his unbottled vengeance upon the sinner's head in one eternal storm. Oht said he, a star called worm word shall be cast into the sea, and make it boil like a pot; and the frightened sinner shall cry to the sea, "Swallow me up;" but the sea shall say: 'I have a God to bey!' He shall then cry to the mountains; 'O mountains! cover me, and hide me from the face of Him that sitteth upon the throne, and from the wrath of the Lamb!". But the mountains shall say: 'We have a God to obey!!" " 'by ! so see that have a fol to end if the

Miss Green wrote, July 24th :

"The people are happy; rising very early in the morning, and do all in their power for my comfort, as I do for them. My school numbers one hundred and sixty-three. Our quarters are very close, and primitive. When I look around on my dark-browed boys and girls, and think that they have immortal souls; when they turn to me for aid and sympathy; when they bring me fruit and flowers, and in various other ways express their love. I am stimulated to work on, in spite of inconveniences. Human nature is the same here as elsewhere, and here, as elsewhere, I find a great variety of capacity for mental improve-

"What some people mean by saying these people are neither affectionate nor grateful, is more than I can tell; they are so, here; they are industrious, persevering, and patient, and many of them bright examples of what a Christian should be. I have visited many of their homes, thinking I might, perhaps, say something to cheer and strengthen their faith in God, but most invariably have I come away, mentally exclaiming, you are the sweet example, I will learn of you! A dear friend of mine, sent me, yesterday, a rich gift of fruit and cake. She is, I fear, not long for this world; her health is ruined by the treatment which she received from her master's family."

From Mr. J. McCrea, Beaufort, South-Carolina; and moderated from

"We have in our church and school the elements of noble manhood and womanhood. The principles of Christianity implanted in the heart, nourished womanicod. The principles of Christianity implanted in the heart, nourished and strengthened by education, will develop all the latent energies of the mind, and from among the poor down-trodden ones will arise many who will exert a powerful influence over the minds of their fellow-men; and better than this —more glorious thought—from these, now freed from earthly fetters, shall be gathered many who shall swell the numbers of the blood-washed multitude above, ascribing glory and honor to Him by whom and through whom they were released from the galling fatters of sin and Satan, and made to rejoice in the liberty wherewith Christ makes free."

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the joinegrants and the officetree had not brought forth; renjading them that while in the course of marian account of the course of the cours then that white in the tays or and white said with mildew and wire bail in all the labors of their lands yet "from this day and upwered.

"AND I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."—Hasbar 2: 7.

THE prophet Haggai was one of the latest of the Hebrew prophets, being one of three who were commissioned to make known the divine will to the Jews after their return from captivity. The Jews who were released in the first year of the reign of Cyrus, as narrated by Ezra, returned to Jerusalem and commenced the rebuilding of the temple, but were interrupted in their work by the neighboring governors, the adversaries of Judah and Benjamin, who prejudiced the Persian monarch against them by false representations, so that the work ceased unto the second year of the reign of Darius. Under this discouragement the people refrained from its prosecution for fourteen years, saying, "The time is not come, the time that the Lord's house should be built," and attended exclusively to the erection and embellishment of their own houses. They were interpreting providential occurrences in a very different manner from what the Lord had designed, and in a way which was displeasing to him. He had only intended to put their faith and obedience to the test, not to deter them from the rebuilding of the temple - a work which could not be otherwise than pleasing to him. At this juncture, therefore, he raised up the prophets Haggai and Zecharish to deliver his messages to the children of Israel solitoned and spiritual namely, the negational sport spiritual in the negation of Israel solitoned and spiritual namely, the negation of Israel solitoned and the negation of Isr

The book of the former, from which the text is taken, comprises four distinct prophecies or discourses, uttered on specified days of three different months of the same year. In the first he calls on the people emphatically to consider their ways, and severely reproves their delay in rebuilding the temple: representing this neglect as the cause of the unfruitful seasons, and other marks of the divine displeasure with which they had been visited, and charging them, "Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord ;" and this is followed by the announcement that the people obeyed the voice of the Lord their God.

and the words of Haggai, the prophet, the Lord's messenger. In the second, he comforts the aged men, who in their youth had beheld the magnificence of the first temple, and could not now refrain from weeping over the diminished splendor of its successor, by foretelling that the second shall even eclipse the first. In the third, he predicts a plentiful harvest as the reward of their proceeding with the work, though the seed was yet in the barn, though as yet the vine and the fig-tree and the pomegranate and the olive-tree had not brought forth; reminding them that while in the days of their disobedience, and desertion of the work, the Lord smote them with blasting and with mildew and with hail in all the labors of their hands, yet "from this day and upward," He would bless them. Finally, in a prophecy of the same date with the last, he proclaims the permanent establishment of Messiah's kingdom over the prostrate thrones of heathenism. Such you will perceive to be a faithful epitome of this short but instructive beck of prophecy.

ANNUAL DISCOURSE.

Having given this outline, I can hardly forbear making it the plan of my discourse on this occasion, for which you observe that it furnishes ample and profitable material. The principles of the divine government are the same, yesterday, to-day, and forever. The cause of righteousness is the same in all ages, by whatever appellation, Hebrew or Christian, it may be designated. The pleasure which God took in the building and the rebuilding of the temple of his ancient worship - the same, and greater, does he take in the building up of the kingdom of his Son among men. Now as formerly, here as every where, he is glorified by the fidelity of his followers, by the ascendency of his authority, by the prosperity of his truth. The preacher of rightcousness under the Gospel dispensation, is as clearly commissioned as was ever the messenger of his ancient covenant, to denounce his judgments on those who desert or neglect his cause, preferring their own pleasure to his; and to promise his blessings, instant and constant, to those who yield him a ready and habitual service. And similar results to those which were exhibited under a previous dispensation will be witnessed and experienced in our own churches and congregations, in things temporal and spiritual, namely, the penalties, the calamities of desertion and disobedience, or the rewards, the benefits of labor and love. But having selected the text with reference to the sentiments contained in it, rather than to the strain of the interesting prophecy of which it forms a part, I waive this plan, itself radiated of relational quies

It is declared in the context : "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." This, however, could not sustain any rivalry or comparison with that in the costliness and splendor of its decorations, for the first temple was plated with a nation's gold and shone like another sun; but the second was honored by the presence and the preaching of the Lord of the temple - and what is the chaff to the wheat? The prediction was fully accomplished, when after the lapse of five centuries, the Desire of all nations, suddenly coming to his temple, "flamed around its hallowed walls like a refiner's fire."

Although the passage has primary reference to the personal advent of Christ in the flesh, yet like many similar passages, it is equally applicable to his spiritual coming, to the triumphant establishment of his kingdom in the world. It is in this sense only that it can have to us a future significance. Such an application of it is warranted by the word of God, and at once consecrates and endears it to our most sacred regards and our most precious hopes. Standing, then, like the Hebrew prophet, on the eminence of the present, and looking not backward to the scenes and trophies of an abrogated dispensation, but still forward down the vista of a glorious futurity; surveying our world in the nineteenth century succeeding the Christian era, instead of the sixth preceding it, from the Christian sanctuary as our stand-point, instead of the Hebrew temple, and in view of another and later advent, not less illustrious than that which was heralded in Judea by the second Elijah, this ancient prediction of the Highest, once fulfilled with grandeur, is sounding in our ears as a sublime prophecy yet to be accomplished: "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."

In endeavoring to bring out the doctrine of the text, thus interpreted and applied, I observe-

I. Political and moral convulsions are the destined precursor of the establishment of Christ's kingdom over all nations.

This would seem to be the unavoidable consequence of the state of revolt from God into which the world has fallen. The shaking of the nations is a necessary preliminary to the introduction among them of a reign of moral purity. Their strongholds have been seized and preoccupied by Satan, his deputies preside in the seats of empire, and his garrisons are intrenched in the citadels of power. The world over, you will find a contemptuous disregard of the authority of the Most High God, who is ruler over the nations. In not a single realm, and in hardly a single department of any government, do we discover a constant and paramount reference to his law as a binding rule of action. The lusts of a fallen and selfish nature - greed, baseness, and violence—have to a great extent usurped the place of higher and better sentiments in the administration of this world's affairs, and must be dislodged. Partly through the fuller development of existing principles, and more through the introduction into its prevalent policies of new and nobler principles, a moral revolution must be accomplished. Present systems of evil must be subverted and demolished, to make room for righteous schemes. It was no idle cry about the Apostlesthat of certain lewd fellows of the baser sort at Thessalonica—"These, that have turned the world upside down, are come hither also." This was a true indictment. This was just what they had been doing. This was their appointed work; and to the extent of their ability they performed it thoroughly, though they left many things in the world which were afterwards to be reversed, and many more which are yet to undergo the same process of upheaval. "I will overturn it, overturn it, overturn it," saith Jehovah, "and it shall be no more until he come, whose right it is, and I will give it him." A glance at the actual condition of the world in every department, social, civil, and spiritual, will show the necessity of this procedure.

There exist among men three organizations which are of divine origin: these are the family, the state, and the Church. These were constituted by God as essential to the perfect development of man and the highest well-being of the race. These relations, in all their legitimate forms, have his direct sanction, and can not be invaded nor annulled, without contravening his arrangements, impairing the general good, and incurring his displeasure. If these, each in its appointed sphere, were to perform its appropriate mission, his benevolent designs toward mankind would be fully accomplished, and the earth would be filled with the sunlight of human happiness, and reflect on every side the glory of its Maker. If we would know the actual condition of the world, let us see how far these divinely organized forces have been overpowered and perverted by opposing agencies.

The social state of every community is the moral product of the influences which preside over its several households, whose members take their places in society, which is but a circle of families, to act out, inthe public view, the lessons of their home-education. It was God's original provision that the family should be the school of the gentle affections and kind; ministries which shed grace and gladness over society. From well-regulated and virtuous homes, in which the heart had been taught to love, where its hest sensibilities had been nurtured and trained, and the faithful discharge of the most delicate duties had become a habit and a delight, what other result were possible than an orderly, virtuous, and happy social constituency? .. The unselfish love which in a true family finds its pride and pleasure in the advancement of every other member, transferred with its devoted and self-denying traits to the community, and enlisted in the service of all, would make THE HUMAN FAMILY WORthy of that smile of divine complacency which fell upon the earth when the Creator placed upon it, as his crowning work, the first of the happy race that was to overspread it in this relation. And what do we actually behold?

In place of this self-forgetful affection and delightful fusion of soul.

In place of this self-forgetful affection and delightful fusion of soul, there is isolation and alieration. The aspect of the world at large, socially viewed, is not the image of transcendent lovelings originally

planned; it rather exhibits the sad disfigurement which can be wrought in innocent relations by the power of a reigning selfishness. The extremes of wealth, with inanity and frivolity, the multiplied extremes of poverty, with abounding squalor and wretchedness and deep degradation, arrogance and envy, heartless competitions and not less heartless ceremenies, are prominent features of the view. Happily, some of the domestic and social virtues which belonged to man's normal state, still survive to adorn and bless and gladden humanity, even as flowers, which bloomed in Eden, still linger in fading beauty on the face of the earth which has been cursed. But these do not prescribe the law of social intercourse in hardly a single locality. The spirit which presides over the social world is not fraternal and cordial, it is chilling and exclusive; it is not the spirit of benevolence, it is the spirit of caste. Except as it has been eradicated by the Gospel of Jesus,— the great leveler of human presumption and pride, - this unlovely sentiment is rooted in the social organization, barbarian and civilized, revealing itself in different forms, and in all marring the symmetry of the relation which God ordained

We turn next to the civil relation, embracing both ruler and subject, which he also instituted, and without a faithful recognition of which, the great ends of society can not be secured. He has prescribed no form of government, but as a security against the horrors of anarchy, than which nothing can be worse, in all things not forbidden by God's higher law, and until the opportunity may offer of substituting a better form or a better executive, the actual civil authority, whatever it may be, has a moral claim to the subjection which it exacts. The only permanent form of administration which God has established, is that of the family, the original type and divine model of all human government; and the more nearly we reach a practical conformity to the spirit of it, in every other organization, the better. That state, for instance, is the best governed whose constituted head, or ruler, what ever name he may bear, and however appointed, so administers his high trust, that the various communities which acknowledge his sway look up to him with the reverent regard and perfect trust with which dutiful children confide in an honored father, and whose removal by death would create in the wide-spread habitations of his realm a sense of bereavement like the cry which is heard in the home of the orphaned. Has this picture any basis of fact? In what chair of state shall we find the original ? and three suit of sold has nothing a landing ship he me-

Mankind are certainly favored with some excellent forms of civil government, and some excellent rulers. But how unlike the above sketch, how contradictory to it all, is the spirit of most governments, and the corresponding sentiment of the governed! A large majority of the rulers of this world use their subjects as mere tools for the furtherance of their schemes of selfish ambition. The mass of the

people are denied their fair civil rights and privileges; their property, if they are able to accumulate any, is heavily taxed, if not plundered, to support the pride and pomp of their rulers; and their lives are worn out by hard service, or wasted in battle, in wars in which they have no personal interest. A large majority of the world's population live under some form of civil despotism, which checks their natural development, wars upon their best interests, and crushes them to the dust. Many others live under forms which greatly abridge their proper freedom and hinder their progress; and the rest have often found that the freest forms are not a sole safeguard against the perversions of political profligacy. On the side of the oppressors there still is power, as in the days of Israel's preacher, and the oppressed, as a general rule, still have no comforter or present avenger.

We turn last to the contemplation of man's spiritual relations. No tendency or trait is more deeply implanted in his moral nature than a proneness to worship. It is evident that the sentiment of reverence was originally impressed upon his soul, inclining him to offer homage to a superior power; he was made to adore, and in this sense he is naturally a religious being, fitted for devotion. Our first parents, in their primeyal innocence, offered praise to God, pure and pleasing, and its incense has since mingled, not less acceptably, with the sighs of contrition and the songs of redemption. To this native craving of the soul for an object to which it may look up with reverence and before which it may bow with humility, for a Being whom it may invoke and praise, and, if need be, propitiate - manifested in so many ways, in libations and burnt-offerings and sacrifices, as well as in solemn supplications and songs-the Almighty Creator, by whom and for whom the soul was made, hath graciously offered himself as the proper and complete object of worship. And when man's desires and best emotions are borne heavenward, in expressions of penitence for sin, of gratitude for mercies, and of homage to the eternal throne, he rises to his truest dignity and glorifies his Sovereign. Had he abode in honor, the earth would have continually resounded with the praises of his Maker, syllabled by devout lips. To what do we now listen? To what extent do we find the tokens of a spiritual worship?

We gratefully record the experience of many a rescued captive, into whose mouth, with the Psalmist's, a new song hath been put, even praise unto our God. But the mournful apostasy of the race from all this spiritual adoration and love is the great and gloomy fact which has convened us here to-night. Man has forsaken this heavenly communion, and changed the glory of the incorruptible God into the image of some corruptible thing; infatuated myriads are now sitting in the death-shade of paganism, mad upon their idols, and the cry which fell from the mortal lips of Jesus is still the most plaintive of all confessions: "O righteous Father, the world hath not known

thee!" Others that are not sunk in gross idolatry, and who do not seek the supernatural in such mock and monstrous forms, have scarcely less perverted the primitive simplicity and purity of divine worship. False religions, not associated with heathen rites, yet full of vain forms and strong delusions, fostering in their votaries sensual and cruel passions, retain a firm footing in some of the fairest provinces of the earth. And when from their dark and bloody symbols we turn to the banner of the Cross, which, as a badge of Christianity, should be identified with whatever is lovely and of good report, we find it waying over some of the most savage excesses which have ever stained the annals of human delinquency. In the bosom of a communion which bore the venerated name of Christ, and whose original members the Apostle saluted as "beloved of God, called to be saints," was developed in time a form of depravity so haughty and hideous, that the same Apostle prophetically defined it as "the mystery of iniquity," and its recognized head as "the man of sin," "the son of perdition," "that wicked" whom the Lord should consume with the spirit of his mouth and destroy with the brightness of his coming. With a large majority of those who bear the Christian name, the Church, the selected pillar and ground of the truth, has become, through corruption, the leading obstruction to the truth, and the true Church can be built up only on the ruins of the false church. In all the records which time has committed to history, I know of nothing more somber than this. The darkest chapters are those which delineate "the decline and fall" of the Church - her subjection to the errors and immoralities which, in different ages, have taken shelter in the sanctuary, demanded baptism, and received the sacrament - leaving the Church, which had been swept and garnished as an abode for the graces of the Holy Spirit, the possession and dwelling of the unclean spirit, with seven other spirits more wicked than himself. Through a large section of our own land, at the present day, the Church of Christ, or what claims to be such, is the ally and prop of that rebellion which is as the sin of witchcraft, and the bulwark of that chattel-slavery which, more than any other form of oppression, degrades the brotherhood of man, and dishonors the Fatherhood of God. And to this shame must be added the grief of the fact, that in that portion of evangelical Christendom which does not thus hold the truth in unrighteousness, and whose members are leagued against every evil enterprise, the covenant of a common discipleship and the pressure of a common foe do not elicit that flow of sympathy and that concert of action which we should naturally look for; but instead of the mutual understanding and hearty cooperation which the exigencies of the common cause implore, a narrow sectarian spirit draws its petty lines of division through the sacramental host, creating coldness, distrust, and distance between them, enfeebling their strength,

wasting their energies, dwarfing their piety, and sadly delaying the full answer to our Saviour's touching prayer, "That they all may be ONE!"

Such, in brief, is Christendom, and such is heathendom; such are the predominant aspects of the world, enlightened and pagan, in its social, civil, and spiritual relations. This is the moral state of the lands which the pure Gospel is to penetrate; this is the attitude of the nations among whom Christ's kingdom of uncompromising righteousness is to be established. Its moral forces are to come in contact with their immoralities, and is it any marvel that a ferment should ensue-a commotion like the shaking among the dry bones in the valley of vision? It could only be prevented, constituted as men are, by the overpowering omnipotence of the Most High; and this is not his method of operation in the moral world. Moral changes are wrought by moral agencies, through truth addressed to the conscience and the heart. The understanding must be enlightened, the judgment convinced, the will subdued, and the feelings enlisted, through God's blessing on the truth. That truth encounters hostile passions, inveterate prejudices, and instead of winning a ready assent, is bitterly assailed and denounced. This opposition it must conquer, and effect a reform, and not a reform only, but in many instances a revolution also. The conflict is irreconcilable; there can be no affinity between the opposing principles, and no repose if they come together; but order will be contending with chaos, and light struggling with darkness. Hence in all pagan and semi-pagan countries into which missionaries have penetrated with the Gospel, and in all Christian and semi-Christian communities in which reformers have probed some prevalent and popular immorality, we see a stir and rage among the devotees of the assailed idol. The masters, civil and ecclesiastical, perceive that if the new faith prevails, the hope of their gains is gone, and they persecute, and perhaps imprison; and the blinded, maddened populace shout, with senseless clamor: "Great is Diana!"

God does not see fit to strangle iniquity at its birth, but allows it an arena and scope in the world, and provides that the forces of righteousness shall gather their strength by wrestling with it and vanquishing it. It can never override his government. Confusion and strife, injustice and oppression, the demons of discord, the troops of Gehenna—these, if not necessary to his plan, neither are they potent to defeat it, but can, and will, be made to subserve it. The devil's fiercest exasperation may betray the consciousness that his time is short, and the most vehement outbreak of wickedness may be the signal of the approaching destruction of its authors. The Saviour forewarned his disciples; "Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass: but the end is not yet. There shall be upon the earth distress of nations,

with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And when these things begin to come to pass," he added, "then look up, and lift up your heads, for your redemption draweth nigh." These will be in this generation, as they were in that, the precursor of his advent with power and great glory. He will come to reign over the turbulent nations, when their magazines of wrath have exploded and their batteries are silent, their political and moral convulsions having paved the way for the permanent establishment of that kingdom which is righteousness and peace and joy in the Holy Ghost.

II. The Lord Jesus Christ is to become an object of desire to all nations.

He is now the desire of all nations, only in the sense of being worthy of universal desire - as yet actually desired by comparatively few. There are restless desires in the human breast, but they take, for the most part, some other direction. There are the longings of an ethereal spirit, that, in its reduced state, would fain feed on husks, vet can not be satisfied therewith. The objects for which mankind are striving have not generally much intrinsic value, but they are eagerly pursued, and perhaps convulsively snatched, in the hope that they may assuage or gratify some unsated desire. And still are the sons of man doomed to disappointment, and "wander on God's verdant earth like the unblest on burning deserts, passionately digging wells and drawing up the dry quicksand" - finding no cooling draught for lips parched with thirst. Worldly acquisitions do not meet the aspirations and necessities of the soul. Whatever of solace or pleasure they are capable of imparting is quickly exhausted, and there remains an aching void, an importunate hunger-the habitual sense of need, never the consciousness of full satisfaction. Such has been the experience of mankind, and such it is destined to be, more and more. Every contrivance of art, every refinement of luxury, every experiment of pleasure, is to become a fresh witness to the emptiness of mere worldly gratification, its inadequacy to the capacities of an immortal nature. And all the while there is a Being for whom the soul was formed, and who is fitted to be the object of its steadfast desire and supreme love. Wanting, it knows not what-something, truly, that it finds not and has not-He is just what it needs, and is all that is needed. He is himself a portion, complete and ample, of infinite supply and sufficiency. No uneasy craving remains in the spirit that has feasted on his grace; he can satisfy its every desire, and cause it to receive of his fullness, and grace for grace. Every proper want, every pure longing, finds its appropriate and ultimate rest in him. Under the pressure of calamity he is all-powerful to sustain, graciously assuming every burden. He imparts comfort to the afflicted, resolution to the faint and feeble, courage and hope to the dejected. He is a counselor to the inquirer, a guide to the perplexed, and the protector of all. No emergency can arise in which he shall not be accessible, and to which he shall not be found adequate; he is a very present help in every time of trouble; his unlimited resources are pledged to every needful extent of defense and succor. The human heart, touched by the magnetic influence of the cross, points with unerring polarity to the Redeemer; and to its renewed affections he is the chiefest among ten thousand, and altogether lovely.

We have, then, in the world of mankind, a sense of need unappeased and unsatisfied; and we have in the Lord Jesus Christ a proper object of spiritual desire equal to every want. It can only be necessary, therefore, that he should be understood and appreciated, to become the desire of all nations - sought of them that asked not for him. found of them that sought him not. Let it be known that there is healing balm in Gilead and a Physician there, and who, that becomes sensible of his malady, will not seek the sovereign relief and cure? Let the nations, harassed by distressing feuds, torn with bickerings and strifes, scourged and smitten in battles, weltering in blood, fairly contemplate the divine beauty of Messiah, Prince of Peace, and comprehend the blessedness of his peaceful reign, and, captivated therewith, how speedily will they beat their swords into plowshares, and their spears into pruning-hooks, and learn war no more? Hitherto, he has had to them no form, nor comeliness, no beauty that they should desire him; but they will not always be blind to his excellence and loveliness. When they shall have become weary, not alone of the crushing despotism of their oppressors, but also of the cruel tyranny of their own passions, they will gladly repose under the mild sway of Him whose yoke is easy and whose burden is light. Before he shall appear in his might, the world will breathe out from its bosom a deep-drawn sigh for its Deliverer and King. The terrible convulsions which, as we have seen, are his appointed and necessary precursor, will have fulfilled their providential design, in thus preparing for him a proper reception. Delightful beyond conception will be the transition from the state which has been described, to the state which has been predicted and promised. Soothing beyond expression, in these days, is the mere anticipation - the joyful assurance that this dark world is drifting toward the light of the millennium, and that a brighter and better day is about to dawn. And though, eighteen centuries after heavenly voices sung in mortal ears the natal hymn of the Prince of Peace, we listen in vain for the refrain of that angelic song, and in place of its celestial strains the ear is pained and stunned by the sounds with which the passing breeze is freighted from the gory field, where the veteran warrior directs the dreadful tempest of battle, and piles up the mangled corpses of the foemen in heaps before his murderous artillery, and our weak faith is tempted to ask, despondingly. Where is the promised dominion of peace? Shall the sword devour forever? How long, O Lord, holy and true, how long?-let us bear in mind that the secret things belong unto the Lord our God; that it is not for us to know the times or the seasons which the Father hath put in his own power, and that enough for us is the comforting declaration which the mouth of the Lord hath spoken, that the mountains shall bring peace to the people, and the little hills by righteousness, and all nations shall serve him; they shall sit every man under his vine and under his fig-tree, and none shall make them afraid; they shall not hurt nor destroy in all his holy mountain. Thrice welcome this blissful assurance! and when prepared for this glorious exchange, the world will await, with earnest heart-throbbings, the arrival of its enthroned Immanuel, and hail him, with loud acclaim, as the desire of all nations.

III. The spiritual coming of Christ will be attended with glory.

The world has been mocked with false glory, and it will be indebted to the Gospel for the introduction of correcter views and a higher ideal. As soon as we pass the circle of pure Christian ethics, we find that the adherents of every cause depend, for success and fame, either on the menaces and appliances of physical force, or on the artifices of diplomacy. Christianity discards them both alike. It is guileless in its spirit, demanding of its followers singleness of purpose, transparency of plan, open-hearted integrity of character. In resorting to earthly schemes and wiles, the Papal Church divested itself of moral power, and exhibits her departure from the truth as it is in Jesus. It was not through such arts that the Christian faith was propagated by its early disciples, nor will its future triumphs be achieved by the expedients of a worldly policy. Free from intrigue, neither does it strive by physical force - one of its cardinal maxims being, that the wrath of man worketh not the righteousness of God. Its Founder established a kingdom which is not of this world; and while no other expectation had been entertained of him, than that he would come in royal state, with the pageantry and pomp of a monarch, his purpose soared above all such display, and he dispensed with factitious distinctions. He came not to be ministered unto, but to minister, and meekly endured the contradiction of sinners against himself, in patience possessing his soul, and pursuing his even course with a mildness unaccompanied by terror and unruffled by passion. Seeking, by every attractive method, to win for his truth a kind reception from the prejudiced and the perverse, his ministry performed its quiet round of beneficence like the harmony of the seasons; like the gentle influences of nature, to which he often resembled his discourses, his doctrine dropped as the rain, his speech distilled as the dew. His delight was to comfort the mourner, to cheer the disconsolate, to heal the broken-hearted; graciously did he invite the weary and heavyladen to come unto him, and grateful was the rest which he offered them. No spectacle of loathsomeness could repel his assiduities, no exhibition of callousness, ingratitude, or malignity could chill and check the overflowings of his sympathy. It was a gushing stream fed by a perennial fountain, and as it led its silent and sweet waters through a tract which sin had withered into a desert, diffusing fertility and beauty, it fulfilled the prediction of the prophet, that the wilderness and the solitary place should be glad, should rejoice and blossom as the rose. The only instrumentality for the advancement of Christianity in the world, sanctioned by its Author, is that which is imbued with the same spirit a spirit often more powerful than argument, more persuasive than entreaty. This benign and blessed aspect of the agency employed-the best feelings of the renewed heart, faith, humility, gratitude, and love, awakened and developed in such delightful contrast with the full passions which rage in the world around is one feature of the transcendent excellence of this system of truth, and gives it the impress of divinity. It is to be the conspicuous triumph of the Christian faith, to establish in our fallen world, through this agency, the reign of truth, justice, and love, and awake in all holy beings the joy of beholding the ravages of the curse staid, and the desolations of sin giving place to the delights of righteousness.

This is glory, true glory; it will be recognized and honored as such, when much, that, in the perverted judgment and taste of mankind, now passes for illustrious, will be lightly esteemed. The glory of a self-denying philanthropy which seeks to reclaim the wanderer and save the lost, the glory of a moral heroism which, in the path of duty, shrinks from no obloquy or opposition, will be felt to be immeasurably superior, each in its department, to that ephemeral glory with which the popular vision is now so easily dazzled. The millennial reign of peace will be crowded and illustrated with the trophies of that higher glory, eclipsing the lustre of many an achievement, of which the world has sought to perpetuate a remembrance on canyas or in stone.

The coming of Jesus, as the helpless Babe of Bethlehem, was attended with glory. The humble shepherds of Judea, in their nightwatch, were suddenly wrapped in the beams of heaven's own light, and the rude fields around them glowed with the splendor of heaven's plains. There will be glory when he shall come in the clouds of heaven, in the power of his Father, with his countless retinue of holy angels and the awful peal of the Archangel's trump. But a milder, richer glory shall attend his spiritual coming, filling the earth with a sweeter melody than that with which the morning stars greeted its

creation, and irradiating it with a screner loveliness than the answering smile which met its Maker's benediction.

I have now set forth the leading truths embraced in the text, and it will be felt, I trust, that they are not unsuited to the hour. God is now shaking our nation in a manner unexampled in our experience, since our Republic took her place in the family of nations. Indeed, nations have passed through the throes of dissolution with less convulsion than this land has felt within a few months. Does not our discussion explain this unexpected agitation, and does not it also suggest

the reason why God has sent it?

If our views are correct, the philosophy of the war is simple. In the development of our national life, two antagonistic principles have been brought into contact, and by the moral laws which God has ordained, there is an irreconcilable conflict between them, and there can be no peace in the land until the one or the other has conquered; rather, there can be no peace until the Right has triumphed, for, under God's government, the Wrong can not be permanent or quiet. This rebellion, in a latent form, was a legacy from our fathers, who bequeathed it to us under the delusive impression that the opposing elements, which could never harmonize, might yet exist together for a season without any violent outbreak, and that the right would gradually absorb and assimilate to itself the wrong, or subjugate it in a still way. The experiment worked disastrously, as such compromises always do. The element of Christian civilization was fettered and weakened by this forced conjunction with the element of barbarism, and the latter soon became rampant and defiant. Its partisans, for two generations, maintained an unfair ascendency by bluster and intimidation, and when, at length, this expedient was exhausted, as the last and desperate resort for a cause already vanquished in the field of argument and morally lost, they suddenly, but with deliberate malice, seized the torch and the sword and opened the bloody drama of treason-precipitating upon us the terrible tragedy of civil, and, perhaps, servile, war. They invoked this day-let them abide the dread ordeal of battle! If they are defeated, late or early, and after all this sacrifice we suffer them to transfer the issue to any other theater, we shall deserve to perish.

This is the explanation of the occurrence, at this time, of the dire calamity of war, under whose heavy cloud the nation is now passing, and which casts its chilling shadow upon our solitary hours, our social gatherings, and our religious convocations. But we look beyond the fact, and humbly seek the reason of its divine permission, and we find it without searching. The curse causeless shall not come, and it is not a causeless judgment which is pressing so fearfully upon our national life. The sons of Jacob, when the bitter cup of adversity was pressed to their lips, bethought them of the unheeded anguish of their

unoffending brother whom they so remorselessly exiled and enslaved, and only not murdered him. The bitter anguish of two years of horrid war is fitted to bring stingingly to our memories our insensibility to the cries and tears of our unoffending African brother, during the two centuries of unrelenting war which we have waged upon his civil liberties and rights, his immortal aspirations and hopes, upon that which is more sacred than life itself, upon his manhood. We are verily guilty concerning our brother, therefore is this distress come upon us—this reflection did not arise in the minds of those heartless brothers, when overtaken by calamity, more instantaneously and vividly than God's retributive justice has, in these days, flashed it upon the conscience and the heart of this guilty Republic. And the only hope of our salvation as a people rests, as did theirs, in a thorough uprooting of this great wickedness and provocation, and the putting completely away from us the source of all this evil.

National retribution must overtake national sins on their own arena; but, to a people whose measure is not already full, the retributive visitation is designed to be also corrective. The theme before us has, in this relation, an encouraging aspect. God is shaking us, we may believe, not to destroy us, but to purify and save us. He is seeking to prepare us for the coming of our Deliverer, and all this agitation is a prerequisite to his powerful reign. Our only path to find prosperity lies through this valley of humiliation, through these days of tribulation. Are we so treading our prescribed path, and meeting the requirements of Him who is a swift witness against oppressors, that we may hope to abide the day of his coming, and, purified from our national guilt, be enabled to offer unto the Lord an offering in righteousness? This is, to us, the vital question of the hour.

So demoralized had the nation become by direct participation in slavery, and by open or tacit complicity and benumbing contact with it, that from the beginning of our present troubles, it has been an anxious problem with the friends of impartial liberty, whether the administration could be brought to the adoption of a righteous policy in the prosecution of its righteous cause. The manifest unsoundness of its policy was a continual weakness and drawback. So low has been its moral position, that the prospects of the slave have been brightened by every reverse which our arms have sustained; and his hope of deliverance, through us, lay not in our present success, but in our present delay and disaster, and, in praying for his early liberation, we virtually prayed for the defeat of our armies. Meanwhile, God was holding us back from success, for no apparent reason than that we had not conformed to his plan; our accumulated resources were squandered, and our precious lives were wasted. Such a providential opportunity as seldom comes twice, or tarries long, had for more than a twelvemonth waited on the President. The power of striking down by one blow the legal status of the accursed institution, with which the Constitution, in a time of peace, had not clothed him, the law of self-preservation, in a time of war, had confessedly conferred upon him. And in thousands of burdened and prayerful hearts rose the daily inquiry, Would this golden opportunity pass away, bearing with it the hopes of our Republic, or would the President rise to the sublime level of his position? Turning from the phantom which had mocked him along the Border States, would be recognize, at length, this glorious vision of freedom? Would he heed the imploring cry with which our country, in her agony, joined her name with the sacred names of God and Humanity, in calling upon him to let the oppressed go free? Admonished by serious and inexplicable reverses, would be now accept the consecrated charge, and raise aloft the banner of Universal Emancipation, and let the breezes of the continent fan it? - assured that the deed would arouse in both hemispheres a popular enthusiasm, before which the squadrons of tyranny and of slavery would be as chaff before the whirlwind. Should this valley of Achor thus become a door of hope, and should we enter and sing there as in the days of our youth? or should the curse of an unavenged trespass be fastened upon us and trouble us forever? Would our Ship of State, amid welcoming cheers, sail on in beauty and majesty to her original destination - that LIBERTY which is her "Sabbath and port" - or to the grief and despair of patriotic hearts in our own and other lands, would it drift into "some endless bank of fucus and seaweed, and rot away amid foul odors on a sea where no wind ever blows?" In a word, should the rebellion be extinguished by exterminating its source and support, or should the sacred cause still lack, in the decisive hour, the inspiration which it needed and claimed from its chosen headinfusing into it a quenchless vigor, pressing it onward to certain victory, and crowning it with the benedictions of all good men and the lasting favor of Almighty God?

The problem which has awakened so much solicitude has, within the past month, received a probable and favorable solution. The President has issued his proclamation of a contemplated and conditional emancipation, not immediate nor universal—a document not placing us at once in full accord with divine justice—yet of vast significance as fairly reflecting a general movement of the public mind in the direction of universal freedom, irresistible as the drift of an Alpine glacier. Let us thank God, and take courage. To dissolve this Republic in the interest of slavery, or to consolidate and perpetuate it in the interest of freedom, are the only alternatives now before us, leaving no middle ground nor middle policy; and with the contest thus clearly defined, and relieved of the doubts which weighed upon us four weeks ago, we can, under God, resolutely and cheerfully meet the issue.

To the Association which has convened here on its sixteenth anniversary, will belong the honorable distinction in the future, already a source of intense satisfaction, of having never bowed the knee to the Baal of Slavery. It came into existence as a protest against every species of alliance with this abomination, and during these eventful years of our national history it has held fast and disseminated its faith, and on this basis has earnestly and successfully prosecuted the work, domestic and foreign, which the Master has been pleased to commit to its guardianship. The principles which constitute its vital force are emphatically indorsed to-night by the Providence of God, and the churches of every communion throughout our country, which have not been swept into the great Southern apostasy, are practically adopting them. The day which, to its founders seemed distant, though certain, has already dawned, and their position is justified before the world; and it is proper and suitable that this impartial tribute should be offered in the presence of this great assembly of its friends and supporters. Because this Society has thus remembered Christ's poor in the days which are past, Christ will remember it in the days which are coming, and so far as it can subserve his benign purpose, it shall be in favor with the Lord and also with men. He is honoring it now by assigning it a special work of faith and labor of love-a work of thrilling interest-among the freedmen just delivered from the house of bondage. And if its conductors and patrons keep in mind their dependence on his grace, and walk humbly, consistently, and prayerfully before him, he will graciously continue to employ it as a powerful auxiliary in the cause of Christian benevolence at home and abroad, when every thing distinctive or peculiar in its early organization shall have passed away with the occasion which called it out, and putting forth no exclusive claim, it shall rejoice in the sufficient glory of being one of a sisterhood of Missionary Societies, that with kindred aims and spirit, with mutual fellowship and cordial cooperation, are faithfully and unitedly seeking the glory of God in the

conversion of a lost world to Christ. Assembled as we are, beloved, at a time when men have drunk the wine of violence amid the confused noise of embattled warriors, and the painful spectacle of garments rolled in blood, let us draw comfort from the reflection that all this explosion of Satanic rage is the authentic herald of the advent of Zion's King, about to take his scepter and assert his majesty, and ride forth, prosperously and gloriously, in his

chariot of salvation. Lu Come, thou incarnate Word, instance of freedom, are; browe veliging with no brid now before us, leaving such tromos all they but One prayer attended you built, a silved on we make the driver than Come, and thy people bless, by the though by visually

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ADDED DURING THE YEAR.

Abbott, Rev. L. W., Bethlehem, Conn. Adams, Ezekiel, Collamer, O. Adams, James Granville, Ell. Adams, James Granville, Ell. Addison, Mrs. Mary, Sparis, Ill. Anderson, Robert W., Sardinis, Ohio. Atwater, Des. A. G. Arcade, N. Y. Atwater, Inn. Irs, New Harun, Conn.

Awater, Arr. Ira, New Instan, Com.

Balkam, Rev. Uriah, Lewiston, Me.
Barcroft, Miss Melless M., Fort Since, Wash. Ter.
Barker, Des. Hart, Harwinton, Conn.
Beach, Mrs. M. A. C., Oregon, Mo.
Belcher, Mrs. Mary L. B., Vinton, Iowa.
Biakeslve, Charles C., Jonesville, Mich.
Billes, Mrs. Almeda, Brimfield, Mass.
Bootn, Mrs. Affred, Lowell, Mass.
Brang, Miss Mary S., Temple, N. H.
Briggs, Mrs. Rebecos, Fitchburgh, Mass.
Browning, Mrs. Phebe C., Brimfield, Mass.
Browning, Mrs. Phebe C., Brimfield, Mass.
Buell, Miss Callsta C., Simbury, Conn.
Butler, Mrs. Esther, Muscatine, Iowa.

Carpenter, Daniel H., Wethersfield, Conn. Catlin, Luman, Harwinton, Conn. Chapman, Mrs. Jane P., Bloomingdale, Ill. Child, Dea. Chester, North Woodstock, Conn. Churchill, Mrs. Blizabeth, Gloversville, N. Y. Chatlin, Rev. George P., Mendi M., W. A. Clarke, Rev. S. D., Sunderland, Mass. Cleveland, Rev. Charles, Boston, Mass. College, Miss Elizabeth, Bartford, Conn. College, Miss Elizabeth, Hartford, Conn. Cooker, Frederick, Raymond, Wis-Crocks, John, Hopkinton, Mass. Culver, Mrs. Emma F., Chicago, Ill. Cumberland, James, Georgetown, O.

Dada, Mrs. Lemuei, Fulton, N. Y.
Dlekimson, Alpheus, Randolph, O.
Dlekinson, Asa, South Amberst, Mass.
Dlekinson, Samuel D., South Amberst, Mass.
Dimock, Rev. Edwin, Terrytile, Conn.
Dodge, Rev. J. H., Wendell, Mass.
Dugan, Miss Lizzle, Georgetown, O.
Dunham, J. W., M.D., Collamer, O.
Dutton, Rufus, Collamer, O.

Eastman, Reuben R., Granby, Mass. Ellis, Charles W., Newton Centre, Mass. Emerson, Clinton, Reading, Mass. Emerson, Mrs. Mary W., Francistown, N. H. Eaten, Mrs. George W., Boonton, N. J. Evarts, Miss Mary, New Casco, Mich. Ewing, Rev. R. B., Xenia, O.

Farwell, Mrs. Jane, Fitchburgh, Mass. Fenn, Rev. Wm. H., Manohester, N. H. Finney, Rev. C. G., Oberlin, O. Filmt, Samuel, Lyme, N. H. I Ford, Horatio C., East Oleveland, O. Furber, Miss Jane B., Great Falls, N. H.

Garrison, J. Y., Yellow Borings, O. Ghormley, John B., Huntsville, O. Gibson, Dr. Matthew, Felletty, O. Goodwin, Rev. E. P., Columbus, O. Grant, John, New Burlington, O. Graves, Elam, Haydenville, Mass. Green, Henry Ey, Olivet, Mich. Gutarie, Harvey F., Munsville, N. Y.

Jube, Mary Frances, Newark, N. J. Judd, Miss Lucy, Union City, Mich.

Kincald, Robert, Sardinia, O. Kinne, David W., Ovid, N. Y. Kinney, Wm. C., New Haven, Conn. Kirkpatrick, Alexander, Delaware, O. Knight, Emerson T., DeKalb, Ill.

Lamson, Miss Mary, Manchester, N. H. Lee, William Storrs, Sprague, Conn. Leonard, Mrs. Elizabeth, Burlington, Iowa. Leonard, Henry F., Galesburg, Ill. Loomis, Luclus L., Milwaukee, Wis. Loomis, Mrs. Melissa C., Milwaukee, Wis.

Manary, Alexander, Bloomingburgh, O. McGinley, Rev. Wm. A., Shrewsbury, Mass. Metcalf, Luther H., Medway, Mass. More, Miss Hannah, Westford, Jonn.

Nichols, Miss Mary S., Norwich, Vt. Nickerson, Mrs. Abby R., Gloversville, N. Y. Norris, Daniel R., Elkhorn, Wis. Northrop, Mrs. Abigall, Medina, O.

Orton, Mrs. Hannah, Lyndon, Ill.

Palmer, Mrs. Emily M., Buffalo, N. Y.
Patch, William H., Rockport, Mass.
Patton, Mrs. Phebe, Cherry Fork, O.
Pease, Jona. A., West Leyden, N. Y.
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Perry, Mrs. Caroline H., Danvers, Mass.
Pettingill, Miss Mary, Saliabury, N. H.
Perry, Mrs. Mary A., South Woodstock, Conn.
Putnam, Mrs. E. M., Danvers, Mass.

Ramsay, S., West Hartford, Conn. Ramasy, S., West Hartford, Conn.
Rand, Lyman F., Keene, N. H.
Rankin, J. K., Clarksburg, Ind.
Rankin, J. K., Clarksburg, Ind.
Rankin, Rev. A. T., Mapleson, N. Y.
Reese, Rev. Phillip R., Emmitzburg, Md.
Reynolds, John, Concord, Mass.
Richards, Geo. K., Elbridge, N. Y.
Ross, Rev. A. H., Boytston Centre, Mass.
Ruddock, Mrs. Rhoda, Danby, Ill.
Rudiffson, Albert G., West Glibos, N. Y.

Rankin, Rev. A. T., Mapicken N. Y.
Reese, Rev. Philip B., Emmittsburg, Md.
Reynolds, John, Oncord, Mass.
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Ross, Rev. A. H., Boyleton Centre, Mass.
Ruddock, Mrs. Rhods, Danby III.
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Sabine, Jessie, Onondaga Valley, N. Y.
Sabine, Jessie, Onondaga Valley, N. Y.
Sabine, Jos. F., Onondaga Valley, N. Y.
Sabine, Jas. F., Chondaga Valley, N. Y.
Sabine, Jas. F., Louy Howard, Townsend, Mass.
Warner, Mrs. Cornella M., Waterloo, Iowa.
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White, Rev. J. D., Champlain, N. Y.
Whitney, Mrs. Eather Cleora, Brasher Falls, N. Y.
Southworth, Elman F., Holden, Me. [C. W.
Spring, Julius, Euclid, O.

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faylor, Mrs. Elisabeth C., Chicopee, Mass. Thomson, Gaylord, Medina, O. Thurston, Mrs. Danlel, West Brookfield, Mass. Treat, Mrs. R. B., Tallimadge, Q. Tuttle, Edward H., West Meriden, Conn.

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SEVENTEENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

HOPKINTON, MASS., OCTOBER 21st and 22d, 1863.

THE REPORT OF THE PARTY OF THE

List of the Life Members

ADDED DURING THE YEAR.

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NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 61 John Street.

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SEVENTEENTH ANNUAL MEETING.

THE Seventeenth Annual Meeting of the American Missionary Association was held in the Congregational Church at Hopkinton, Mass., commencing Wednesday, October 21st, 1863, at three o'clock P.M.

In the absence of the President, Rev. David Thurston, of Maine, the chair was taken by Rev. Jonathan Blanchard, President of Wheaton College, Illinois, one of the Vice-Presidents of the Association.

Prayer was offered by President Blanchard.

Rev. Henry Belden, Recording Secretary, read the minutes of the last Annual Meeting.

Rev. J. White was appointed Assistant Secretary pro tem.

Interesting letters were read by Secretary Whipple from the President, Rev. David Thurston, and from J. P. Williston, Esq., of Massachusetts, one of the Vice-Presidents.

The Treasurer's Annual Report was read by Lewis Tappan, Esq., Treasurer, with the Auditor's certificate appended.

A Business Committee was appointed by the Chair, consisting of Lewis Tappan, Esq., of New-York; Rev. W. B. Brown, of Newark, N. J.; Rev. Samuel Hunt, of Franklin, Mass.; Deacon John A. Fitch, of Hopkinton, Mass.; and Isaac T. Hutchins, Esq., of Danielsonville, Conn.

The following were also appointed a Committee to nominate officers for the ensuing year, namely: Rev. J. C. Webster, of Hopkinton, Mass.; Rev. W. Goodell, of New-York; Rev. Charles Chamberlain, of Eastford, Conn.; Lee Claffin, Esq., of Hopkinton, Mass.; and Rev. D. L. Furber, of Newton, Mass.

Abstracts of the Annual Report were read by Rev. G. Whipple,

Secretary of the Foreign Department, and Rev. S. S. Jocelyn, Secretary of the Home Department.

Hon. A. C. Barstow, of Providence, and Hon. Wm. Claffin, of Newton, were added to the Business Committee.

The hymn commencing, "Yes, we trust the day is breaking," was sung, after which an address was made on the wants, condition, and prospects of the Freedmen in the South-West, by Rev. S. G. Wright.

The Association then took a recess till evening service.

WEDNESDAY EVENING.

Rev. Messrs. Tyler, Furber, and Hunt took part in the introductory services. The Annual Sermon was preached by President Blanchard, from Revelation 6:2: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. Dr. Arnold made the closing prayer. Adjourned till eight o'clock to-morrow morning.

THURSDAY MORNING.

The Association convened at eight o'clock, and spent an hour in devotional exercises. Rev. S. W. Magill, of Waterbury, presided; after which the business meeting was opened with prayer, by Rev. J. Brewer, of Massachusetts, Arthur Tappan, Esq., Vice-President, in the chair.

The minutes of yesterday were read and approved.

On motion of Mr. Brewer, a vote of thanks was tendered to President Blanchard, for his Annual Sermon before the Association, and a copy was requested for publication.

Mr. Wm. Davis, one of the Freedmen from Virginia, being requested, made some remarks.

By request of the Vice-Presidents present, and by a vote of the Association, Hon. Wm. Claffin, of Newton, Mass., was invited to preside at the meetings of the Association. Mr. Claffin accepted the invitation, and made a brief address.

The Business Committee, by their chairman, Lewis Tappan, Esq., reported a series of resolutions. The report was accepted.

On motion of President Blanchard, the resolutions were taken up for discussion. After remarks by Rev. Messrs. Blanchard, Trask, and Brown, the first resolution was adopted.

Rev. H. T. Cheever read certain resolutions, which were referred to the Business Committee.

The second resolution of the series was taken up. A few remarks were made by Rev. E. Davis, and it was adopted.

The third resolution was then read. M. S. Scudder, of Granville, Mass.; A. Tappan, of Connecticut; Rev. Wm. Goodell, Rev. S. S. Jocelyn, Rev. George Trask, Rev. W. B. Brown, and Rev. G. Whipple made remarks. It was recommitted for amendments.

Brief addresses were made by Rev. L. Thompson, of the Jamaica Mission, Rev. J. White, Rev. J. P. Bardwell, and Rev. W. S. Bell, missionary among the Freedmen in Virginia.

Mr. L. Tappan reported from the Business Committee further resolutions, which were accepted, and on which he made some remarks. The resolutions were laid on the table, for further consideration.

Rev. H. T. Cheever read a letter from Hon. I. Washburn, of Worcester, proposing to remit \$500 to the Treasurer for the coming year.

Adjourned till two o'clock.

THURSDAY AFTERNOON.

The Association met at two o'clock, and united in the celebration of the Lord's Supper, Rev. S. W. Magill, of Waterbury, Conn., and Rev. W. B. Brown, of Newark, N. J., officiating.

At the conclusion of these exercises, the Association resumed business. Rev. S. S. Jocelyn, Secretary of the Home Department, presented a communication, in which he declined to be a candidate for reelection as Secretary, which was referred to the Committee on Nominations.

Mr. Tappan reported from the Business Committee a resolution, which, after remarks from several gentlemen present in its favor, was adopted. (See resolution 3.)

The fourth resolution was then passed.

A resolution was read by Rev. J. White, and in connection with it he made some remarks in reference to the Mendi Mission. The resolution was referred to the Business Committee, and subsequently reported and adopted.

The Committee on the Nomination of Officers for the ensuing year, reported as follows:

President.

REV. DAVID THURSTON, Maine.

Vice-Presidents.

| Hon. F. D. PARISH, Ohio, | ARTHUR TAPPAN, Esq., Conn., |
|--------------------------------|-----------------------------|
| Prof. C. D. CLEVELAND, Pa., | JACOB BUTLER, Esq., Iowa, |
| Rev. JONATHAN BLANCHARD, Ill., | E. D. HOLTON, Esq., Wis., |
| J. P. WILLISTON, Esq., Mass., | Rev. John Lowry, New-York, |
| | CLAFLIN, Mass. |

Corresponding Secretaries.

Rev. George Whipple, New-York.

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Rev. Henry Belden, New-York.

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LEWIS TAPPAN, Esq., New-York. year goings to run a Silvi to the live some for the coming year

Executive Committee.

WILLIAM E. WHITING, New-York, ANDREW LESTER, New-York, THOMAS RITTER, New-York, HENRY BELDEN, New-York, J. O. BENNETT, New-York, ALONZO S. BALL, New-York, T. C. FANNING, New-York,

THOMAS S. BERRY, New-York, S. S. Jocelyn, New-York, C. B. WILDER, Massachusetts, WILLIAM B. BROWN, New-Jersey. J. M. HOLMES, New-Jersey.

The Committee reported the following resolution:

Resolved, That we desire to record our deep sense of the value of the services rendered to this Association by Brother Jocelyn, through a period of ten years; our sincere gratitude to him for those services; and our regret that he feels it to be necessary for him now to retire from a position so long, so faithfully, and so ably filled.

They also recommended that the Executive Committee be authorized to fill the vacancy occasioned by the declinature of Mr. Jocelyn; also that Mr. Jocelyn be requested to continue in the office as Secretary till the Executive Committee shall make a new appointment.

The report was accepted and unanimously adopted.

It was resolved that the paper presented by Mr. Jocelyn be printed with the proceedings of the meeting.

The fifth, sixth, and seventh resolutions were severally read and passed.

After remarks by Rev. Mr. Magill, Rev. W. B. Brown, Rev. Mr. Mowry, of the Methodist Church, and President Blanchard, the preamble and resolution eight were adopted.

It was resolved that the annual reports of the Executive Committee, abstracts of which have been read, and the Treasurer's Report, be printed, under the direction of the Executive Committee.

Mer. Josephan Blandnagh III., M.D. Hound Red. Wis.

J. P. Whitelor, Man. Mas. . "They John Lower, New Yor Henry Witting Onigers, Mass.

Adjourned until half-past seven o'clock P.M.

THURSDAY EVENING.

The services were opened with singing by the choir, and prayer by Rev. J. Porter Green.

Hon. Wm. Claffin, Chairman of the meeting, made the opening ad-

Rev. L. Thompson, of the Jamaica Mission, made an interesting address, on the subject of West-India emancipation.

Rev. Mr. Green followed, giving an account of his connection with the Sandwich Islands Mission, and of the wants and prospects of the work among that people.

Mr. Wm. Davis, a freedman from Virginia, gave an earnest statement concerning his late experiences as a slave.

Brief and interesting addresses were also made by Rev. W. T. Richardson, of Beaufort, S. C., Dr. C. B. Webster, and Rev. R. M. Chip-

The resolution presented by Rev. Mr. White (No. 9) was then adopted.

Rev. G. Whipple moved a vote of thanks to the people of Hopkinton, for their hospitality, to the Society for the use of the house, to the choir for their services, and to the Committee of Arrangements at Hopkinton, for their provisions for the meetings, which was adopted.

The hour being late, the minutes were referred to the Secretaries of the meeting and to the Corresponding Secretaries, for revision and publication.

After singing a portion of the Missionary Hymn, the Association adjourned to meet at the call of the Executive Committee.

The following are the Resolutions as adopted by the Association:

1. Resolved, That, recognizing in the commission of the great Head of the Church, "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE," the duty of missionary Societies and all ecclesissical bodies to labor for the removal of any obstacle that lies in the path of missionary operations, whether at home or abroad, the American Missionary Association, at this its Seventeenth Annual meeting, devouly acknowledges the overruling providence of God, in giving efficacy to the principles upon which the Association was founded, so that the wickedness of American slavery, and the duty of the Church to labor for its downfall, are now the prevalent sentiment of the professed followers of Christ in this country, as they have long been in other civilized and Christian nations.

an nations.

2. Resolved, That the efforts put forth by this Association for the evangelization of Africa, the emancipated in Jamaica, the fugitives in Canada, the destitute and downtrodden in Slave States, have met with such encouraging success, as to call for our thankful acknowledgments to Him who has promised to break in pieces the oppressor and give liberty to the captives; and that the carrying out of the principles of the Association has been a preparation for labors in the extensive field now opening for the instruction and conversion of those in our land who have hitherto been denied the Bible,

sitting in Darries and in the shadow of Death, Being Bound in application and Hrox.

3. Resolved, That the exigencies of the work in behalf of the ever increasing number of Freedmen in our land, calls upon this Association for renewed consecration and re-

doubled energy in its behalf, and that while millions may be demanded for its speedy accomplishment, we will this year aim at raising not less than one hundred thousand dollars for its immediate necessities.

4. Resolved, That the bundreds of thousands of our fellow-men, lately held in slavery, and now enjoying the blessings of liberty, and the millions proclaimed free by the Proclamation of the President of the United States—nover to be remanded to a state of Dondage—open a field for increasing missionary and educational labors, in which the Association has already engaged with great success, and which they desire/to pursue with increased energy, relying, under God, upon the sympathy, the generous offerings, and the prayers of the friends of man, and the friends of Christ, until the wilderings and the SOLITARY PLACE SHALL BE GLAD FOR THEM, AND THE DESERT SHALL REJOICE, AND BLOSSOM AS THE ROSE.

5. Resolved. That the state of the country, while it calls for deep humiliation and penitence on account of the sins of the nation, and especially the gigantic sin of American slavery, that have provoked a just and holy God to come out in judgment against it, calls also for devout gratitude to the Almighty Ruler of nations for the success that has been given to our Government and its military and naval forces, in the great conflict now waging with the infatuated and desperate men in rebellion against rightful authority, and in the prospect afforded that, with the holy of God, stavery, the pernicious cause of the rebellion, and the rebellion itself, will be speedily overthrown, and peace be established in rightcousness, justice and equity, under the sway of the God of Peace and Freedom, who is yet to reign in these United States, we humbly but confidently trust, over a penitent, regenerated, grateful, and obedient people.

6. Resolved, That masmuch as it has been declared by our Divine Lord that the first is the world, it behaves the friends of missions, while laboring with increased zeal, liberality and faith for the enlightenment of the ignorant and the salvation of the unconverted in our own land, not to neglect the urgent claims of the heathen world, but in emulation of the primitive church, to prosecute the work of spreading the Gospel in other lands, relying upon the divine declaration, I will be exalted among the meature of the world shall be converted to God.

7. Resolved, That while we reverently thank God for the wonderful progress made, during the year past, by our government, towards that recognition of human rights for which this Association has contended, there is much to be accomplished, as well in the Cabinet and Congress as in the field, before the principles of the President's Proclamation can be fully sustained; and that, for this purpose, the Administration needs both the moral and political support of a religious community; and that, further still, it is but fitting that this organization, as a recognized and honored exponent of the active Christian and missionary anti-slavery sentiments of the loyal States should, through its officers and members, and in all proper and legitimate ways, make its influence felt, in shaping the future policy of the government.

8. Whereas, God, in his Providence, has recently opened a wide field of missionary labor among the African race in our land, as in time past he had done in other lands, and whereas, from the principles of the Association, as well as from its past history and practice, peculiar obligations are laid upon us to enter this open door, therefore

Resolved. That we approve the action of the Executive Committee for the past year, in expending so large a proportion of the funds of the Association upon missions among this people, and that we recommend them to continue to make this people the peculiar and special object of their care.

9. Resolved, That this Association, regarding the evangelization of the African race as their providential work, while desiring to put forth efforts in behalf of the Freedmen in some degree commensurate with the vastness of the work, will not forget the claims of the Mendi Mission, but will endeavor to strengthen and enlarge that mission, as the way is opened in the providence of God; and that the missionaries in that field have our warmest sympathies in the trials and embarrassments through which they have passed.

LETTER FROM REV. DAVID THURSTON.

The following is the letter addressed by the venerable President, to the Chairman of the Committee of Arrangements:

LITCHFIELD CORNER, Me., Oct. 15, 1863.

My Dear Brother: I have greatly desired to meet once more our dearly beloved Missionary Association; but a domestic affliction must prevent my attendance at the approaching auniversary. Though absent in body, my spirit will be with you. My prayer

is, that the Holy Spirit may preside over all your deliberations, guide you to the adoption of such measures, as the Lord Jesus, the great Head of the Church, will approve and succeed. I rejoice in all the good the Association has been the favored instrument of effecting. This is by no means small. It is a matter of devout thanksgiving to God that he has so kindly sustained us in our conflicts with error and sin; and that he has opened so wide a door of entrance, formerly closed, into a field so extensive and so rich in the promise of an expherant harvest.

I am glad the attention of the Association was so early and has been so successfully directed to the people recently freed from the crushing, oruel deep ism of slavery. Their need of benevolent and missionary effort, physically, intellectually, and spiritually, is affectingly urgent, Their condition appeals most fervently to every humane, philanthropic, and Christian sentiment and feeling for aid. Where can contributions to the bodily, mental, and moral wants of any portion of our race be made with more assurance of a grateful, useful reception, than to them? Their instruction and conversion to Christ may render them more serviceable in this country, where their labor is so much needed, than in any other.

The plan of expatriating them is a shameful reproach to our Christianity. If the government, as it is their daty, will arrange so as to secure and protect the rights of the people, all will be well.

Without boasting, we may congratulate ourselves, that the principles, avowed by this Association, have not been without effect in modifying the proceedings of some other benevolent organizations.*

The recommendation of our Missionary Association by the General Association of New-York at their late meeting at Gloversville, deserves a very grateful notice. After referring to "the vast and hopeful field for philanthropic and Christian missiona," they say: "For this great and blessed work, we have, at hand, in the American Missionary Association, an agency, experienced and prepared, knowing the field, and ready to occupy it, to the fullest extent of the coöperation of the churches." Truly do the New-York ministers say: "Never since the apostolic age, has there been open to the Church a field so vast, so urgent, so hepeful. A race is at our doors to be lifted from the lowest degradation to the level of our Christian civilization, a race plastic, quick to apprehend, prepared of God to receive the gift that we alone can convey to them; a race whose Christian development will be ours, as their destiny is ours also, a race whose evangelization here, will be the evangelization of Africa, and a grand march towards the conversion of the world."

May the Christians and philanthropists take hold of this work with a liberal and strong hand, and the blessing of God.will assuredly follow. When untying their purse and opening their wardrobe, they should bear in mind that inspired declaration: "He that hath pity upon the poor, lendeth unto the Lord, and that which he batt given will be pay him again." Surely no one, who would make a safe investment, can ask for better security. Try it, friends. "Let all the tithes be brought in, and see if the Lord will not open the windows of heaven and pour out a blessing that there be not room to receive it."

Very fraternally yours.

DAVID THURSTON.

LETTER FROM SECRETARY JOCELYN.

REFERRED TO IN THE MINUTES.

To the American Missionary Association at its Annual Meeting at Hopkinton, Mass., Oct. 22d, 1863.

Dear Brethern: The events of Divine Providence now impose upon this Association responsibilities and activities beyond its present executive power, and every day in the history of the multitudes delivered from slavery, in this country, increases the pressure. For a long time the correspondence and other labors required in relation to the Freedmen, and our missions and schools among them, have been so onerous that the Foreign Secretary has necessarily done a large amount of labor to meet the demand. Under these circumstances, it is the province and duty of the Association to take such steps as will enable it to meet the present need, and to provide for the future.

As early as the summer of 1862, I had strong doubts of the practicability of my continuing as Secretary of the Home Department; and, with the vastly increased and multiform duties of the office—most severe to the occupants in the debilitating seasons of summer and autumn, with the impracticability of the recess common to professional men

^{*}I was about to add, "As well as of the National Government." I am reliably informed that the word "justice," was introduced in the President's Proclamation of Emancipation through this influence. Whether it is best to say this, I submit to your better judgment.

GRAVES,

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in cities at that season,—I have no escape from the duty of resigning the post which I have, through your generous confidence, held for the last ten years.

Permit me to ask, therefore, that the Nominating Committee would not consider me as among those who may be regarded as candidates for the office. As I believe that I may in other relations subserve the great interests of the Association, and that it should now select a man of peculiar qualifications and with a vigor giving promise of endurance, I trust that it will agree with me in my decision. And as no one officer can hope to most the artire decayed for his restrictions and ance, I trust that it will agree with me in my decision. And as no one officer can hope to meet the entire demand for labor which this great providential work will impose, and having the fullest conviction that the Foreign Secretary, Rev. Mr. Whipple, has already a high preparation from experience in the work among the Freedmen, let me suggest that the Association should not appoint Secretaries specifically for the Foreign, and for the Home Departments, but two joint Secretaries, the larger part of whose time will necessarily be employed hereafter in the work at the South.

It is a conviction not to be questioned, that this Association with its immortal Bible principles, is, if indeed it meets the high behests of its Divine leader, to be permanent, and to prevail, with numbers greatly increasing, and usefulness not to be computed. In view of this fact, I feel constrained to urge that action in every respect, which, in faith, looks to the future, as well as the present. Was there ever such a call made upon a nation, and upon the Church of Christ, as now comes from the millions stepping into

nation, and upon the Church of Christ, as now comes from the millions stepping into freedom in this land; and in this day, from the cry of nations perishing, who must have the Gospel or perish? Let us with timely wisdom and faith, sacrificing all individual interests and preferences, meet the call of Christ and the perishing.

My relations with the Association from the commencement of its existence, and with its officers, have been most happy. I could wish that I might have better subserved its interests, but rejoice with you that God has so signally blessed us, and is honoring us with trusts so sacred, and, under his favor, promising so much for humanity, and the kingdom of our Lord and Saviour in the earth. Earnestly asking your prayers in my belief, and rejoicing to labor to the end of life in the great cause of humanity and half, and rejoicing to labor to the end of life in the great cause of human freedom and redemption, I am Beloved in Christ,

Your Brother,
S. S. JOCELYN.

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RER'S REPOR

SEVENTEENTH ANNUAL REPORT.

THE Executive Committee would commence the Seventeenth Annual Report, by recording their grateful recognition of the Divine favor in the preservation of the lives of our missionaries, even amidst much sickness; the increase of funds for carrying forward our work; the providential vindication, by the progress of events, of the Christian Anti-Slavery principles of the Association; the improvement in the tone of public sentiment in behalf of the oppressed; and in the general ordering of our affairs for the liberation of the enslaved, and the establishing of truth, justice, and freedom in our land; so that even in the presence of "the battle of the warrior," "with confused noise and garments rolled in blood," we may rejoice in the hope that "the year of (his) redeemed is come." We accept with thankfulness the continually enlarging Missionary field opening before us among the late bondmen of our land, and pray for renewed faith and an increase of Apostolic zeal, to meet this almost more than Apostolic work; and for Divine wisdom and guidance, that we may remain true to the principles of liberty, and the jealous regard for the purity of Christ's Church, and the honor of his cause, that through his favor, were embodied in our organization.

Three newly appointed missionaries have united with our Foreign Missions during the year, and two have returned after a short absence.

Two hundred and eighty-three life members have been added to the Association since our last report. The death of twenty-six life members has been reported to us. The whole number of life members from the beginning has been 3475.

From the Treasurer's report it will be seen, that the receipts of the fiscal year have been \$57,404.68, against \$47.062.60.

The estimated value of clothing, etc., for the Freedmen, not included in the above, is \$14,700, making the total value disbursed by the Association \$72,104.68, an excess over last year of about fifty-three per cent.

MENDI MISSION, WEST-AFRICA.

STATIONS: GOOD HOPE, MO TAPPAN, AVERY, VICTORIA. Missionaries.—Rev. H. H. HISMAN, Rev. GEORGE P. CLAFLIN, Rev. C. F. WINSHIP, Rev. E. J. ADAMS, DANIEL W. BURTON, SAMUEL J. WHITON, Mrs. HISMAN, Mrs. CLAFLIN, Mrs. WINSHIP, Mrs. BURTON, Mrs. Maile, Mrs. Whiton, Mrs. Adams.

Native Assistants.—Rev. George N. Jowett, John Johnson.

Mr. Richard Miles and Mrs. Miles resigned their connection with the Mission last October, and are now in connection with the Protestant Episcopal Mission, in Liberia. Mrs. Adams, wife of the Rev. E. J. Adams, has not yet joined the Mission.

The past year has been one of great trial to the Mendi Mission, arising from the sickness and absence of so many of its members. At the commencement of the year, Mr. and Mrs. Hinman were absent, occasioned by the severe illness of Mrs. Hinman. He rejoined the Mission in November. She remained in this country till May last. In January, Mr. Burton, who had previously acquainted the Executive Committee with the probable necessity of doing so, asked leave to retire from the Mission, and to return, with Mrs. Burton, to this country, on account of the long continued illness of Mrs. Burton, occasioned by her long residence in Africa. With much regret the Executive Committee accepted the resignation of these tried and experienced Missionaries, expressing their sympathy with them, and their sorrow at losing their services at the Mission. They arrived in New-York, April first, 1863, and are now in Galesburgh, Illinois. Mrs. Burton is slowly recovering, though it is feared that she may never be able to resume her connection with the Mission. On the eve of their departure from Good Hope, the Early Dawn, published by the Mission, contained the following minute:

"We regret to have to announce that Mr. and Mrs. Burton, who for nearly ten years had charge of this station, are—in consequence of the failing health of Mrs. Burton—about to leave for America, and do not expect to return.

"In behalf of the Mission we wish to say to our brother and sister, that while we acquiesce in what seems to be the plain indications of an All-wise Providence, we yet feel that their departure is a great loss to the Mission, whose welfare they have labored so long, so earnestly, and so effectively to promote, and a great loss to us, who have been blessed with their sympathy, their counsel, and Ohristian affection.

"We assure them, that though they are to be separated from us, their memory will ever live in our hearts; and our prayers to God will go with them, trusting that wherever their lot may be cast, they will dwell in the secret presence of the Most High, and abide under the shadow of the Almighty."

The Mission was soon after still further weakened by the removal of Mr. and Mrs. Winship.

In March Mr. Winship wrote that he had been compelled to seek relief, and was then at Freetown under medical treatment. His disease was a severe and weakening cough, resulting from a cold taken six months before, and at the time seriously threatening consumption. In April his physician advised his immediate return to this country, medicine did him no good, and his life would be much endangered by

his remaining in Africa through another rainy season, in his weakened condition. Mrs. Winship accompanied him in his return. He appears to be improving in health, and hopes again to return to his much loved work in Africa. He left the Mission with much regret. In his letter communicating to the Committee the decision of the physician, he said:

"It is with feelings of sorrow, even with tears, that I pen these lines. Doctor Bradshaw, (of Freetown,) this morning says I must get away from this country as soon as possible; he can do nothing to help me, etc. . . So all hope of returning soon to my work has vanished. Who will take our places in the Bargroo? My heart bleeds when I think of that poor people left as sheep without a shepherd; and our number is so reduced that we are unable to send any one to them."

The Executive Committee had already made public the need of reenforcements for that Mission; and in May, Rev. E. J. Adams, Samuel J. Whiton, Mrs. Hinman, and Miss Lucy C. Danforth sailed from Baltimore to join the Mission. They arrived at Freetown July eighteenth, and at the Good Hope Station, Sherbro Island, August twelfth. Mr. Whiton and Miss Danforth were united in marriage at the Mission House, Padimba Road, Freetown, July twenty-ninth.

During the year, the authority and laws of an English colony have been extended over the Mission stations at Good Hope, the Bargroo and Victoria. The territory in which they are situated has been formally annexed to Sierra Leone. Some disaffection exists among the people, and some complaints are made that the treaties, ceding the territory to Great Britain, were not understood by the chiefs who were parties to them; but the transaction has been made complete, and our Missionaries, after the Apostolic example, advise the people that Christian principle, not less than sound policy, demands of them quietly to submit to the requirements of government, and cheerfully obey them. In relation to the new order of affairs they said:

"Our doctrine, as religious teachers, is the same now that it has been under the native government. We hold that the law of God is supreme, but we also hold that all the requirements of those in authority, which are not inconsistent with obedience to God, are to be cheerfully obeyed. As teachers of the people, we 'put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.'"

The Church of England is extending her Missionary field in Africa. A church of that order is proposed to be established on the Sherbro Island, near Victoria. This would diminish the importance of that station for Missionary labor with the natives, and our Missionaries suggest its relinquishment to the Church Missionary Society.

The changes that have occurred at the Mission; the deficiency of laborers; the consequent overburdening of those that remained, have been unfavorable to success; and the apparent prosperity of the Mission has been less than in some former years. Some cases of discipline have occurred, throwing a deep shade of sadness over the minds of

the Missionaries, and making familiar to them some of the severer language of the Apostle to the Gentiles, addressed to the churches planted by him. At times, however, the Missionaries have reported favorably. Discipline was working the purity of the Church. Before the prostration of his health, Mr. and Mrs. Winship were receiving much encouragement at their station on the Bargroo. And Mr. Hinman has more than once expressed his gratification at the progress in the Sherbro church. "Our Sabbath congregations," hesays, "are as large as I have ever seen them, and the prayer and class meetings are well attended, although there does not seem to be any special religious interest."

The number of scholars at the boarding-school at the Good Hope Station has been diminished. Some of them were sent to other stations of the Mission, and some have returned to their homes. When last reported it contained but eighteen scholars. The Missionaries thought it unwise to increase the number in the present weak condition of the Mission. The ordained Missionaries, they think, should be permitted to devote their whole time to more spiritual things, more direct labors for the conversion of souls.

At present, and probably for some time to come, the schools will not be increased, and may be diminished, by the removal of scholars whose profiting may appear the least probable. In the mean time special pains is being taken to teach the scholars not only letters, and religion, but also some useful and honorable employment. Almost every boy in the Good Hope School is learning some mechanical business.

The Mission continues the publication of the Early Dawn. Its influence is felt to be good; and its cost small, as it is printed wholly by two of the Mission scholars; the only cost being for paper and ink. Subscriptions received for it make it nearly self-sustaining. An edition of the Gospel of John, in the Sherbro language, has been issued from the Mission press, giving the people the word of life in language they fully understand. An edition of the same Gospel, prepared by Rev. Mr. Claffin in Mendi, is being published for the large number speaking that language.

The country along the Boom River, (on which the Mo Tappan station is situated,) and that along the Kittam, have been again disturbed by war. The second Sabbath in January, a war party came to a town on the Sherbro Island, near our Mission station, and took the place, with many prisoners. Not only were all the people of the town captured to be held as slaves; but also strangers and refugees from the Kittam, who were staying on the island; some of them were from the Mission premises. No property on which the attacking party could lay their hands was spared. The Mission could afford no protection to any one; all was excitement and alarm.

The leader of this war party was, however, taken by the English commander on the Island, and sent, with other prisoners, to Freetown for trial. It is hoped that the increasing influence of Christian Missions on that coast, the extension of English authority, and the destruction of slavery in the United States, will soon put a stop to the slavetrade there, and give to the people peace and quietness. Until the establishment of Missions on that coast, the bones and sinews, the bodies and souls of men, women, and children, were almost the only articles of export, and in the wars required for the support of this traffic, tribe after tribe of the native people has been blotted out, amidst horrors and barbarities, the full extent of which eternity only can adequately show. A fearful debt do the professedly Christian nations of the earth owe to that continent. American vessels, more than those of any other nation, have been engaged in this infamous business. Fearfully are we now suffering for our crimes against Africa and her children. Will not the Christians of America return to that land one Missionary, with the blessings of the Gospel, for each thousand of her children, torn bleeding from her bosom or slain at their firesides? Joy would thus be sent through all her borders, and the voice of thanksgiving soon be heard over all the land.

SEVENTEENTH ANNUAL REPORT.

The station at Salem Hill has been vacant through the year, owing to causes already detailed. Mr. Hinman is exceedingly anxious to return there so soon as the older stations are supplied with laborers. The Avery station, left vacant by Mr. Winship's return, it is proposed Mr. Whiton should supply. Mr. Claffin remains at Mo Tappan.

The Executive Committee have strongly desired to do more for Africa the past year, than they have been able to do. The providences of God have prevented. At a time when enlargement and vigorous labors seemed to be demanded; the sickness and retirement of Missionaries left the remaining company too small to hold the ground already occupied; too weak to sustain without injury the burdens thrown upon them; and the exciting scenes in our own country, the demand for volunteers in the war, the sacrifice of the hundreds of thousands of lives, the flower of our country, in our terrible struggle against the desperate assaults of the monster slavery, and the rush of many into the new Mission field opened in the South, have prevented our being able to send to Africa the help our over-burdened brethren and sisters needed. If the results of Missionary labor are less apparent than in some former years, we have no reason for being disheartened, but rather find occasion to strive so much the more to remove the cause, and to furnish the needed laborers. The field yet remains large and open, and so far as man can judge, promising of results. Rev. Mr. Claffin, in concluding his last letter, wrote:

"The openings that have existed still exist, the demand for teachers of the Gospel, which this people makes upon the churches of America, exists in the nature of things, and will remain till the character of the people changes. The character of the people will not change, till the healthful influence of Gospel light prevails among them. Hence the need that funds and teachers should be furnished with an in-

creasing ratio.

"Oh! that the churches would continually feel that so long as darkness exists in this country, so long an increasing spiritual force should be sent to dissipate it."

"More laborers, ministers, and business men, are needed to fill these desolate wastes.
Will the Christians of America supply them, or must another generation go down to the grave with no saving knowledge of Christ?"

There is yet, we believe, a bright future for Africa, an earnest of which we think we discern in the providential overruling of affairs in our own country. God has arisen "to shake terribly" our nation for its transgressions, prominent among which have been its crimes against the people of that continent. Four millions of her people are to be made free at our doors, for whom we are permitted to labor. Thousands of them, when born into the Kingdom of God's dear Son, will leap with joy to be the bearers of the glad tidings of salvation to the land of their forefathers. But the Christians of America must not wait for them to do the work. Woe will be to us if we wait for any thing but the open door and Divine permission to enter it. We owe it to Africa; we owe it to her children here, and in the islands of the sea; we owe it to our own Christian character and manhood; nay more, we owe it to God our Saviour, to be diligent and earnest in our efforts for the salvation of that people, to prepare the way for the glorious coming of Christ, and the establishment of his kingdom there.

A partial preparation has already been made. Light is dawning, where, for centuries, the darkness of the second death has reigned. The slave-trade is giving way to lawful commerce; the eyes of Christians are being inquiringly turned towards her, their hearts are beginning to burn with the fire of Christian love; Christian Missions are beautifying her shores, Christian churches are springing up within her bounds; and there are now probably one hundred and fifty churches, with twenty thousand hopeful converts, on the western coast; and some knowledge of the Gospel has reached six millions of her children. But what are these among so many? Compared with her teeming population, they are as the small dust of the balance; but as a testimony of the grace of a merciful God, of his willingness to bless the feeblest labors of his children, the earnest they give of a glorious future for that long shadowed land, they are of inestimable value, red to enclose to the log fred at mond, dride mediannot be mataya

a literal interpretation of the Mible, and the stress which is large atom a single rate, has strong attractions for the colored people of Jambies. The cril laflaquee of this among the people is angreened by the fact that it is favored by one who in former times was closersadly bounted and lared. Hermaing Part's history he "now menes tradestray the net

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JAMAICA MISSION ... della come de

ISLAND OF JAMAICA, W. I.

BRAINERD Missionaries, Rev. T. B. Penyield, Mrs. Penyield. ELIOT Missionaries, Rev. L. Thompson, Mrs. Thompson, Miss R. Velen. OHESTERFIELD... Missionaries, Rev. C. B. Venning, Mrs. Venning, Francis J. Douglass, Mrs. Doug

PROVIDENCE..... Missionaries, Rev. Joseph S. Fisher, Mrs. Fisher. RICHMOND Missionaries, Rev. S. T. Wolcott, Mrs. Wolcott, Miss J. E. Treat. BRANDON HILL. Missionaries, Rev. S. B. Wilson, Mrs. Wilson. SEA VIEW (Out-Station.) Teacher, Miss L. A. WOODCOCK. ROCK RIVER (Out-Station.) Assistants, Mr. J. McDonald, Mrs. McDonald.

| pridot und del | Number of Congregation. | Number received into the
Church on profession. | Number received into the
Church by letter. | Number deceased. | Number excommunicated, or
suspended, | Present number of Church members. | Contributions for Mission pur-
poses, besides Schools. | Number in Sabbath-Schools. | Restored after discipline. | Dismissed by letter, | index
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| Richmond,†
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100
100 | 10 | 8 | 8
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5 | 104
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61 | 281.19
140.19
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90
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*Including Sabbath-Schools at out-stations. † The Church connections of Richmond are with Eliot.

| SCHOOLS. | Male Reports. | Female Reports. | Whole Number. | Contributions for
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|-----------|---------------|-----------------|----------------|-------------------------------|--|
| Brainerd, | 80 | 15 | 45
40
25 | \$42.79
*25.00 | Government Grants.
Richmond, £54,(\$259.20.) |
| Eliot, | 12 | 18 | 25
57 | 81.00
86.60 | Other Stations, \$216. |
| Sea View, | 81 | i8 | 54 | 89.06 | outs that a short or |

* The Pupils at Richmond School work four hours daily for board and tuition.

fixed transpared . Spent of Brainerd, are wally that manhabitation

The unhappy divisions which were noticed in last year's Report, have continued. Were they purely internal, the missionaries would be better able to deal with them; but unhappily they form a base for continual plottings from without, to bring the whole church under a system of formalism which, from its loud professions of adherence to a literal interpretation of the Bible, and the stress which it lays upon a single rite, has strong attractions for the colored people of Jamaica. The evil influence of this among the people is augmented by the fact that it is favored by one who in former times was deservedly honored and loved. Reversing Paul's history, he "now seems to destroy the faith which once he preached." He once labored to build up the people in the truth of justification by faith, now he preaches a doctrine which practically means "justification by baptism alone."

This important church is at present in a critical condition, and needs the prayers of God's people that it may be preserved in the truth of the Gospel. They have been accommoded out to enopour with behavioring when

Mr. Penfield's health has of late been exceedingly precarious, and he needs relief from care, and Mrs. Penfield has been compelled to return temporarily to this country. It is to be hoped that they both may again, in renewed vigor, with the sanctifying blessing of God and his favoring grace, see much good wrought in this important and interesting community. The church has increased in numbers during the past year, fourteen having been added on profession of faith.

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This station is laboring under the disadvantage of having no resident pastor. Mrs. Thompson's health, which for a considerable time had been suffering, became last spring so seriously affected as to render it necessary that she should be removed at once to the United States, and Mr. Thompson should accompany her. Although improving, she is still so far from being restored that the time of their return is extremely uncertain. The pulpit at Eliot is temporarily supplied by the brethren of the mission, and the church is under the special charge of Mr. Wolcott, the Superintendent of Richmond. Several brethren of other societies have kindly given a Sunday or two each, to Eliot.

Reviewing his eighteen years' connection with Eliot, Mr. Thompson is able to reflect with thankfulness, that in that time the numbers of its church members have more than doubled; that harmony of feeling and concert of action almost uniformly have prevailed; that every year has witnessed the awakening of some new moral or intellectual interest; and that the Eliot Church and Richmond Industrial School are so related as to be of inestimable mutual benefit. He mentions also the interest taken by the people in the prospects of their enslaved brethren in this country. The young men delegated him, at their own expense, to convey their congratulations to the Freedmen around Washington and Fortress Monroe.

The unconverted portion of the black people of Jamaica are as selfish as other unconverted men; secure of their own freedom, they care little for the freedom of others, and are shy of owning affinity with the enslaved. But the many thousands of the Jamaica people, in whom religion has kept alive the sentiments of humility and gratitude, appear to be profoundly interested in the fate of their brethren here. This is shown by the crowded audiences that outside of the bounds of the mission gather to hear on this subject, and the liberality with which they were ready to help.

Miss Veazie, the teacher at Eliot, has lately returned home. By the advice of the Mission about a year ago, the station schools were thrown entirely upon the people for support. Adverse circumstances have prevented the success of the experiment, and some of the missionaries think the people can not yet without a government tax, assessing all alike, support the schools. We are confident that American Christians will have no wish that these schools should be crippled for want of the small sum needed to eke out the support of their teachers. name it all the room from the art of months at heard and has

Sea View.

Miss Woodcock still continues the School at Sea View, which is in a flourishing condition. Her health has of late been seriously affected, but she has been able to teach the full time.

Rock Biver.

There is no report given of the school at Rock River, except the single remark that it has increased till it has become the largest school in the Mission.

Providence.

Mr. Joseph S. Fisher accepted a call from Providence Church, as mentioned in the last year's report, and has since been ordained and installed by a council convened for the purpose.

The statistical report of this church for the past year has a discouraging aspect. While only three members have been received, twenty-two have been excluded. Most of these had been previously suspended, and failing to satisfy the church of their repentance, were afterwards cut off. There is a large proportion of young people in this congregation, and the "bands" which were so rife in the time of the revival, produced among them an excitement which they hoped was conversion; but it has not been abiding. Mr. Fisher remarks that the church is probably stronger in influence for good than while these members were in it. They have done far more for all good objects than during the previous year, when their numbers were considerably larger.

The Sunday-school includes most of the congregation, old and young. Mrs. Fisher has a class of large girls, who have within the year learned upwards of ten thousand verses of Scripture.

A valuable Sabbath-school Library, obtained during the year, adds much interest. The mission-house, which includes the chapel, has also been repaired and beautified, greatly to the satisfaction of the people. It has been done entirely by them.

The distinction generally observable in respect of spiritual matters

between those who were brought to God just after emancipation and those who have joined the church since, is very marked at Providence. There is a nucleus of faithful souls who learned to love the Gospel when persecution for the Gospel's sake had hardly ceased, and these do most to stay up the hands and heart of the pastor. As a church, they are a peculiarly affectionate, peaceable people. May the Great Shepherd ever care for their wants, and give them spiritual prosperity."

Mr. Fisher's daughter has kept a school for the younger children. about half the year. Being small, it is not included in the schedule.

· Chesterfield.

The report is rendered by Mr. Douglas, who has the temporary charge of the church. Mr. Venning, its pastor, left the island in June, for a visit to his native country, England, from which he had been thirty-four years absent. The visit is producing beneficial results for his health, impaired by long and faithful labors.

Mr. Douglas says:

"There is reason to believe that the Gospel has not been without its leaven-like and powerful influences for good among us. There are some visible evidences of this. Peace and harmony have for the most part prevailed among the members of the church. There have been a few exceptions to this. Most of these have since given satisfactory evidence of repentance, and been restored.

evidence of regentance, and been restored.

"God has graciously preserved the church from disturbing and distracting influences from without, an agreeable contrast between the experiences of this year and last. The attendance upon the Sabbath, of the Sabbath-school, and public services, has been encouraging. Our chapel-room, which was last year enlarged by a small addition, has usually been well filled with attentive and apparently interested hearers. Some were unmistakably deeply interested, fed, and profited.

"The interest in the Sabbath-school is pretty well sustained. The acquisition of a Sabbath-school library, which has been made, has added much to it. Besides the Sabbath-school at the station, there are several small ones held in out-districts about us, by members of the church roofs or ways resource. We have seek care to up the presence of

school as the station, there are several small ones held in out-districts about us, by members of the church, mostly our young people. We have also kept up the practice of having a meeting of the Sabbath-school teachers, once a month, at which they give reports of the out Sabbath-schools, read essays prepared upon Bible subjects previously appointed, and talk and pray for the Sabbath-schools.

"Our young men have recently begun a Young Men's Christian Association, designed

for mutual improvement.

"The day school, under the care of Mrs. Douglas, has been usually prosperous. On January first, the school fees were raised a little, as a step towards drawing the people on to self-support. Although the school has been smaller than usual, during the term now closing, yet probably as much real good has been done as when the number was larger. Of those who recently united with the church, some are pupils in the day school."

Hermitage

As a missionary field, continues to be about the same as last year. The people, mostly African born, are very degraded, the darkness seems thus far almost impervious to Gospel truth. Mr. Dawes, the native young man, aided there, seems like a faithful missionary among the people.

Brandon Hill.

Mr. Wilson says: "Part of the last year was marked by as high religious interest as any year since I have been here. It was noticed mainly in the quickening of the members of the church, and, I think, in bringing many of them to higher piety. The small number of accessions would show that there was no great awakening among the ungodly. Five have been excommunicated, but we have reason to hope that most of these will be restored."

The people have undertaken to build a new chapel. The materials, and the labor of bringing them, are entirely contributed by themselves, except some generous help from their Chesterfield brethren. Mr. Wilson regards their cheerful and hearty interest in this work as affording good proof that their hearts are in God's cause. The congregation and the Sabbath-school are both increasing, and it is hoped that a more commodious house will be filled with a considerably larger number of hearers. Mr. Wilson says many of the people of his charge are disposed to do all they can, by lightening the burdens of the Association in Jamaica, to enable it to do so much the more for the recently liberated in this country. On the whole, the temporal and spiritual state of Brandon Hill appears exceedingly encouraging.

Richmond.

Mr. Wolcott writes, after the August holidays, that the school has an unusual number of new applications. They will be able to receive most of the boys, but must decline receiving a good many of the girls, for the want of adequate female assistance. This is much to be regretted, for it is with the female that the regeneration of family life must begin, and if it were necessary to make a choice, their Christian training should even take precedence over the other sex.

The August meeting at Richmond was an occasion of great cheerfulness and interest. It was attended by several gentlemen from Kingston, among them the Hon. Richard Hill, who has been so warm and steady a friend of the school from its start. The exercises, as reported in the Jamaica Guardian, were of a highly creditable character.

Mr. Wolcott gives also some statements respecting the general interests of the Mission and of God's work on the island. United meetings of the Scottish, Wesleyan, and American brethren were held during five days of the second week in August, corresponding with the January meetings recommended by the Evangelical Alliance. The attendance was good and the interest deep. Mr. W. speaks of having been especially impressed by the remarks of one Wesleyan brother in the ministry, a colored man, who stated that within his memory there was but one chapel in Jamaica, that of the established church in Kingston. Then one other was built a few miles out. But through the island there were no chapels for the people, nothing but darkness and heathenish wickedness. "Now," he said, "there are chapels and ministers more than you can count. On every hill-top and in every valley are seen the doors open that lead to prosperity, spiritual and temporal. Praise the Lord! What hath God wrought!" Mr. Wolcott says he could hardly believe that the compass of his own life;

nay, of his own manhood, had witnessed such a change. Often, in considering how far Jamaica is from what she ought to be, he had failed duly to consider how marvelous the elevation from what she was.

"Grant (he says) that many estates have been ruined, and that more are likely to be, the question still remains: Are the people ruined? The planters sayabley are unable to continue production at the present low prices of sugar. Well then, if Emancipation has helped to cheapen production, have the millions of consumers any reason to complain? The planters must have recourse to some other branch of cultivation, or conduct the present operations more economically. How much room there is for this, will be known by any one who has been witness of the extravagance of their actual methods."

It is the unanimous opinion of the Mission and of the brethren of other societies with whom they are familiar, that the highest usefulness of the Mission demands a speedy reinforcement of American laborers. Matters are now in such a condition that a prompt filling up of the missionary force there, is likely to have the happiest and most lasting results, and a neglect of this may have the most serious consequences.

Great interest is now felt in our country in the spiritual good of the Freedmen. It must not be forgotten that these churches in Jamaica under the care of the Association, are the oldest churches formed among our emancipated people by Americans. The success of free society in Jamaica will give courage and hopefulness to the prospects. of emancipation here. The link which connects American Christians with Jamaica may be, in Divine Providence, a most important one, holding their attention more closely and continuously to an island whence they may draw lessons of hope, of needed caution, and sobriety of expectation. As to the intrinsic value of the work, souls there are as precious as souls here, and churches of the Lord there already planted and increasing, may well hope not to be forgotten by those who would plant churches in the lately emancipated regions of our own South. We trust that we may be able to maintain this Mission in healthy life, and that among the more imposing movements of the present, it will continue to draw affectionate regard from those who have cherished it for Christ's sake.

SIAM MISSION.

BANGKOK, SIAM.

Missionaries-Rev. D. B. BRADLEY, M.D., Mrs. BRADLEY.

Mr. Odell, who has been filling the place of Superintendent of the printing office, expects to remain in that position another year.

The expenses of this Mission have been met by the funds in its hands at the commencement of the year, and the income from the printing office. Dr. Bradley has again published an Annual Calendar, which contains much religious and valuable information. He has published more than half a million of pages of religious tracts, Bible his-

tory, etc., in the Siamese language. Concerning the work of translating the Scriptures, Dr. Bradley says:

"As none of my brethren (of the other Missions) have felt prepared to undertake the translation of the Books of Job, Proverbs, Ecclesiastes, Canticles, and Isaiah, I have, by spending an hour or so daily, been translating them from the English, (with the help of the best Hebrew scholars I could find.) I am now on the 26th chapter of Isaiah, having completed the other books.

"I intend to publish a small edition of each at my own expense in the course of this year."

Of the little church connected with the Mission Dr. Bradley writes:

"We are being sorely tried with the conduct of some of our church members. One of them, who was at first the most interesting, has been suspended from communion for giving his wife, the mother of three children, a writing of divorcement. . . There is no doubt he was terribly tried with her gambling babits, and the troubles that were continually growing out of them. We still have hope that ere long he may be restored. Another young man, by his frequent falls, troubles himself and us very much; we are fearful that we shall be obliged to cut him off. The other native members show but a feeble Christian life. We feel very sad in view of their low attainments in piety and their similarity to the heathen around them, and it pains us exceedingly to reveal such discouragements, but faithfulness seems to demand that we should make known our leanness and the absence of the Spirit's quickening influences. The declensions and falling from Christian steadfastness among the native members of all the Mission churches here is fearful."

Dr. Bradley speaks of the death of one young Siamese, who had been a compositor in the printing office, who gave cheering evidence of being a Christian. He died in the belief that he should soon be with Jesus in heaven.

The Siamese people, and the history of missions among them, present a peculiar anomaly. For many years the Gospel has been faithfully preached by zealous and able missionaries; the people are many of them readers, and have been supplied with parts of the Bible and other religious truths in their own language, which they have read till some of them seem to have a historical knowledge of Jesus; their kings and governors have been educated in part by Christian missionaries; missionary women have been invited to teach in the king's palace, in one of which there is now a school of thirty pupils; and yet, although there has been here and there a witness that God has not forgotten to be gracious, but has given souls to the ministry of his servants, Boodhism reigns supreme in the palace, and controls the religious affections of the people; the hearts of the great mass of them seem no more moved by all they have heard of the true God and eternal life, than if no missionaries had ever set foot in their kingdom, Yet the missionaries, for the most part, are not discouraged; they believe the seed they have sown, which they have watered and are yet watering with their tears, will spring up and bring forth fruit unto eternal life. They yet say to their souls, in the language of inspiration: "Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." They expect yet to praise Him for his wonderful works in Siam. Who will say their faith is not the gift of God?

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MAKAWAO, EAST MAUL

Missionaries.—Rev. J. S. Green, Mrs. A. C. S. Green, "In the United States, Rev. J. P. Green, Miss Mary E. Green,

CHURCHES, (Congregational,) three.

1. MAKAWAO. Descons, Kalawe, Kekus, Pepce, and Malühe.

KECAhuna and Kawaha.

Helpers, Kahaula and Kalewe.

KEOKEA. (Deacon, Kapohaku.

KALEPOLEPO. Helper, Walnel.

Since our last Report, Rev. J. S. Green has finished the thirty-fifth year of missionary life, the last twenty of which he has been the pastor of Makawao. Seldom has it fallen to the lot of any man to labor so long in one mission field, and more seldom still to witness the changes that have passed under his notice.

Only a few years before he reached the islands, though the gods of Hawaii had begun to be rejected, the name of Jesus, so sweet to the believer, had not fallen upon the ear of one of the people; the iron hand of despotism lay heavy on all, crushing them beneath its weight. None of the common people had any idea of either civil or political rights as belonging to them; they had nothing they could call their own; and if their shadow but fell on their despotic rulers, life was the instant forfeit. Indolence and improvidence caused the land to lie waste; and polygamy, concubinage, the promiscuous intercourse of the sexes, and infanticide, laid the axe at the root of the social tree, and turned what should have been the quiet and bliss of the family relation into a very hell of discord and strife. Now, through the labors of the missionaries of the cross, in which Mr. Green has borne a constant part, personal civil rights are secured to the people, the ferocity of the once wild Haiwaiians has been tamed, their pollution cleansed, and the appellation Christian is justly claimed for the Hawaiian nation. In view of all this the missionary gratefully exclaims: "What hath God wrought!"

Thus far, however, it has been found impossible wholly to remove the blight that past pollutions brought upon the people of the Islands. Slowly they are wasting away; even in a year of remarkable health, the deaths exceed the births, and the decrease in the number of children in the schools is painful. This year there has been a falling off from the last of nearly one hundred, and the number now is but about one half of what has been sometimes reported.

Rev. J. Porter Green was ordained to the Gospel ministry at Bangor, Maine, July twenty-first. He and his sister, Miss Mary E. Green, expect to embark for their island home early in November. They hope to commence immediately a seminary for the instruction of Hawaiian females. A friend in Massachusetts has generously given \$500 to

purchase the needed furniture and apparatus. The same friend had previously given an equal sum to meet the expenses of the mission for the current year.

Mr. and Miss Green were both born at the Islands, and until about two years since had never visited the United States. He has spent the greater portion of his time in the Theological Seminary, Bangor, where he was ordained. They have both spent some time laboring among the Freedmen of the South. They now return to the work of their choice.

The following is from Rev. J. S. Green's annual statement concerning his mission. It covers the time from Feb. 7, 1862, to Feb. 7, 1863, when the twentieth year of his labors at Makawao closed:

"Mr. P. Niu is still a Government Superintendent of native Hawaiian schools in this district. Under his supervision our schools seem to have been conducted with a good degree of efficiency, though there is a constant but slow decrease of pupils. An Egg-lish school of thirty or forty Hawaiian children, of both series, has been taught by C. B. Andrews for a year or more; but it will soon be discontinued, I presume, the parents being convinced that their children can not acquire the English language while they board at home, and talk volumes of Hawaiian where they talk paragraphs in Euglish.

PHYSICAL EDUCATION.

"While the salvation of the soul, the securing of the immortal interests of our people, has been the primary object of my instruction, other means have been employed to benefit them as physical beings. All classes have been exhorted to habits of industry, to provide for themselves and families a full supply of wholesome food, to huild better houses, to teach their children, by precept and example, industry and cleanliness, and thus secure health and competence. I am happy to say that there has been a visible change in some respects. The business of wheat-raising has greatly increased the industry of the people of Makawao and Kuia, though in the present state of the market the ravages of the cut-worm have nearly eaten up the profits. There is an improvement in the method of building, and quite lately more clothing was purchased than formerly. Just now every thing of cloth is enormously high, and many are unable to buy. A good deal of wheat is being sown, but the market does not promise a very rich return for industry.

MEANS OF GRACE.

"The precious Gospel of Christ, the hope of a lost world, is our dependence for the salvation of our poor people. In this we may well rejoice, seeing it is so honorable to God, so safe for man. Blessed be God, the Gospel is adapted to such poor, ignorant, polluted creatures; we rejoice that it is so, we glory in it.

"This Gospel has been proclaimed to Hawaiians and to foreigners at Makawao dur-

"This Gospel has been proclaimed to Hawaiians and to foreigners at Makawao during another year. And now, at the close of it, I would commit the work of the station to the Lord Jesus Christ, beseeching him to make the exhibition of his truth 'mighthrough God, to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'

"From the MARQUEAR ISLANDS nothing has been heard of late. I can not therefore report any thing from our missionary Hapuka. I hope soon to hear, and will keep you informed. I trust you will continually remember our brother and sister, who are out off in a great measure from Christian sympathy.

"Allow me, in concluding my annual report of labors at this remote station, to congratulate you on the opening fields of missionary labor into which the providence of God is aviving you to enter. How suitable that our Association should be the first to enter that field. It is eminently proper that an Association which has always been outspoken on the subject of oppression, ready to plead with God and man in behalf of the enslaved, should continue to sympathize with them, and labor for their temporal and everlasting salvation.

"I bid you God speed in your labors among the emancipated. I bless God that my children have been permitted to labor for a little season for the 'contrabands' so called. I see only one reason why they should return here and labor for the Hawaiians, that is, their familiarity with the language of the Islands. This makes them worth much more here than a new man could be, while one unacquainted with Hawaiian would be worth just as much among the enslaved. But I trust that in so good a work there will be no want of laborers."

CANADA MISSION.

Missionary.—Rev. L. C. CHAMBERS.

The labors of Mr. Chambers at London and St. Thomas, Canada West, have met with the divine favor, and the churches appear to have prospered under his care. Nine members were added to the church at London, and seven at St. Thomas.

Mr. Chambers has been seven years in Canada, nearly five years of which have been in connection with the American Missionary Association. He speaks in grateful terms of the aid given him by it. Without that aid he could not have given himself wholly to the ministry.

Mr. Chambers is connected with the Colored Methodist Conference in Canada. Having been stationed at London, as long as they allow any of their ministers to stay at one place, he was at the last meeting of conference transferred to St. Catharine's. He finds there a large church and congregation. His commission from our Association terminated with his removal from London, about the first of July.

The hostility that has always existed in the minds of some Canadians against the colored people, has become exceedingly bitter since the proclamation of freedom by the President of the United States. An apprehension was felt that there would be a general irruption of the negroes into Canada; and as if to forestall this, the people in some parts of the province generally refused to give the colored people work, and renewed efforts were made to exclude them from the common schools, even where in past years they had been freely admitted. There is now, however, some reason to hope that the era of kind feeling, which seems to have opened towards the colored people in this country, may extend into Canada also.

Some aid contributed by a friend in England has been given to the school in Canada, taught by Mrs. Carey.

OJIBUE AND OTTAWA MISSION.

GRAND TRAVERSE BAY, MICHIGAN.

Missionaries.—Rev. George N. Smith, Mrs. Smith.

Mr. Smith continues his labors at the three points, Northport, Onnumuneseville, and the Head of the Harbor. Two Indian members have been added to the church, which last year was reported as numbering fifty-two members. Some improvement in the condition of the people is indicated: there has been much less drinking, better order has prevailed, and there is apparently more attention and seriousness. In the social meetings the Indians have shown increased freedom in taking an active part, and their prayers and remarks are reported as both interesting and edifying.

The Indian payment of last fall, managed by Hon. D. C. Leach, Agent, was so conducted as to reflect great credit on the Government, and give much satisfaction to the Indians. Mr. Smith says: "This is (generally) a time of great demoralization: if the agent brings a bad influence, or his influence be not positively good, then drunkenness and licentiousness follow to an alarming extent, so as to discourage, and sometimes wholly dishearten the missionary: but if the influence be right, and seems to flow from the central authority, (the President,) the missionary feels that he has a strong external sanction to his efforts—a help that he can turn to good account."

The improvement of the Indians has also been shown in their political action. Formerly, the mass of the Indians have been controlled by a class of disloyal men, given to drink, who have kept grog-shops free to both whites and Indians; thus paralyzing the prohibitory law, and giving a down-hill tendency to every thing. At the last general election, there seemed to be a revolution in this matter. The Indians went to the polls and voted, as became men and Christians. Mr. Smith says: "I know of but one exception among our members. We carried a good majority, (over thirty,) and it is equal to such a majority hereafter for temperance, good order and religion, against intemperance, liquor-selling, immorality, and every species of wrong."

Among the whites, there has been another panic relative to the Indians, and another council held. Some people seem determined to create an indignation against the Indians, by arousing the fears of the whites, but the missionary feels certain that those among whom he labors are innocent. The State seems also to regard them as loyal and trustworthy, and has enlisted from among them sharpshooters to operate after the plan of the Berdan regiment. Some of the recruiting officers have done much hurt by dispensing liquor freely, and at one time Mr. Smith thought the flood-gates of intemperance were in this way again to be opened. At a later date he wrote that his fears were not realized, only one church member was known to have fallen. "I feel sure," Mr. Smith says, "that the people are becoming stronger to resist temptation."

A part of Mr. Smith's labors are among the white population. Their number has diminished very much, by the absence of those who have gone as volunteers into the army.

have gone as volunteers into the army.

The developments of the past year serve but to increase the convictions long since formed, that no trouble need be feared from any of our North-western Indians, if the government agents sent among

them shall be just and benevolent men, who will administer existing laws, and enforce existing treaty stipulations, for the suppression of intemperance, and to insure impartial justice to the Indians. True, the evidence is very strong that the dreadful Indian outrages in Minnesota were stirred up by Southern rebels; but the evidence is even stronger, that the influence of these men would have failed if the Indians had not been prepared to welcome it, by a just sense of wrong and outrage, for which they had vainly sought redress. The Christianity of the country owes it to these Indians, as well as to the cause of Christ, that an influence should be brought to bear on the Government to repress the spirit of vengeance now breathed out against these Indians, and to secure for them agents ready to treat them with justice and humanity.

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assist of the following our electronic model as a property of the cause THE Home field, under the wonderful ruling of the God of the oppressed is rapidly opening at the South, as he circumscribes the boundaries of the slaveholders' rebellion, and breaks its power. Following the triumphal car of the "Prince of Peace," who "in righteousness doth judge and make war," we rejoice to minister relief to the multitudes freed by his hand; and to impart to them knowledge. and the word of salvation, Manifold have been the tokens of his favor, during the year, toward our missionaries and teachers, and those under their care; and never was there a call more marked and imperative than that which he is now making upon the Church for its energies, benefactions, and sacrifices, in this great work, in which we are engaged.

GENERAL TABLE.

Showing in parallel columns,

- 1. An alphabetical list of missionaries.
- 2. The names of churches and missionary districts aided.
- 3. Dates of commission, or time of commencing labor.
- 4. Months of labor performed since the last report.
- 5. Hopeful conversions.
- 6. Additions to the churches, on examination,
- 7. Additions to the churches, by letter.
- 8. Number of church members.
- 9. Amount of aid pledged for a year's service.
- 10. Number of church members pledged to total abstinence.
- 11. Amount of contributions to benevolent objects.
- 12. Number of Sabbath-school and Bible-class scholars,
- 13. Other particulars.

EXPLANATION.

In some instances the number of members in two or more churches is given together

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10 00 95 La | 100 00 40 Difficult but interesting field. 120 80 Revivals. Labored in protracted meetings in several places. 190 Encouraging fields of labor. | Ttinerates in South-West Ind. ; difficult but improving field. |
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he had successfully presented the claims of our Masociation in behalf of

FREEDMEN.

FORTHESS MONROE, HANTTON AND VICHITY.—Rev. L. C. Lockwood, Rev. Jas. P. Stone, Mrs. Stone, Palmer Litts, Miss Lucy Martindale, Mrs. J. N. Coan, J. N. Bebout, Thos. De S. Tucker,* Miss E. L. Benton. TORKTOWN. -- Rev. John B. Lowrey and Rev. Robert Lowrey.

CRANEN ISLAND, PORTSMOUTH, ETC.-John Oliver,* W. O. King, Miss R. W. Smith, H. C. NEWFORT NEWS, CRANKY ISLAND, PORTSMOUTH, ETC.—John Oliver,* W. O. King, Miss R. W. S. Rev. G. Greely, H. S. Beals, Miss Harriet Taylor, Miss Susan Drummond, Miss Esther T. Maltby, ——

Norpole, Ferry Point, etc.—Rev. G. N. Green, Miss Helen Pitts, W. G. Tyler, W. L. Coan, Miss R. G. C. Patten, Miss J. Doxey, Prof. W. H. Woodbury, Mrs. Woodbury, Jas. F. Sisson, Miss Fanny Gleason, Miss Lucy L. Haskill, Rev. W. S. Bell, Thos. P. Jackson. kins,* Mrs. Williams.*

McOlue, Jas. A. McCrea, Mrs. McCrea, John Conant, A. A. Knight, Rev. Augustine Root, Mrs. Root, Miss Martha M. Glary, E. S. Williams, Mrs. Williams, Uncle Cyrus, * (died.) Miss Martha L. Kellogg, Miss A. A. Carter.

WASHINGTON, D. C., AND ARLINGTON HEIGHTS, Va.—Rev. Isaac Cross, Rev. J. R. Johnson, Dr. C. B. Bean.

Gare, Ill., Sr. Louis, Mo., And Vicintry.—Rev. Wm. Perkins, Rev. Geo. Candee, J. L. Richardson, Miss Lydia Hess, Colling R. Washout, Dr. Woodworth, Mrs. U. H. Montague. ... NEWBERN AND ROANOKE ISLAND, N. C.-Miss Mary A. Burnap, Miss Susan Hosmer, Miss Elizabeth James. Beaufort and Vicinity, (Port Royal,) Ladies Island, Hilton Head, and St. Helena.—Rev. W.

COLUMBUS, KY., MEMPHIS, TRNN., ETC.—Rev. S. G. Wright,

Mrs. Porter, Miss M. W. Childs, Miss Mary Johnston, Miss A. O. Marsh, Wm. W. Kennedy.

D. Dirach, Mrs. Pierre, Mrs. N. C. Curtis, Miss Lois Himman, Rev. G. N. Carruthers, Miss Addie CORINTH.—Rev. E. R. Pierce, Mrs. Pierce, Mrs. N. C. Curtis, Miss Warren, Rev. A. D. Olds, Mrs. Olds, (died.) Ross M. Kinney, Miss E.

colored persons were employed as assistant teachers and monitors.

* Colored person. Beside these more than twenty

HOME MISSIONS. dots of the far with successing his labored for the salvation of such ion, the providence of infidely, prolanity, achieve lessociation, in an

THERE have been employed during the year, independent of the missionaries and teachers to the Freedmen, twenty-one missionaries and two colporteurs, most of whom have been on the borders near the Slave States, from Southern Pennsylvania to Kansas, and in Slave States. They have had under their care thirty churches. Several of them have itinerated. From their reports, the number of hopeful conversions, as nearly as can be ascertained, was 167: of admissions to the churches, on profession of faith, 75; by letter, 27; the whole number of church members was 732; the amount of contributions to benevolent objects, not local, was \$494.98; the number of Sabbathschool scholars was 1165; six revivals have been reported; several of our missionaries on the borders, near the slave States, have been evangelists or missionaries at large, having extensive districts through which they labored.

The Rev. James McFarland, in Southern Pennsylvania, and in adjoining districts in Virginia and Ohio, has been engaged in preaching in many places, often among the colored people, and in disposing of large quantities of religious and anti-slavery books and tracts, with evidence on every hand of an awakened conviction of the sin of slavery, and of the claims of the slaves and the Freedmen.

Rev. J. W. West has labored in the Free Presbyterian Church at Georgetown, Brown County, Ohio, near Kentucky, with evidence of good accomplished in various directions, notwithstanding the distracting events of war and threatened depredations of the enemy.

Rev. J. A. R. Rogers, of the Kentucky Mission, has labored the larger part of the year with the Presbyterian Church at Decatur. Brown County, Ohio, and the vicinity, near Kentucky. He has had much encouragement, and has aided in establishing an academy, that promises to exert an important influence on the slave country near, and in behalf of freedom. colards, and for his personal indoes for

During the last year, the Rev. John G. Fee has resided at New-Richmond, Ohio, and preached mostly to two churches in that region, with success in the hopeful conversion of souls to Christ.

He has also preached and lectured there and at various places in Ohio and Indiana against slavery, in favor of the President's Proclamation, advocating immediate and universal freedom, developing the fundamental principles of Government, and showing how the sin of slavery has involved us in the horrors of the rebellion. For two months he has successfully presented the claims of our Association in behalf of the Freedmen.

Rev. J. G. Brice has prosecuted his agency in Southern Ohio and parts of Indiana with success, and has labored for the salvation of souls. Some conversions have resulted. He laments the deglension of religion, the prevalence of infidelity, profanity, Sabbath desecration, intemperance, and licentiousness, but says: "Educational interests are preserved, and a wonderful change, most cheering and hopeful in its influence, has taken place, in opposition to slavery and in favor of the colored man."

Rev. J. H. Jones, at Decatur, Indiana, has three churches. A church edifice has been completed at West-Chester. His field is large and the work arduous. He has given two sons to the army. The pre-slavery spirit is still active, but the enemies of Government and humanity are succumbing.

Miss E. E. Johnson's school for colored children at Evansville, Ind., is in a promising state; the pupils are advancing in knowledge, the people are growing more kind and interested in their education and general improvement, and the anti-slavery sentiment has been increasing. The raids of the enemy near the border have served to increase the opposition to slavery.

Rev. Levin Wilson, in Posey County, has continued his labors in that and adjoining counties, and in Illinois, with some success in the conversion of souls. Additions have been made to the Hopewell Church at New-Harmony. The region has been noted for hostility to abolition and hatred to the colored man. Much opposition to the Government exists, but it is more subdued, and there is a gain in the liberty sentiment and feeling of the people.

Rev. James S. Davis has labored in the Congregational church at Hoylston and Richview, Ill. The church at Hoylston was favored with a revival last winter, and his labors in the region have been blessed.

James M. West, at Ashley, is acting as a colporteur in several counties. He has had less opposition than formerly, and a much greater desire is manifested for Christian reformatory books and tracts, which he circulates, and for his personal labors for the salvation of souls, and in the cause of temperance, justice, and freedom.

Rev. William Holmes, at South-Pass, is itinerating in several counties. The reports which he gives of his labors are of much interest, coming as he does in contact with Knights of the Golden Circle and other enemies of the Government, and of colored people and their

friends. He gives many incidents showing the animus of slavery, which is virulent, even where the system itself is not in operation. A change, however, in favor of truth and righteousness is being effected, and Christians are rejoicing in the hope of better days.

Rev. W. H. Westervelt has preached half of the time for the Crawfordville Congregational church, Washington county, Iowa, and the
remaining half itinerated in the southern counties, laboring in protracted meetings. At three points revivals were enjoyed, and fifty-two
persons were hopefully converted. (Of these three were soldiers.)
Concerning slavery, he remarks: "The last year has bruised the serpent's head. Not only has the war been waged against rebellion, but
it has corrected public sentiment. I have seen soldiers go out haters
of the colored race, and in a few months write back that they were
practical abolitionists."

Rev. John Cross has charge of the First Church of Christ at Amity, Page county, South-Western Iowa, and has extended his labors into other counties, in some instances into Missouri, with an increasing interest on the part of the people to hear the Gospel. He preaches and lectures on the subject of slavery. The treasonable Knights of the Golden Circle in his vicinity, and the guerrillas, by their violence and depredations, have occasioned a reaction in favor of the cause of right-coursess and freedom. A revival of religion was enjoyed last spring, and several young persons, mostly of the Sabbath-school, were hopefully converted.

Rev. J. W. Fox, about the first of February, aided Rev. J. W. Sturtevant, the paster of the Congregational church at Hannibal, Mo., in a special religious effort among his people. The Lord graciously blessed the labor of his servants, and fifty persons were hopefully converted. His labors among the Freedmen in different parts of Kansas, visiting and preaching to them, addressing and assisting schools among them, have been of important service. He has taken great interest in the freedmen's churches at Lawrence, Atchison, and Topeka. He found colored teachers at Topeka and Lawrence, and a purpose among the people and the officers at all the places named to give them early and ample advantages for education, and to favor their churches. There is a conviction that this people are to be attached to our soil, and they are highly valued as a laboring people, are much needed in the State, and should be educated.

One of the churches at Lawrence was burned in the late massacre and conflagration by the Quantrel banditti. Aid is being sought to help them on in their enterprise. He remarks: "The sacking of Lawrence was terrible. The Freedmen suffered much. I was in town the day before, and took from one of the stores that was burned the Bibles and Testaments you sent for the benefit of the Freedmen. I saw and

conversed with some who were murdered next day." A large number of elementary books were many months since sent to them by us, which have been used in the schools. We have also sent Bibles, Testaments, slates, etc., for the people. It is a source of great gratification that Kausas is taking a leading part in the education of the colored people.

At our last Annual Meeting, two of our missionaries, forced out of Kentucky, Rev. J. G. Fee and Rev. George Candee, were present. Rev. J. A. R. Rogers had been shut up in the mountain counties by the presence and raids of the rebel army, but was soon after enabled to reach his family in Ohio, since which he has been at Decatur, except while on a visit to Illinois and to the Freedmen at St. Louis.

Rev. George Candee for the first half of the year was engaged in the work of an evangelist, with much success, when he was called by us to St. Louis, as missionary among the Freedmen.

Mr. Fee, during the months of July and September, visited the Mission churches in Madison and Lewis counties. Many of the brethren were absent in the army, but those who were at home rejoiced to see Mr. Fee again, and hear the Gospel from his mouth.

He found the people in Lewis county loyal, and alive to putting down the rebellion. Here, for years past, our missionaries and colporters had sowed the good seed of the kingdom, and this is now the most loyal county in the State.

Rev. Mr. Mobley has remained in the State, and labored in Laurel, Clay, Madison, and other counties. Although his residence was near the lines of rebel incursions, he has been preserved, and the churches at South-Fork, Clover Bottom, and Berea have been kept from harm. He preaches often at Berea, and there as well as at other points there is an earnest desire for the word of life. The congregations are generally increasing, as is also the anti-slavery sentiment of the State. Some conversions have taken place, and the congregations are attentive and solemn.

FREEDMEN.

In introducing the report of their labors in behalf of the Freedmen, the Executive Committee desire to express their gratitude, with devout thanksgiving to Almighty God, for the proclamation of the President of the United States, January 1st, 1863, declaring the freedom of all the slaves in rebel States; and to record their fervent prayer, not only that the provisions of this proclamation may be carried into full effect, but also that the general Government and the governments of all the States may speedily obey the voice of God's providence, "to proclaim liberty to the captives, and the opening of the prison to them that are bound," "throughout all the land, unto all the inhabitants thereof."

FORTRESS MONROE, HAMPTON AND VICINITY.

Since the last Annual Report the work in this section has gone forward with encouragement. Rev. Mr. Lockwood continued his labors until October, 1862, and afterward acted for a time as an agent in Pennsylvania and New-Jersey. After he left Fortress Monroe, Mr. Palmer Litts preached to the church at Hampton and at the Fortress, until the arrival of Rev. Mr. Stone in July, who now preaches to them; Mr. Litts's term of service having expired, he has returned to Oberlin. During the winter a revival of great interest took place, under his labors, at Hampton and Fortress Monroe, and twenty were hopefully converted. Numbers have been united in marriage, and a rising sense of the sacredness of this holy estate is observable among them. The people are remarkably free from the use of intoxicating drinks, and are less addicted to profaneness and Sabbath-breaking, than the people of many districts in the free States; although many of them, following the habits of their former masters, are disposed to regard themselves at liberty, after going to church, to give the rest of the day to visiting. The Sabbath-schools have a happy effect in promoting a more suitable observance of the Sabbath.

The Sabbath-school at the Fortress numbers eighty-five, and at Hampton four hundred and fifty; of whom one hundred and fifty are adults.

The week-day school at Hampton has been conducted by Mr. Charles P. Day and Miss Lucy Martindale, in the building formerly known as the old Court-House. One was also taught in the Tyler House by Miss E. Yeates. The whole number of scholars is four hundred, of whom one hundred are adults, besides two hundred and forty-five in the night-schools, two hundred of whom are adults. Mr. Day estimates the whole number of men, women, and children taught to read since he took charge of the schools in May, 1862, at one thousand five hundred. Many of the night-scholars are quite aged, but are determined to learn to read their Bible before they die. The children have all been supplied with Testaments, and the families have nearly all been visited and presented with Bibles. The Scriptures, so far as practicable, are read by the whole school.

Mrs. J. N. Coan has performed much valuable missionary labor at the Tyler House and Hampton, visiting among the sick, distributing clothing to the needy, and having charge of the mission family. She is now with Mr. Coan at Norfolk; and Mrs. (Rev.) J. P. Stone has taken her place at the Tyler House and Hampton, where she and her husband are zealously laboring for the freedmen.

The school at the Fort has one hundred and fifty scholars and seventy night-scholars. There are six monitors from among the col-

ored people in the schools. A school is taught by Miss Benton across the bay at Newtown, and a private school near the Tyler House by Mr. Simpson, a colored man. The industry of the people is manifest, and in nothing more than the fact that they have erected in the district, including Hampton, the Tyler House, and Newtown, nearly five hundred tenements, small, it is true, yet comparatively comfortable to the fact that they have erected in the district, including Hampton, the Tyler House, and Newtown, nearly five hundred tenements, small, it is true, yet comparatively comfortable.

Large numbers work for the Government, and many are in the army. Preparations are now making by the Government to remove the people, under the direction of Captain C. B. Wilder, from the vicinity of the Tyler House to north of Hampton, where a village is to be built, every house of which shall have a half acre of land adjoining, and the farms in the vicinity of which are to be extensively worked by the people. Opportunities will also be given them to purchase confiscated lands and lands sold for taxes.

The prospects of the people never were better than now, and considering all the arrangements made for their improvement and guidance, and the means of religious and intellectual training, satisfactory results under God, such as will cheer the hearts of the friends of the freedmen, may be confidently hoped for.

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In the fall of 1862 the United States soldiers were withdrawn from this post, and the colored people removed to Crancy Island, and the teacher, Mr. John Oliver, soon after made efforts for the establishment of schools at Portsmouth and Norfolk. Mr. W. O. King, from Oberlin, has ever since labored at Crancy Island in teaching a weekday and Sabbath school, and in religious services on the Sabbath and at other times. Good progress has been made in his school, and there have been some hopeful conversions among the freedmen. The larger number of the people have been scattered, and although there has been a large increase from Suffolk and their Union village, they are now mostly employed by Government, or in the army; as few, except women and children, were left, they are being removed to the new settlement near Hampton.

Mrs. J. N. Cond bus p.AV , HTUOMSTROY all to missionary laborate

principle, are read by the whole scho

After the removal of the colored people from Craney Island, Mr. Oliver labored for a time at Portsmouth, and established there a school of about two hundred children, in whose instruction he was aided by two colored young women of the place.

Rey. G. Greely was commissioned, in February last, as a missionary for the Freedmen, and immediately commenced his labors by taking charge of a colored Methodist church, which had requested us to send them a minister. He also took the school commenced by Mr. Oliver. He was joined about the twentieth of February by Miss Harriet Taylor. She found the school remarkably orderly and studious, considering the very brief time they had been under instruction.

In March Mr. H. S. Beals took charge of the school, relieving Mr. Greely, that he might devote more time to pastoral duties. Miss Drummond also joined the mission at that time, and the school was divided into three distinct departments, all conducted, however, in the colored Methodist church. The church building is large, built of brick, and the church itself numbers about four hundred members. The Sabbath school numbers about five hundred, of whom fifty are grown people.

The day-school numbers about three hundred, of whom twenty are adults; a night-school of sixty is also held, of whom forty are adults. About one thousand have received some instruction in letters, of whom six hundred have learned to read, some of them slowly, but four hundred with considerable ease; one hundred of them are in a Bible class in the Sabbath-school.

A revival has occurred under the labors of Mr. Greely, and fifty hopeful converts have united with the Church. The conversions were generally very clear.

Several officers and men of the One Hundred and Fortieth New-York volunteers, have given efficient aid in the Sabbath-school. A "Human Aid Society" has been formed among the colored people of Portsmouth, for the support of the poor and suffering. They meet weekly—sometimes three hundred being present. The average weekly collection of the Society is about twenty dollars. At times there has been great distress and suffering for want of clothing among the new-comers; but large amounts have been supplied them.

Missing there over much to thatograph Prof. Woodbury and with

Some assistance was given to a school taught by a soldier and by colored persons, at the Union village. This village contained one thousand five hundred freedmen, one hundred and seventy small tenements, and a school-house, all built by themselves. A missionary and his wife were appointed for them; but on the change of our military lines the whole settlement was broken up, and the people were removed to Craney Island, Portsmouth, Suffolk, and other places. This breaking up occasioned the freedmen great loss and suffering.

In May last we commenced a mission and school at Yorktown. The school was held in the colored Baptist church. Rev. John B. Lowrey and his brother, Rev. Robert Lowrey, have preached there,

and taught the school of three hundred and fifty scholars. In August, however, they were both taken ill, and returned North. Arrangements are making to have the school carried forward. The population of freedmen is large. They have been subject to much suffering and sickness; but it is hoped that their comfort will be cared for by the military authorities, and their improvement not hindered but advanced. the self fund smill that the moissin self to the self fund of the self to the self fund of the self to the

In April, 1863, Rev. Geo. N. Green was sent as a missionary, with instructions to establish schools in the two colored churches which had been offered for the purpose to Mr. Oliver. Mr. Green called on Gen. Viele, who confirmed to him the license given Mr. Oliver to open the schools. At the first session of the day-school about three hundred and fifty scholars came in, and three hundred others in the evening. On the third day there were five hundred and fifty at the day-school; five hundred others at the evening. The school was now divided, and a part of it transferred to the Methodist Church. Mr. Tyler and Miss Pitts took one school; Mr. Coan and Miss Chase from Boston the other.

Fifteen colored assistants were engaged, and the energies of all the teachers were taxed to the utmost. The anxiety of the people for instruction in letters is very remarkable. The number in the day-schools has been as high as twelve hundred, of whom only twenty-five were adults; but in the night-schools, after the fatigues of their daily labor, four hundred grown people have been seen, making up half of the eight hundred in attendance. In the three Sabbath-schools there were fifteen hundred, of whom five hundred were adults. Mr. Coan supposes that three thousand different persons have received some instruction since the schools were established.

The schools have been a decided success. They and the whole Mission there owe much to the labors of Prof. Woodbury and wife in arranging and systematizing the work of the Mission, and getting every thing in practical working order. Many of the scholars have shown rare capacity for learning; many who when they entered did not know the alphabet, now render assistance in teaching. The monitors have separate instruction, and are kept in advance of the scholars. A large number of those who have been tried as monitors have succeeded well.

Mr. Green reports that his first Sabbath congregation can hardly have numbered more than seventy-five hearers. The second Sabbath there were five hundred in the afternoon, and the third Sabbath one thousand, and the congregation has continued large. There has been no special revival of religion, but the great increase in the congregation bears witness to an increase of interest. Eighteen cases of hopeful conversion are reported.* The Methodist church has the largest congregations. Mr. Green says: "Their general improvement in religious matters and in self-government has been very rapid, and they seem fast developing the ability to regulate all their affairs." He thinks when they become even partially educated they will exhibit an ability that would do credit to white men of much higher attainments. Six hundred colored soldiers have gone from Norfolk; three hundred have gone as army laborers, and six hundred are in Government employ as stevedores, etc.

The freed people are reported as remarkably free from the vice of drunkenness. Mr. Coan says he has not yet seen an intoxicated colored person of the weener off pricket of made debla angular visiting

Mr. J. P. Jackson, Mr. H. C. Sanford, and Miss R. W. Smith have been located on confiscated estates. The first named has had the superintendence of a farm at Rolleston, in Princess Anne County, lately owned and occupied by Gov. Wise. The farm superintended by Mr. Sanford was near Suffolk, and much exposed to the inroads of the rebels. The freedmen were finally compelled to abandon it, leaving a large part of their crops. The schools on these farms have been small, and made up from the families of the laborers; but either in day or night schools, or on the Sabbath, instruction in letters and religion had been provided for all. Miss Smith reports a few instances of hopeful conversion. Concerning the work, as a whole, she says that it presents every encouragement to those who enter upon it for the glory of God and the good of the people. It is believed that all who engage in it with these motives will testify that the grounds of hope for success increase with their experience, though there are times when opposing causes seem almost insurmountable.

As to industry, all reports from this region speak well of the industry of the people, when they can obtain employment with reasonable hope of compensation. One of the superintendents says that the larger portion of those in his employ are a pattern worthy to be followed by all. "I never," he says, "saw a company of the same number, were their complexion ever so white, that would labor more faithfully, or diligently, or cheerfully."

In June last, our Mission established an orphan asylum under the care of Misses R. G. C. Patten and Mary J. Doxey, aided for a time by Mr. J. F. Sisson, in the Marine Hospital at Ferry Point, between Norfolk and Portsmouth. It has sixty children and youth, a weekday-school of sixty-five, and Sabbath-school, and religious services on the Sabbath, wie guintation true part, containing six the slowly plants

This institution is one of much promise. It has elicited the affecscated with a Testament. A few weeks ago fitty were taken into on

^{*} Mr. Green had charge for some months of the Colored Baptist Church, Catherine street, Norfolk. to be seen.

tions of many, and means for the comfort of the poor orphans have been sent forward; but more is required, now that the cold weather is approaching: (12 t need and material and the middle of box evaluate athird

An appeal from the Mission at Norfolk was published in our October paper. One of their number, Rev. W. S. Bell, visited Boston and many other places in Massachusetts, and made personal application for the freedmen. He raised nearly eight hundred dollars in shoes and money. The money has been expended for shoes.

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Some of our missionaries at Norfolk have, at the request of the military officers, aided them in taking the census of the colored people in that military department, recently ordered by Government. They report the number at twenty-seven thousand-nineteen thousand of them are in the immediate vicinity of Norfolk, of whom fourteen thousand were but recently slaves.

A large number of confiscated farms have been taken possession of by the Government, and placed under cultivation by the freedmen. The farms near Fortress Monroe, Hampton, and the vicinity, are under the general superintendence of Capt. C. B. Wilder; those near Norfolk and Portsmouth under the superintendence of Dr. O. Brown.

Considering the embarrassments they have had to overcome, and the very few facilities furnished them, the efforts of these gentlemen have been successful. The experiment of using the freedmen for their own advantage and that of the Government, furnishes strong grounds for confidence as to the future. It is the purpose of the Government to make the plan of operations general, and to furnish the seed, tools, etc., necessary to its complete success. The Government has already acknowledged the advantage arising from employing the freedmen, not only in working upon fortifications, or other military labor, but also in cultivating the land. At every point where their labor has been used, it has effected a pecuniary saving. omes rult love pu-

NORTH-CAROLINA.

Three teachers have been sent to Newbern, North-Carolina, to act under the general direction of Chaplain James, "Superintendent of Blacks." One of them, Miss E. James, will have a general superintendency of the schools on Roanoke Island. The school in which the other two, Miss Burnap and Miss Hosmer, are engaged, has one hundred and fifty scholars, eighteen of them adults. There are also two Sunday-schools in which they take part, containing six hundred and twenty-five scholars. As soon as a person is able to read he is presented with a Testament. A few weeks ago fifty were taken into one of their churches. How many of them were really converted remains to be seen.

"Those coming to this region," it is said, "have nothing, and are in need of all things. They sought freedom at any price, and obtained it at the cost of their all. They are destitute of clothing of all kinds." Their teachers say they are willing to be taught, and there is great reason for encouragement. Those who labor with and for them feel that it is "a most blessed work." I promoned and men's

There are nine thousand freedmen residing at Newbern, and many thousands more at other points in the department of North-Carolina. Two regiments of colored soldiers are full, and a third forming. Chaplain James, under appointment of Government as superintendent of the blacks in N. C., has begun a colony on Roanoke Island under favorable circumstances. The following extract from a letter written by him to the Congregationalist shows with what encouragement:

"There are from eleven to twelve hundred negroes now on the Island. They have come here from Plymouth, Elizabeth City, Newbern, and from the country around these come here from Plymouth Elizabeth City, Newbern, and from the country around these and other points. For the present they are living in close quarters, too much huddled together in barracks, formerly occupied by soldiers. But a large tract of, well-wooded land has been laid off in streets running at right angles, and upon these streets lots of nearly an acre (forty thousand feet) have been assigned to the various families desiring them. We have already staked out the outlines of an African village of grand proportions. It would gratify their friends at the North could they see the energy and zeal with which the freedmen enter upon the work of clearing up their little acre of land, by cutting the timber upon it, and preparing it for their rude log-house. They are so animated by the prospect of a homestead of their own, and the little comforts of freehold that they alway avery space moment by night as well as by dwall are as a freehold, that they labor every spare moment by night as well as by day, and are as happy as larks in their toil. Let the unbeliever declare that the negro does not desire happy as larks in their toil. Let the unpeliever declare that the negro noes not usure his freedom, and has no wish to secure the privilege of owning personal property and real estate. The axes which I sent on a month ago, and which are now ringing merrily in the green woods of Roanoke, give the lie direct to all their reasonings, and falsify all their assertions. So do the singing voices of these happy men and women, who now really believe that they have powerful friends, and ask nothing more than a decent chance to make themselves wholly independent of government aid, and be thrifty, wealthy citizens.

"We are beginning in the very wilderness to lay the foundations of new empire, but the results when carried out to their proper results no mortal mind can foresee. We sow in faith, and expect to reap in joy."

Many of the people here, beingth from and since, Mr. Blate claim BOUTH-CAROLINA.

At the time of the last annual meeting, we had two missionary teachers at Port Royal. Ten missionaries and teachers have since been sent out. They have been stationed at Beaufort, and on neighboring plantations, at Hilton Head, at St. Helena, and Ladies Island.

E. S. Williams was sent with special reference to supplying the freedmen with the Scriptures, in connection with other missionary labors. But he and his wife were stationed by Gen. Saxton at St. Helena, where he preached, distributed the Bible, and assisted Mrs. Williams in conducting a school of one hundred and fifty scholars. A lady sent from Boston, aided in the school. A worthy colored brother, called Uncle Cyrus, since taken to the presence of his Lord, also gave help, for which he had compensation from us. Mr. Williams cays: "The people hailed with great joy the opportunity of getting the Bible; every man, woman, and child seemed eager for one, and determined to learn to read."

Subsequently he stated that he gave a Bible to every couple on their being legally joined in marriage, writing their names in it, and adding: "From the American Bible Society, New-York, per American Missionary Association."

Rev. Mr. Root and wife have been stationed near Beaufort. Mrs. Root, who is an experienced teacher, has a day-school of thirty-seven scholars. There is a Sabbath-school of twenty-seven. She says that the only difference which she finds between her present scholars and white children is, that the former learn faster, being more anxious to learn. The hope of reading the Bible is the greatest inducement to effort. Miss Clary teaches in the same school. Mr. Root has had the pleasure of welcoming some new converts into the church.

Rev. W. T. Richardson reports that many of the people have been removed by the Government from Beanfort out to the plantations. About fifteen hundred remain. The schools have comprised two hundred and eighty scholars; the Sabbath schools, one hundred and eighty. All have been suspended through the hot weather. Many scholars, however, have taken their books with them, and studied from day to day.

The religious views and practice of the people are becoming more settled and scriptural. Mr. Richardson has not yet formed a church, but has it in mind to do so.

He does not know what to say as to improvement in morals among those less immediately interested in religion. Their notions are improving, and he hopes for a corresponding change in practice. He bears honorable testimony to their general sobriety.

Many of the people have bought farms, and some, Mr. Richardson says, will probably raise enough to pay for them in one season. Many of them exhibit much shrewdness in getting and keeping property.

Mr. Richardson deplores a disposition among many officers to treat the colored people with the old arrogant prejudice, but bears witness, on the other hand, to a truly Christian desire to help and elevate them on the part of many others.

The "Praise House," at Beaufort, has been the central point of religious worship. It has been used for preaching and prayer-meetings on the Sabbath, for prayer-meetings through the week, and for week-day school. In all these meetings Mr. McClue has been particularly useful from his ability to teach and to lead in singing, for which all, both children and grown people, have special aptitude. In his last letter, Mr. Richardson says: "Tell Brother Tappan that the bell he

sent down here* for the 'Praise House,' is the only one in Beaufort that rings for religious services. Both the large churches are now used for hospitals.'

Rev. Mr. Knight, who was sent out to superintend the general distribution of the Bible, and for other missionary labor, after fairly entering on his labors, became an officer in a colored regiment, thinking he could perform effective missionary labor there.

Miss Kellogg and Miss Carter were first stationed together at Lawton Place and Hilton Head, where they had a school, varying in number from eighty to one hundred, which made rapid progress. Their reports are among the most interesting, and show progress in every department.

We have passes from Gen. Saxton for six missionaries and teachers, which number we hope to supply soon.

The probability of greatly enlarging missionary operations in South-Carolina, will depend much upon the success of our army and navy there. This is the principal seat of the operations of the National Freedmen's Relief Association of this city, which, by the employment of superintendents of labor and teachers, conferred incalculable benefits upon multitudes of the freedmen.

ST. LOUIS.

During the winter we were made acquainted with the condition of the freedmen at St. Louis, and as preparatory to the establishment of a mission there, secured the kind aid of Rev. W. W. Patton, who had given us valuable information about the freedmen on the river below. We went to St. Louis, and met the ministers of various denominations, presenting our design of establishing a mission and schools there. The design was heartily approved by most of them, as also by the "Ladies' Contraband Relief Commission." Rev. George Candee, one of our Kentucky missionaries, then laboring as an evangelist in Wisconsin, was requested to proceed to St. Louis, as a missionary to the freedmen. Toward the end of March, Mr. John L. Richardson, of Pennsylvania, was appointed a missionary teacher. Miss Lydia Hess was appointed about the same time. Miss Barbour was engaged as a teacher for a short time.

Mr. Candee found large numbers of freedmen at and near the old United States Hotel, which was used by the Government for the people. They were quite destitute, but were aided by the Ladies' Association of St. Louis. By Gen. Curtis's direction, they were brought from down the river by Superintendent Sawyer, in companies of several hundred each, and the early part of Mr. Candee's time was occu-

^{*} A bell impressed like the old one in Independence Hall, with the words: "Proclaim Liberty throughout all the land, unto all the inhabitants thereof."

pied in caring for them, and accompanying them into Iowa, where many found homes among the farming population. He also preached, and performed much missionary service at the old hotel. The school was opened by Mr. Richardson and Miss Hess, but the constant changes in the population rendered the work of instruction more difficult and less thorough. Great good has been done, nevertheless,

Early in the summer a small school was opened at Brooklyn, across the river from St. Louis, under the charge of Mrs. M. L. Woodworth. As it increased in importance, her husband, Dr. Woodworth, engaged also in teaching it. It continued prosperously until broken up for a time by a mob. It has since been renewed under the care of Miss

The hotel at St. Louis, where the school was held, not affording accommodations sufficient for the number of scholars, a large and convenient hall was furnished, but the night before it was to be occupied, it was burned by incendiaries.

The colored population of St. Louis is large and very respectable, having several churches and ministers of different denominations, and some schools. The number of the freedmen remaining there is not known. They are scattered very much among the colored residents of the city.

St. Louis, as the chief city of a slave State, now coming into the condition of a free State, and as a city closely connected with the South-west, is to be regarded as a point of great importance for our operations on behalf of the freedmen.

were out to combar at more effected attacks or a Coled sucher to studied SOUTH-WEST. OUTH-WEST. we listing a mission and

algree at all hy most of them, Our missionary labors in the South-west may be said to have commenced with the commissioning of Rev. W. Perkins for Cairo. He has, however, since accepted a chaplaincy in the army and relinquished this particular work. Teachers connected with the Society of Friends have taught a good school there.

Rev. Mr. Wright commenced his labors at Columbus, Kentucky, December first, 1862, among more than two thousand freed people, visiting Cairo occasionally. At that time many of them had worked for Government from one to seven months, and had received no pay. Light rations of beef and pork only had been given them, except that a few of them had received a few cast-off garments. They were likewise subject to much abuse, and not a few of them were given up to rebel masters-many of them were much discouraged. The great body of the people were soon after removed down the river, and Mr. Wright went to Memphis. Rev. Jno. Eaton, Jr., General Superintendent for

the Department of Tennessee, reported at that time a little more than seventeen thousand under his general oversight. The number has since greatly increased. At one time over nine hundred came in in one day. Mr. Wright's direct missionary labors have been most arduous-visiting daily from cabin to cabin; administering to the wants of the sick and needy; imparting religious instruction, and doing all in his power toward lifting up a degraded race. Special attention has been given to furnishing every family containing a member able to read with a Testament or Bible an anod; sloodes out to a sixt

Here, as everywhere else, there has been a strong desire to learn to read, and an apparent fondness for religious instruction.

The schools have been under the immediate instruction of Miss Humphrey, Rev. S. F. Porter and wife, Miss Mitchell, and Miss Childs. Owing to the ill-health of some of the number, full statistics have not been obtained. Miss Humphrey has been the longest engaged, and has taught at Camp Fiske and Shiloh. More than twelve hundred are reported as having been connected with the schools, more than three hundred of whom were adults.

Rev. Mr. Porter and wife labored chiefly on President Island. He was occupied in preaching, in visiting from hut to hut, and in occasional preaching. She was engaged mainly in the school, but also visited from house to house, instructing the women in sewing and domestic duties. Her school numbered two hundred and fifty; the Sabbath-school three hundred, of whom fifty were adults. Mrs. Porter says that the children are anxious to learn, and the grown people eager to learn to read. This disposition is almost universal.

During the winter of 1862 there was an almost continuous revival at Camp Shiloh. Hopeful conversions, Mr. Wright says, occurred frequently, but no report of the numbers has been made. A large farm on the Tennessee shore has been tilled by the freedmen; and President Island, twelve miles long, and mostly under cultivation, has been assigned to the "Contraband Department." The same favorable testimony that has been given elsewhere as to the industry of the blacks. where paid, is given here also, and was a first sold for soldier

Very special instruction has been given by all the missionaries in this department upon the importance and sacredness of marriage, and these efforts have had the happiest results. One day in August one hundred and fifteen couples were married at the post of Memphis, and on the following Sabbath thirty-three more. A correct sentiment now prevails.

The several chaplains appointed by General Grant superintendents in his department, have shown themselves devoted to the interests of the freedmen, and have done all in their power to help forward the work of the missionaries and teachers. All who are connected with the work are very hopeful regarding it.

At and near Corinth, Mississippi, there have been eight mission aries and teachers. Here, as elsewhere on the Mississippi, some have been obliged from illness to leave their work. Only four of them have sent us statistical reports. Rev. Mr. Pierce, who with his wife were our first missionaries there, has taken a chaplaincy in a colored regiment.

In three of the schools there are five hundred scholars, studying spelling, reading, writing, arithmetic, and geography. They are improving rapidly, and will compare favorably with any class of learners. Every scholar who learns to read is presented with a Testament or Bible. "Not less than a thousand persons have learned to read since last spring." Nearly every man, woman, and child has a book, and many a soldier has violated the slave-laws of Mississippi by teaching them.

The military authority is doing all it can to give the people comfortable houses, and has granted almost every favor asked for the benefit of our work. For sanitary purposes the boys between nine and four-teen are formed into companies, officered by boys, which are required to do a certain amount of "policing" about the school-houses every day.

Rev. Mr. Olds says there was no religious organization among the people when he went there. About the first of June a church was formed, a union of nearly all religious denominations. A very harmonious feeling exists among the people. At times there has been deep religious feeling. On the first of July twenty united with the church, and there have been instances of conversion more or less frequently ever since. Mr. Olds mentions four colored ministers who have been slaves all their lives until within the last ten months—men, he says, not only of rich religious experience, but of real ability. He meets them every Monday morning to expound unto them the way of God more perfectly, and to instruct them in all matters concerning ministerial labor, such as the true aim of preaching, the planning of sermons, conducting social meetings, and the like. They show themselves much interested in these meetings.

Mr. Olds, who, besides many years experience as a pastor in this country, has labored as a missionary in Jamaica, says:

Mrs. Olds accepted an invitation to become matron of the Hospital, and for two months found there the principal sphere of her labors.

Since receiving the above we have been pained by the intelligence of Mrs. Olds' death. No particulars have reached us, except that she died after a brief illness. She was a devoted friend of the colored people, and has labored much for their spiritual and temporal welfare, first for many years in our Jamaica Mission, and lately among the freedmen at Corinth.

In the whole Field,

More than seven thousand scholars have been connected with the day and night schools, and nearly five thousand with the Sabbath-schools. The whole number of missionaries and teachers that have been employed this year has been eighty-three, and nineteen monitors or assistants. A few have retired, and some have commenced but recently. Others are under appointment, to enter upon the work soon.

Our personal observation and the accumulated testimony from missionaries and teachers, and other reliable sources, with remarkable uniformity establish the following facts:

- 1. That the freedmen are truly loyal, seeking the good of the Government, and praying, even amidst injury and obloquy, for the prosperity of the Union cause, and ready, under any suitable inducements, to enlist in its behalf.
- 2. That they are industrious; not that there are none among them idle and willing to shirk labor, (this would be to prove them not of our race,) but that for even moderate wages, promptly paid or made sure to them, they work well for Government or others; and it has already been acknowledged that their services have been a source of profit to the Government.
- 3. That they are remarkably free from the vices of intemperance and profanity, not given to quarreling, cheerful, grateful, uncomplaining, orderly, easily led, and almost universally eager to learn to read, and ready to listen confidingly to religious instruction from their Northern friends.

The vices that are most common among them, and they are great ones, are such as appertained to their former state. That they should be deceitful, lying, when a lie seems expedient to deceive a superior or shield themselves from blame, is a natural outgrowth of the despotic system under which they have come up. Men who, without any semblance of right, have been deprived of all their earnings, of every thing they should have called their own, and that, too, by their teachers in religion; can hardly be expected always to regard the property rights of others. But upon woman, worst of all, has the demon of slavery laid its polluting hand. The conjugal relation has for them been set at naught; by a tyranny inexorable as death, they have been subjected

[&]quot;I am happy to say that I feel greatly encouraged in this as a field of labor. It has seemed to me that there is not another in the wide world that promises equal results to the earnest Christian laborer. Here we find a people who are almost wholly devoid of skepticism; they acknowledge the claims of Christianity and their own obligation. Here we have a race, almost a nation, that are to be enlightened, elevated, and blessed by the religion of Christ Jesus. And seeing such prospect for a large success in our labors, I am greatly encouraged."

to the brutal passions of any white man in whose power they for the time were placed, until in multitudes of them the instinct of chastity has been almost destroyed. That this should not be universal is a testimony both to God's grace and the really martyr spirit of some of his colored children.

But the testimony of missionaries, teachers, superintendents, and others is uniform, that all these vices are developed more toward the whites than their own color, and that there is the strongest ground to hope that by a proper course of training, judicious instruction from loving hearts, the inculcation of self-respect, and the sacred sanctions of religion, these vices may be rooted out, and the opposite virtues planted and nourished.

In view then of all the exhibitions made of this new and interesting field of mission effort, we hail with pleasure and adopt as our own the carefully considered utterances of the General Association of the State of New-York. They are words of truth and soberness, and should be received as a trumpet-blast from watchmen on the walls of Zion, summoning the sacramental hosts of God's elect to the work prepared for them.

"But in and through these various movements (of Providence)—the hostile no less than the friendly—affecting the condition of the colored race, we discern the opening of a field of philanthropy and of Christian missions, which summons our churches to the faith, and zeal, and self-denial of apostolic times; for never since the apostolic age has there been open to the Church a field so vast, so urgent, so hopeful. A race is at our doors, to be lifted from the lowest degradation to the level of our Christian civilization; a race plastic, quick to apprehend, prepared of God to receive the gift that we alone can convey to them; a race whose Christian development will be ours, as their destiny is ours also; a race whose evangelization here will be the evangelization of Africa, and a grand march toward the conversion of the world."

The hundreds of thousands of the already freed are but the advanced guard, the earnest of the millions yet to come. In view of the magnitude of this work, the perils that encompass the freedmen, the immense influence which their future will have on the future of our whole country, and on the character of our Christianity, the American Missionary Association may well feel that a solemn responsibility rests on it to make that people prominent and special objects of their care. The providence of God demands that we should with renewed energy and new consecration enlarge and extend our efforts. We must lengthen our cords and strengthen our stakes, to embrace the increased work laid out for us. Looking back on the past with emotions of gratitude that we have been enabled to do so much for the honor of Christ and the salvation of souls, and rejoicing especially that from the

commencement of our organization we were counted worthy of pleading the cause of an oppressed people at home and abroad, on the principles of the word of God, of justice and of freedom, and of laboring, even amidst obloquy and opposition, to secure their personal liberty, as well as their eternal salvation, thus preparing us for this new field and furnishing facilities for entering it, we feel bound by every tie that binds us to our fellow-men, every principle and every emotion that draws us to the cross of Christ, to rouse every energy, strain every nerve, put forth every exertion possible, to meet the exigencies of the times, that the Gospel of salvation, the civilization of Christianity, freedom, education, purity, and truth may be given to these freedmen, to Africa and all her children, wherever scattered, and to the world.

AUXILIARIES.

PENOBSCOT COUNTY MISSIONARY, ASSOCIATION.

The Sixteenth Annual Meeting of this auxiliary was held at Bangor, November 21st and 23d.

The Report of the Treasurer was read and accepted; receipts, \$322.09.

The following officers were elected for the ensuing year:

Alexander Drummond, Bangor, President.

John Holyoke, Brewer; Horace Wilder, Dixmont, Vice-Presidents.

John S. Kimball, Bangor, Recording Secretary,

Joseph H. Perkins, Bangor, Corresponding Secretary.

James Allen, Bangor, Treasurer.

George A. Thatcher, Bangor; D. W. Bartlett, Bangor; Jonathan T. Hardy, Brewer, Executive Committee.

nations, a follows:

Edmond H. Fogy, Bangor, Auditor.

Rev. A. K. P. Small was selected to preach the next Annual Sermon; Rev. Smith Baker, alternate.

Adjourned to Sabbath evening, at seven o'clock, to listen to the Annual Sermon, by Rev. E. W. Gilman.

The opening religious exercises, Sabbath evening, were conducted by Prof. S. Harris.

The receipts since the organization of the Association have been

The Report of the Corresponding Secretary gave a statement of the operations of the American Missionary Association, of which this Association is an auxiliary, showing the extent of the field, and calling upon the friends of freedom, humanity, and religion to come to the help of God's work with their prayers and contributions.

A collection for "contrabands" was taken, amounting to \$26.

Closing religious exercises by Rev. A. K. P. Small!

Voted to accept the reports.

After a vote of thanks to the Rev. E. W. Gilman, for his sermon, to the First parish, and to the organist and chorister, the meeting adjourned.

WELSH CALVINISTIC MISSIONARY SOCIETY OF WISCONSIN AND ILLINOIS.

Rev. William Hugh, President, Racine, Wisconsin; Rev. Thomas Roberts, Secretary, Columbus, Wis.; John Davies, Esq., Treasurer, Cambria.

NORTH-WESTERN FREEDMEN'S AID COMMITTEE, AT CHICAGO.

A Committee representing several denominations of Christians, and called the "North-Western Freedmen's Aid Committee," auxiliary to the American Missionary Association, has been formed at Chicago.

They have issued an appeal in behalf of the freedmen, in which they refer to the labors of this Association in behalf of the African race, in Africa, the West-Indies, Canada, and in this country, as preparing it to prosecute successfully the great work it is now engaged in, in behalf of the freedmen. They refer to the fact that the Association is a union of evangelical Christians, and quote the ninth article of our Constitution, as follows:

Art. IX. Churches and other missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed

They name the wants of the freedmen, especially along the line of the Mississippi River, and appeal to the friends of humanity and religion, in the North-West, for their contributions.

The Committee is composed of ministers of eight different denomi-Polymond R. Perry, Bancon, A. Silton,

nations, as follows:

Rev. R. Patterson, D.D., Reformed Presbyterian; Rev. J. R. Shipherd, Congregational; Rev. E. A. Pierce, N. S. Presbyterian; Rev. N. Colver, D.D., Baptist; Rev. N. D. Williamson, Reformed Dutch; Rev. H. N. Bishop, D.D., Episcopalian; Rev. C. H. Fowler, Methodist ; Rev. J. P. Stewart, O. S. Presbyterian.

The Committee say:

The Sanitary Commission has kindly agreed to forward, gratuitously, any contributions of needful stores for the freedmen, addressed to "Sanitary Commission, Chicago, Freedmen's Aid Committee."

Donors will please send, by mail, an invoice of each box or parcel, stating how sent, addressed to "Rev. C. H. Fowler, Secretary North-Western Freedmen's Aid Committee,

Rev. R. F. Markham* is the authorized agent to present the cause of the freedmen in

the North-West, and to solicit contributions.

Collections of churches and donations of individuals should be forwarded to the Treasurer, Mr. John B. Farwell, Messrs. Cooley & Farwell, Chicago, Illinois.

Applications from teachers may be addressed to Rev. Robert Patterson, D.D., box

2346, Chicago.

* Agent of the American Missionary Association,

place. Just as you can describe a political party, an administration. or character, the state of DISCOURSE and the control of words to the large of the control of control of stand for a whole scene or may enem. Thus benefit stand for control of the large of

Perhaps we can not have fully the mechanism of prophetic mind.

The prophet sees a scene and describes it, then another, and still au-

other; and as growth full for such downsprious, symbols take their

ors; an har of rayly attiged, for a correct Christianity; stars stard BY REV. J. BLANCHARD. with the vider's commission, for an epoch; surbeams, for Christ's

glory; and claude and thunders, for his froms. PRESIDENT OF WHEATON COLLEGE, ILL. beard of him. (Job 20: 14) All prophecy and all knowledge and at

glingses of Christ through the epitangs of his providence, and can no

more give us his whole scheme, that that yees of a farmer, seen through

his ordered from ear give us the rolley of his farm.

"Ann I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."-Rev. 6:2.

CHRIST JESUS is yet to conquer this world. He is to bruise Satan, its prince, under the feet of his saints "shortly," and subject its defiled and turbulent millions to his reign of purity and peace.

Such was the promise made to Eve, such the concurrent predictions of all the prophets, and such the very end and object of Christ's mission on earth. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3: 8.)

But in achieving these stupendous results, his methods are infinite, and therefore, to us, often strange and unaccountable. "His way is in the sea, and his path in the great waters, and his footsteps are not known." (Ps. 77: 19.) Yet there ARE methods in the movements of God, and the Apocalypse is a symbolic revelation or uncovering (αποκαλυπτω) of some of those methods by which Christ is subduing the world to himself.

Indeed the whole book of Revelation resembles the scenes of a prophetic kaleidoscope, in which the instrument receives twenty-one turns. After a brief, august introduction, with letters to seven churches, we have, for the body of the book, seven seals opening, followed by seven trumpets sounding; and these again by seven vials poured out; and under each of these twenty-one symbols there is given, in other symbols, a state of things, or scene in the world's drama, produced by the movements of Christ. So that the whole book is, what the first sentence declared it, a "Revelation," (not of this or that wonderful person or event but) a "Revelation of Jesus Christ," his person and providence.

Perhaps we can not know fully the mechanism of prophetic mind. The prophet sees a scene and describes it, then another, and still another; and as words fail for such descriptions, symbols take their place. Just as you can describe a political party, an administration, or character, by a single picture better than by a whole volume of words; so in prophecy, a single object or living creature is made to stand for a whole scene or movement. Thus beasts stand for conquerors; an harlot, gayly attired, for a corrupt Christianity; stars stand for pure teachers; earthquakes, for revolutions; a horse and his rider, with the rider's commission, for an epoch; sunbeams, for Christ's glory; and clouds and thunders, for his frowns.

ANNUAL DISCOURSE.

"Lo! all these are but parts of his ways, and how little a portion is heard of him." (Job 26: 14.) All prophecy and all knowledge are but glimpses of Christ through the openings of his providence, and can no more give us his whole scheme, than glimpses of a farmer, seen through his orchard trees, can give us the policy of his farm.

Yet there is a regular march of events through these stupendous visions, in which they succeed each other in regularly recurring series, like figures in a circulating decimal. Thus, the "white horse" of moral purity and truth stirring up the impure and maddening the profane, is followed by the "red horse" of war, "to take peace from the earth and that they should kill one another." Then follow the "black horse" and his rider, with the balances, to mete out justice to oppressor and oppressed; and the "pale horse" of famine, exhaustion, and general misery follows him.

According to the judicious and pious commentator Scorr, the rider of each of these horses is not a real but pictorial personage; not a mere phantasm, either, but a something put before the prophet's mind to show successive steps in the development of his providence, so that each horse and rider, as indeed the whole book, is what the first sentence declares it, "The revelation of Jesus Christ."

And surely such was the order of the Saviour's movements in the days attending and immediately succeeding this revelation given by John.

. The Apostle was in the little isle of Patmos, in the Ægean Sea; sent there an exile by the Emperor Domitian "for the word of God and the testimony of Jesus Christ."

And he there received these visions, for his own consolation and that of his brethren of the seven churches, whose "companion in tribulation" he calls himself. The vision, or rather panorama of visions, is a presentation of Christ as the God of providence. The Saviour, as "Lion of the tribe of Judah," stands in the picture before John, unrolling a parchment and breaking its seals. And as seal after seal of that "book" or roll gives way at his touch, a scene of providence

opens on the Apostle's eye! an age seen in an instant, pictured by a single group!

First, the outburst of the pure and holy gospel truth, which, according to Tacitus, penetrated the whole known world in some thirty years, is seen as a "white horse" and his conquering rider, who is still "To conquer." The very vagueness of the utterance is sublime, for these words "To conquer" include all the victories of Christ from that vision down to his final triumph. He is "to conquer." That is his definition and vocation-what he is to do!

Next comes the "red horse" of war, which follows this conflict of opinions; and next the "black horse" of calamity, with his rider carrying the balances, to reconstruct society upon the new principles of justice and right which the Gospel has revealed. Then follows the "pale horse" of pestilence, exhaustion, and famine, whose rider is Death. And when this scene is shifted, the "martyrs" or witnesses for Christ, who had doubtless looked for the millennium to follow immediately after these convulsions, cry out impatiently, "O Lord! how long?" but are bid to wait yet for a little season until their fellowservants and their brethren should be fulfilled.

We shall not follow the seals throughout, as our object is less to interpret what is difficult than to apply what is plain. Suffice it to glance forward from this place in the visions to the end of these desolations. When the seals are all opened, the woe trumpets sounded, and the vials of wrath poured out, the millennial morn is at length opening-

> "Whose glory, with a light that never fades, Shoots between scattered rocks and opening glades."

If we turn over from this sixth chapter to the nineteenth, preceding the twentieth or millennial chapter, in which Satan is bound, this same "white horse" appears again, but his rider is changed. It would seem that no person of ordinary sensibility and sense can fail to be deeply impressed by this august and awful vision, the opening of the skies, revealing Christ as conqueror, followed by the armies of heaven. Let us stand and gaze upon it with John:

"And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but himself. And he was clothed with a vesture dipped in blood: and his name is called the 'Word of God.' And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, 'King of Kings, and Lord of Lords.' (Rev. 19: 11-16.)

"The Scripture," saith MATTHEW HENRY, "hath many fulfillings." And Lord Bacon has uttered the same thought in the words: "Prophecy hath a springing and germinant fulfillment running through ages." And the teaching of the late Professor STUART was to the same effect; that "The Apocalypse contains the fate and fortune of the Church, down to the close of time." Let us then draw near, and discover if we can, though it may be but little, what these magnificent and awful visions mean; and whether they have any relevancy or application to events of the present day.

The time was during the reign of the bloody and brutal Domitian, an emperor whose youthful amusement was impaling flies in his window with a bodkin. The age was red with persecution, and John was the "companion" of his Christian brethren in "tribulation." Alone on the Ægean isle, doubting, almost despairing of the final triumph of the Cross, until he was "in the Spirit upon the Lord's day."

But, being "in the Spirit" he sees things, as it were, with the eyes of God. Admitted behind the scenes of providence, he beholds Christ working out the problem of the world's renovation. Scal after seal in the roll of his providence gives way at his touch, and events march out in pictorial symbols before the prophet's eyes; from truth and holiness to war; that is, from the white horse to the red; through war to justice; that is, the black horse with the balances; followed and enforced by the pale horse of desolation, famine, and death! The scene then passes through other judgments—from seals to trumpets; that is, to woes more startling still; and from these again to "vials full of the wrath of God."

And when at last by this dire and terrible process of truth proclaimed and judgments intermingled, all obstructions to Christ's kingdom, the Beast and the False Prophet—Rome and Mohammed—all spurious church governments, rites, and all lying revelations—shall give way; then the heavens are opened and Christ himself appears as conqueror, upon the "white horse;" his "many crowns" representing his many victories, his body-guard the "pure and white" hosts of heaven, clothed and mounted like himself; the Church on earth purified and ready to welcome her Lord; Christ then enters upon his reign amid the mingled acclamations of the saints in heaven and those on earth which John heard; "As it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying; Alleluia, for the Lord God Omnipotent reigneth! Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 6, 7.) My beloved brethren, "This day is this Scripture fulfilled in your ears." For, I repeat, "The scripture hath many fulfillings;" and Christ is working out the world's renovation by repetition of his methods. The judgments which John saw in his day and which came in his age and the ages following, are repeating themselves in this. For Christ works in providence as the painter upon canvas, first sketching the outline, next the rough draft, and next the shades and coloring, till the picture intended is complete.

From Moses to Christ, and indeed ever since, the property-ownership of men has been giving way before the light of God. Moses, indeed, left some restrictions upon personal liberty standing, as he needs must at a time when the whole world around him was like one wide state's prison, and the social and political state of men resembled that of convicts under keepers. But the code of Moses so exterminated human bondage that it turned the Jews into a nation of abolitionists, and all Palestine into a harbor for runaway slaves, which he forbid to be returned to their masters, in the words: " Thou shalt not deliver unto his master the servant that is escaped from his master unto thee." (Deut. 23 : 15.) So complete, indeed, was the Mosaic extermination of bondage that, as Albert Barnes has shown, our Saviour, in his three years' ministry in Judea, probably never saw a slave! And his own system of Christianity was a freer system still, in which the Jewish distinctions of Gentile and Jew, bond and free, male and female, were done away. (Col. 3:11, and Gal. 3:28.) For in Christ Jesus there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, male nor female.

But from the rise of the papacy in the earlier centuries, "the beast and the false prophet," that is, spurious church government, rites, and lying visions, like mistletoes on trees, have slowly drunk up the sap of Christ's system, and left in place of it cold, dead, crabbed ecclesiastical despotisms administered by priests; and thus have turned Christ's "perfect law of liberty" into a shelter of all the grinding despotisms which have cursed the world, American slavery included. The fact needs but a single utterance to show that false religion is everywhere the parent and protectress of false government. Jefferson Davis and Braxton Bragg, the papers inform us, have both been recently "confirmed" by these priestly human rites, in their rebellion against God and Christian civilization; the failing courage of treason seeking support from spurious religious rites.

But for the last half-century and more, in England, in Russia, and even in benighted Turkey and Algiers, the truths of nature and of God have been penetrating and perforating these systems of despotism, and specially its worst form, Slavery; that form of human misery which is inclusive of every vice. And this spread of light among the

nations, this going forth of the "white horse" of truth with holiness for his rider, has turned these States of ours into a scene for the reproduction of apocalyptic vision. The seal suddenly broken, the "red horse" of war has followed, and our whole land now trembles and bleeds under his hoofs. The "black horse" with the balances of justice to the enslaved is already on his way with an "Emancipation Proclamation" inscribed on his forehead, and the "pale horse" of national exhaustion will certainly follow. But we know that when these terrible scenes and judgments are passed over, the Conqueror with the "many crowns" will come.

The declared object of these portions, and indeed of the whole Apocalypse, is the encouragement and consolation of God's people in the "tribulation" of the days of Domitian, then present; and the record is given us for our consolation whenever the like tribulation repeats itself. Nay, the portions of the visions then future have a running and special application to us.

During the reign of Domitian, the Christians were accused of being rebels to the Roman government;—of murdering and even of eating their own children in their secret meetings;—and the punishments inflicted for these supposed crimes, as given by the historian of their martyrdom, were, "confiscation, banishment, broiling over slow fires, racking, burning, scourging, stoning, hanging, worrying with dogs and wild beasts, and tearing with red-hot pincers." (See Fox's Book.) So perished Dionysius the Areopagite (see Acts 17: 34) and a multitude of others. And, when slain, as in a single instance in the late rebel raid on Kansas, their friends were not permitted to bury their remains. (Fox, p. 18, 1.)

I have no desire, by drawing gloomy pictures of our affairs, to damp the national ardor and patriotism nowhere more conspicuous than in the present rulers and people of Massachusetts. But, as sober men, we must view God's stern realities as they are.

Let us then glance briefly at the a tribulations" of the present day, and see if we have any to compare with the days of Domitian. And.

"When God resolves to scourge a nation's sins,
"Tis in the Church the leprosy begins,"

In more than one half of our territory, and more than half of our population, the Episcopalian, Presbyterian, and Methodist Church governments, are declared by such men as Drs. Bacon, Hawes, and Beman to be in a state of open apostasy from that "righteousness" which is the basis of Christ's Kingdom on earth. And their brethren of the loyal States of the same denominations, generally admit and affirm the truth of their apostasy, while Rome, the "Man of Sin," always and everywhere apostate, North as well as South, steadily

pursues his way of darkness, cruelty, and blood; as in the recent riots in New-York, where men who were robbing, pillaging, and murdering, were addressed by their Bahop as "brethren," and denied by implication to be "rioters."

In the rebel States, the daily press informs all its readers, that all the persecutions of the days of Domitian have been let loose on the loyal population. I speak not only of the four millions of blacks, to whose sufferings we have become almost insensible by familiarity; but of the loval whites as well. No details of cruelty and suffering are needed with men of sense and reflection, to set the "tribulation" of conscientious loyal people of the South before them, but the single, notorious, horrible fact, that they are to-day, and have been from the first, recruited for the rebel armies by hunting them with dogs. Fourteen young men escaped from Lowndes county, Mississippi, one of whom is now at my own house, who fled from Jefferson Davis's first conscription to avoid fighting against the flag which he and they were sworn to honor and defend. They were hunted with dogs for fifty miles, and owed their escape to their crossing a cane-brake which had been burned over, where the ashes obstructed the noses of the hounds!

It has been said of Agassiz, that if you give him a single scale, he can construct and give you the whole fish to which the scale belonged. I give you the single fact that dogs for hunting white men are a part of the regular recruiting service at the South! You can construct the whole state of society from it.

Then look at our own situation at the North. A million of our sons and husbands, the centers and supports of present and future families, are, and will be, taken from their places, subjected to the pestilent influence of camp life, to return after years, with moral natures weakened, worn and distracted, if not to lie down in bloody graves. Think of the value of one well-ordered house, all the ten thousand sweet and binding influences which hang upon the father and husband as their center and make up an honest man's idea of home! Think of a million of pale young women whose dark dresses are daily increasing in all our congregations! Think of all these homes made desolate or impossible! Already God's deliverance of our nation's bondmen has cost us, as once in Egypt, almost the first-born of every house:

"There is no flock however watched and tended,
But one dead lamb is there;
There is no family howe'er defended,
But hath one empty chair."

Indeed! indeed! my friends, these are the "days of vengeance which are in God's heart;" but, glory be to his name! it is because

"the year of his redeemed is coming." (Isa. 63:4.) True we are now only in that period symbolized by the vision of the "red horse" of war; but the "black horse" and his rider with the balances of adjustment, is already on his way; and the pale horse of rebel exhaustion will soon follow, (for they will fight while and as long as they can,) and we know that this whole providential cavalcade is led by him on the white horse, who is gone forth "conquering and to conquer," because those who are with him are called and chosen and faithful."

My respected friends: THE AMERICAN MISSIONARY ASSOCIATION has been born of God for an hour like this.

Not to disparage the "Christian," the "Sanitary," and the Freedman's Commissions which have sprung up during the war, and which must, more or less, fluctuate with its fluctuations, (for there is more than work for all,) the occasion requires some special notice of the Association in whose anniversary we are met.

The readers of the religious press have seen in the "report" presented by Dr. J. P. Thompson and adopted by the N. Y. State Association, in which this Association is expressly named, as also in the resolutions of Dr. Bacon adopted by the "American Board" at Rochester, which refer to the Association without naming it, that the eyes of American Christians are turned to this body more than to any or all others, to do the work of evangelization made possible by the

This Association sprung up seventeen years ago, in 1846. When organized it absorbed into itself four other organizations which the march of events had produced for specific ends some years before. These were: "The Amistad Committee," "The Union Missionary Society," "The Western Evangelical Missionary Society," and "The Committee for the West-India Missions."

Each of these four bodies has its separate interesting history which might form a separate discourse. But it is not necessary to revive the discussions or to recall the difficulties under which these four agencies, which merged in the "AMERICAN MISSIONARY ASSOCIATION" sprung up. On the subject of slaveholding and slavery, we are all now "of one accord" and "in one place." We are placed "by act of God." before this system of abominations, and we must conquer or fall before it.

Nor need we impinge against the proper province of the "American Home Missionary Society," and the "American Board."

In its origin this Association was compelled to cover the whole ground of Missions, foreign and domestic, for the purpose of presenting to the American Churches and the world, the possibility of Missions divorced from slaveholding; and of supporting those self-

denying Missionaries who "remembered them that were in bonds as bound with them."

But this Association has already withdrawn from the vast Home Mission field of the North-West and West; leaving it to the American Home Missionary Society, so ably represented by Dr. Badger; and the "American Board" if freed from the presence of a few men who oppose the Emancipation policy of our excellent government might, for aught I see, reassume the foreign department as the other has the Home.

Let us then pause and look at the field of the American Missionary Association. Four millions of blacks and colored people, freed and to be freed, with from one to two millions of "poor whites," who can neither read nor write, are to be taught "the redemption that is in Christ Jesus," and the theory and practice of Christian civilization.

Without wearying you with statistics, which you can all consult in the Abridged Census for 1860, there is a non-reading and non-writing population, now opening to and thrown upon the hands of this Association, equal to one seventh part of the entire American people! A population, sufficient to make three or four States as large and populous as Massachusetts, who, if colonized, and placed in States by themselves, with all demagogues and human harpies weeded out, could not read the lettering upon a guide-post or village shop; or write a notice for an election, or a vote, or read one if written for them! Of course there would be non occasion for post-offices in such States, because there would be none to write letters or read them if written!

The vastness of this field can perhaps be best conceived, by dividing our entire population, men, women, and children, North and South, rebel and loyal, into clusters of six persons each, and giving each cluster one human being to educate and saye! The harvest indeed is plenteous, but the laborers, oh! how few!

And then think of the pressing nature of this august work.

The Freedman now believes us his friends. Long crushed and kept down by the mighty power of this great nation, the whole United States have done to them, what the miserable faction of slaveholders never could, namely, We have crushed these people into complete subjection to authority; and the means of drunkenness and infidelity, bad books and worse lecturers, have been kept from them by their condition. Such is the freedman of to-day; gentle, docile, mild; his submission to his owner may be easily transformed by instruction and the power of God into submission to Christ.

But, galvanized with freedom, maddened by war, corrupted by example and furnished by wages with the means of vice, there are more legions of devils hovering over and ready to enter into every one of them than haunted the Gadarene Demoniac! We must trim the gospel ship for war with these invisible hosts! We must "clear the ship for action," by throwing out of the Church of Christ whatever HE has not put there! "The Bride, the Lamb's wife," must throw off the ornaments which other lovers, men and devils, have put on her, and "make herself ready" for her coming Lord! We must give and toil and pray; and, as Wellington said at Waterloo, we must go into this struggle, "to die but not to yield!"

Then behold how God has fitted this Association for this vast and mighty work. Whoever and whatever does service in this war must strike with our conquering captain upon the "white horse." And does any one, who knows the Scriptures, doubt that, if Christ were here on earth, his most ardent sympathies would be given to the oppressed?

Pardon the expression, brethren, Christ is here on earth, "conquering and to conquer." And he has wonderfully fitted this Association for this specific work.

For, in the first place, like Christ himself who founded no churches, it is unsectarian and undenominational, it welcomes all laborers who love Christ, and excludes, by its constitution, all who openly hate him in his chosen representative, the least of his human brethren on earth.

Then this Association was "chosen in the furnace" where God always chooses his effective instruments.

And we know that when John from the dimness and doubt of his prison, sent disciples to ask Jesus, "Art thou he that should come or do we look for another?" Jesus answered them, by showing them, standing all around him, blind men seeing, deaf men hearing, lame men walking, lepers cleansed, and dead men raised to life; but the crowning proof of all that the Son of God had come, was that which is the peculiar mission of this Association: "The poor have the Gospel preached unto them." For who is so poor as he who does not own himself?

Christ hath "made propitiation for sins that are past." Let his act of oblivion cover them. But for us one and all, old and young, gentle and simple, let us do with our might THIS work which God hath given us to do. The Reports of the Secretaries show us how well it is already begun. Let us perform it unto the day of JESUS CHRIST. AMEN!

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LIST OF LIFE MEMBERS

ASSESSED ALEXANDERS.

ADDED DURING THE YEAR.

Abbot, Rev. J. S. C., New Haven, Ct. Abernethy, Charles, New York, N. Y. Alexander, Giles, Mallet Creek, Ohio. Allen, Benjamin, Industry, Maine, Anderson, Mrs. Louisa, Ellington, N. Y. Aydelott, Mrs. Elizabeth, Cincinnati, Ohio.

Anderson, Mrs. Louiss, Ellington, N. Y.
Aydelott, Mrs. Elizabeth, Cincinnatt, Ohio.
Bacon, Dea. Joseph N., Newton, Mass.
Bailess, Efder John, Tranquillity, Ohio.
Bailey, Mrs. Clarlssed, South Dartmouth, Mass.
Baird, Thomas Wilson, Ripley, Ohio.
Bancroft, Mrs. Lauy D., Fort Sincoe, Wash. Ter.
Barker, Joel, Milford, N. H.
Barnun, Rev. Samuel W., Phillipston, Mass.
Batchader, Dea. M. B., Columbus, Ohio.
Bastelsan, Dea. M. B., Columbus, Ohio.
Beaster, Dr. Alfred, Ripley, Ohio.
Beast, Alexander N., Greenfield, Ohio.
Becher, Rev. Edward, D.D., Galesburgh, Ill.
Becer, Jonss, Collamer, Ohio.
Benham, W. E., West Meriden, Mass.
Benny, Rev. E., Thompsorwille, Wis.
Blake, Rev. D. Hoyt, Princeton, Ill.
Blakesley, Mrs. Dorcas H., Terryville, Ct.
Blair, James, Morning Sun, Ohio.
Bliss, Miss Hattle M., Brimheld, Mass.
Blodgett, Mrs. Damasris, South Amherst, Mass.
Blodgett, Mrs. Damasris, South Amherst, Mass.
Blodgett, Mrs. Dedawille, Ohio.
Blos., Bugene, Oberlin, Ohio.
Botelle, Rev. Asspil, Peacham, Vt.
Bridman, Wm. H., New York, N. Y.
Bridman, Wm. H., New York, N. Y.
Brown, Rev. George, Mass.
Bristol, E. S., Granby Centre, N. Y.
Brown, Rev. George, Mestory, Mass.
Bristol, E. S., Granby Centre, N. Y.
Brown, Mrs. Helms, R., Andred Post, N. Y.
Brown, Mass. Helms, R., Andred, Mass.
Bucham, Newal, Bockport, Mass.
Bucham, Newal, B

Cables, David S., Plymouth Hollow, Ct.
Caldwell, Miss Alvira, Fulton, N. Y.
Carpenter, Mrs. Ellien P., North Woodstock, Ct.
Carpenter, Lucluu Z., Attleborough, Mass.
Carter, Charles W., Fitchburgh, Mass.
Carter, Rev. N. F., Excher, N. H.
Case, Dea. Samuel, Norwich Town, Ct.
Chamberlin, Dea. Esra, Peacham, Vt.
Chamberlin, Dea. Esra, Peacham, Vt.
Chamberlin, Dea. Esra, Peacham, Vt.
Chamberlin, Bea. Esra, Peacham, Ct.
Chamberlin, Bea. Esra, Worcester, Mass.
Childs, Capt. Ebenezer, Bangor, Maine.
Chilpman, Miss Mary E., Willimanile, Ct.
Cleweland, John, Stockhridge, N. Y.
Cleveland, John, Stockhridge, N. Y.
Coffelt, Aaron Ct, Harper, Ohlo.
Cott, H. H., Collamer, Ohlo.
Cott, H. H., Collamer, Ohlo.
Cott, Capt. John, Medway, Mass.

Conklin, Rev. R. H., Ashtabula, Ohio.
Cook, Martha, Lacionia, N. H.
Cooledge, Timothy, Nalick, Mass.
Cooley, Rev. R., Raymond, Wis.
Cooley, Riv. Sarah, South Deerfield, Mass.
Coole, Dike, Dryden, Mich.
Copple, Daniel, Decatur, Ohio.
Cowies, Miss Phebe A., Plainville, Ct.
Crawford, Mrs. Marlon B., Sparta, Ill.
Crocker, Edwin B., Sacramento, Cal.
Cross, Rensselaer, Raymond, Wis.
Culver, Daniel, Lyme, N. H.
Cumbarland, William, Sicily, Ohio.
Currier, Moses J., Danvers, Mass.
Curtis, Zedwin T., Middleport, Ohio.
Curtis, Zedwin T., Middleport, Ohio.
Curtis, Sarah H., Middleport, Ohio.

Dana, Rev. J. J., Cummington, Mass.
Dana, Luther, Portland, Maine,
Dana, Woodbury S., Portland, Maine,
Danielson, Mrs. Diantha J., Derry, N. H.
Danner, Zuntam, Newton, Iowa.
Davidson, Dea. Robert D., North Chelmsford, Mass.
Davidson, D. A., Xenial, Ohio.
Dick, Campbelle G., Marshall, Ohio.
Dodd, Rev. John, Arcada, N.,
Donge, Rev. J. W., Gardiner, Maine.
Donnell, Silver John C., Kingston, Ind.
Drummond, Dea. Alexander, Bangor, Maine,
Dunton, Mrs. Jane, Boylston Centre, Mass.

Edwards, James M., Bloomingburgh, Ohlo, Emerson, Rev. John D., Haverhill, N. H. Esten, Sarah Elisabeth, Boonton, N. J. Evans, Mrs. Catharine, Gloversville, N. Y. Evans, Rev. L. J., Walnut Hills, Ohlo,

Ferris, Mrk. Margaret, Decatur, Ohlo. Flake, Dea. James, Weat Boylston, Mass. Flits, Rev. J. H., West Boylston, Mass. Folts, Rev. Benjamin, Rockford, III. Foote, Rev. O. C., Detroit, Mich. Fowler, Mrs. Charlotte, East Wilson, N. Y. Fowler, Mrs. Harriet F., Danvers, Mass.

Gale, Rev. Edmund, Galesburgh, Mich.
Garrison, William, Yellow Springs, Ohio.
Gaylord, Rev. Elijah, West Camden, N. Y.
Gasley, Dr. H. C., Homer, N. Y.
Ghormley, William, Huntville, Ohio.
Gilbert, Charles H., Plymouth Hollow, Ot.
Gilbert, Miss Sarah E., West Broothfeld, Mass.
Griffin, Mrs. Charlotte C., Roseville, Ill.

Hagardon, David, Beloit, Wis.
Hall, Albert B., Lowell, Mass.
Hamilton, Irenus, Lyme, N. H.
Hamilton, Mrs. J. O., Granby Centre, N. Y.
Hill, Mrs. A. S., Winthrop, Maine.
Hopkins, James E., Greensburgti, Ind.
Hopkins, S. W., East Charlemont, Mass.
Hopper, Rev. Edward, Sag Harbor, N. Y.
Hudson, Frederick F., Oberlin, Ohlo.

Hudson, Harriet H., Oberlin, Ohio. Hudson, Harriet H., Uberin, Ohlo, Hudson, Horace Bushnell, Cinclinnati, Ohlo, Huggins, Milton H., Sicily, Ohlo, Hunt, Rev. W. I., Elblogton, N. Y. Hyde, Harlan, Greenville, Ct.

Ives, Rev. Alfred E., Castine, Maine. Jyes, Rev. Aired E., Castine, Maine. Jayne, Rev. L. R., Chardon, Ohio. Johnson, Rev. John W., Nora, Ill. Johnson, Mrs. Sarah J., New Bedford, Pa. Jordan, Emily, Des Moines, Iowa.

Keyes, Franklin, Woburn, Mass. Kimball, Solomon F., Mendon, N. Y., Kirker, George S., Behtonville, Ohlo. Kirkpatrick, Cyrus B., Decatur, Ohlo. Knight, Miss Nancy E., Homer, N. Y.

Lamson, Ebenezer G., Windsor, Vt. Lane, Rev. John W., Whately, Mass. Langdon, Mrs. Jane D., Cincinnati, Ohio, Leonard, Mrs. Jane D., Unclineati, Leonard, Horace, Beloit, Wis. Lockhart, Alfred, Angelics, N. Y. Look, Dwight B., Leominster, Mass. Low, J. J., Cleveland, Ohio.

Marvin, Rev. Edward, Black Rock, N. Y.
Matthews, Elder William, Georgetown, Brown co., O.
Maxwell, William, Mandield, Ohlo.
McFadden, Elder Joseph, Surdinia, Ohlo.
McFarson, Adam H., Riphey, Ohlo.
McHatton, Rev. Gavin, Morning Sun, Ohlo.
McMillen, Rev. Gavin, Morning Sun, Ohlo.
McMillen, Mrs. Mary Ann, Ripley, Ohlo.
Mceoh, Edgar, Shelburn, Vt.
Merrill, Dea. Abel K., Haverbill, N. H.
Mctcaif, George P. Medway, Mass.
Millen, Daniel, South Hadley, Mass.
Millen, Daniel, South Hadley, Mass.
Mitchell, Mrs. Elizabeth H., Mt. Plessant, Ohlo,
Moore, Henj, J., Dresbach Ulsy, Minn.
Moore, William V. Raymond, Wie.
Moze, Frederick W., Haydenville, Mass.
Morse, Mrs. Eunico J., Big Beaver, Mich.
Moyer, Eder John P., Felicky, Ohlo.
Munsell, Rev. Joseph R., Harwich, Mass. Marvin, Rev. Edward, Black Rock, N. Y.

Nichols, Miss Lucy B., Norwich, Vt. Nichols, Reuben D., Barre, Vt. Norton, Miss Mehitable, Decatur, Ohio.

Norton, Miss Mchitable, Decatur, Ohlo,
Parker, James Newton, Georgetown, Brown co., O.
Parkes, Hugh, Belle Contre, Ohlo.
Parsons, Rev. Geo., Lisbon, Wis,
Parsons, Gurjon H., Delevan, Wis,
Parsons, Talmadge, Delevan, Wis,
Paterson, Charles, Rayniond, Wis,
Patterson, Charles, Rayniond, Wis,
Patterson, Charles, Rayniond, Wis,
Patton, Rev. William, D.D., New Hayen, Ct.
Patton, Rev. William, D.D., New Hayen, Ct.
Patton, Rev. William, L.D., New Hayen, Ct.
Patton, Rev. William, Luton, N. Y.
Perley, Greenleaf P., Danvers, Mass.
Perry, Mrs. Lydia B., Williamsburgh, Mass.
Perry, Mrs. Lydia B., Williamsburgh, Mass.
Pitts, Hiram, Richmond, N. Y.
Palsey, Mrs. Ruby R., Tpsilanti, Mich.
Pitts, Hiram, Richmond, N. Y.
Pisley, Mrs. Ruby R., Tpsilanti, Mich.
Pitt, J. Evarts, Wabsansee, Kansas.
Pomeroy, William M., Springfield, Mass.
Pomeroy, C. J., Lisbon, Ill.
Pratt, G. D., Dryden, Mrs.
Previous, Julia H. Windam, Wt.
Prestly, Dea, John, Townsend, Mass.
Providing, J., Collamer, Ohlo.
Putton. Mrs. Retzer, Parsyers. Mass. Prouting, J., Collamer, Ohio. Putnam, Mrs. Betsey, Danyers, Mass.

Randolph, Henry, Kalamazoo, Mich. Rice, Mrs. Prudence S., Klugston, Ps. Richards, Charles, Plainville, Ct. Richards, Rev. J. P., Caledonia Centre, Wis. Richards, Mary L., Fulton, N. Y.

Richards. Miss Mary O., Farmington, Ct. Richardson, Rev. William T., Gaines, N. Y. Rider, Ebenezer, Weybridge, V. Rogers, Rev. J. A. R., Decatur, Ohlo. Rosborough, Mrs. Mary, Mahard, Spartin, III. Russell, Mrz. Eliss, Mt. Vernos, Ohlo. Bussell, Hon. Levil, Walnut Hills, Ind. Russell, Hon. N., Oriordville, N. H.

Safford, Samuel M., Sheldon, Vt. Savage, Horace, Wethersfield, Ct. Savage, Horace, Wethersfield, Ct. Saxton, Brig.-Gen. Rufus, Beaufort, S. C. Scudder, James, Piqua, Ohio. Sellew, Enos, Cincinnati, Ohio. Seliew, Enos, Cincinnal, Onio.
Seymour, Mrs. F. W., Bavenna, Ohio.
Sheldon, Charles B., Brockport, N. Y.,
Shields, Mrs. Emiline, Clarksdield, Pa.
Sheppard, Henry B., Penn Yan, N. Y.,
Shipman, Rev. Thomas L., Jewett City, Cl.
Smith, Mrs. Anna L., Gloversville, N. Y.,
Smith, Charles B., New-York, N. Y.,
Smith, Edward, Idebon, Wis. Smith, J. George, Paterson, N. J. Smith, Mrs. Jane T., Hartford, Ct. Smith, Mr., Jane T., Hartford, Ch.
Smith, B., Collamer, Ohio,
Smith, R., Collamer, Ohio,
Smith, Rev. William S., Guilford, Ct.
Spear, William Wallace, Wyocena, Wis,
Staniford, Mrs. M. Louise, Bath, N. Y.,
Steele, Mrs. Harriet, Lynn, N. H.
Stevans, A. C., Collamer, Ohio,
Stevans, A. C., Collamer, Ohio,
Stevans, Mrs. Nancy, Maxison, Iowa.
Stewart, Samuel, Huntsville, Ohio,
Stone, Prof. I. A., Fulbor, Ill.,
Stowel, Elljah, Delevan, Wis,
Strong, Alexander, Stockbridge, N. Y. Strong, Alexander, Stockbridge, N. Y.
Stuart, Rev. Alexander M.,
Sweetser, Rev. Sanford B., Westborough, Mass.

Taylor, Charles L., Bristol, Ct.
Taylor, Rev. Edward G., Clincinnail, Ohlo.
Taylor, Rev. Edward G., Clincinnail, Ohlo.
Tenny, Mrs. Ellzabeth H., Lyme, N. H.,
Tenny, Rev. Erdox, Lyme, N. H.
Thomson, John, Kensington, Mich.
Thompson, Mrs. Miranda, Whiteswille, Wis.
Thompson, Mrs. Sophia T., Kilbourn City, Wis.
Titcomb, John, Farmington, Maine.
Tomb, William, Bureks, Ill.
Trow. Dr. William M., Haydenville, Mass.
Trowbridge, Mrs. Elizabeth F., Newton, Mass.
Tucker, Rev. E. W., Preston City, Os.

Upham, Miss Maria, Racine, Wis.

Vandike, Rev. David, Manchester, Ohio. Voris, Miss Nettle, Newark, Ohio.

Yamines, Rev. Dayla, malensker, Ohio.

Wadie, Hon. E., Collamer, Ohio.

Wadie, Honor, Ware, Mass.
Walte, Lucy B., Whately, Mass.
Walte, Lucy B., Whately, Mass.
Walte, Septer, Westholester, Ind.
Ward, Orouti Reed, Lindenville, Ohio.
Warner, Rev. Calvin, Platteville, Wis.
Warner, Rev. Calvin, Platteville, Wis.
Warner, Des. John, Newton, Mass.
Waterbury, Mary O., Pole, IR.
Weston, Des. Caleb, Prancestown, N. H.
Wheeler, Artemas, Mexico, N. Y.
Wheeler, Artemas, Mexico, N. Y.
Wheeler, Aliss Rebecca, Townsend, Mass.
Whittlesey, Dea. Henry, New-York, N. Y.
Wilson, James Ourry, Oynthiana, Ind.
Wise, Samuel, Cedron, Ohio.
Wight, Mass.
Wood, W. Williard, Westborough, Mass.
Wood, W. Williard, Westborough, Mass.
Wood, Wright, Garoline L., Sidney, Ohio.
Wright, Miss Ellasabeth, Newbern, Ohio.
Wright, Miss Ellasabeth, Newbern, Ohio.
Wright, Miss Ellasabeth, Newbern, Ohio.
Wright, Miss Hannah, Newbern, Ohio.
Wright, Miss Hannah, Newbern, Ohio.
Wright, Mass. Cherry Fork, Ohio.
Wright, Mrs. Sarah M., Oold Water, Ohio.

EIGHTEENTH ANNUAL REPORT

OF THE

American Missionary Association,

CIGHT ENTH AND THE MEETING

PROCEEDINGS AT THE ANNUAL MEETING,

The Eighteenth Annual the new area hold as N heathern, Crisco-

Sitting of allock star. •

Chutch and State.

Belley, Rockeling Secretary.

NEW-HAVEN, CT., OCTOBER 26th and 27th, 1864.

Forester, President of the Association, now in the eighty-sixth of the interior has the control able troopers with Alving his views of all the

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ADDED DURING THE YEAR.

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Frater was offered by View Dr. Ducton, of New-Rayen,

NEW-YORK:

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PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
Office, 61 John Street.

1864.

EIGHTEENTH AVNIME BEPORT

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Rev. Dr. Hawes, Rev. J. C., Webster, Rev. Dr. Bacon, Hon. A. C. Barstow, and Rev. S. W. Marill. 1 and to not on an acceptance of Rev. A. Business Committee were appointed, consisting of flev. M. V. Strieby, Rev. Dr. Bacon, Rev. S. C. Leonard, Rev. Dr. Haves, Rev. J. C. Webster, L. Tappan, and L. C. Tutchings, and M. C. Webster, L. Tappan, and L. C. Tutchings, and M. C. Webster, M. M. M. Rev. Dr. Marien, Rev. Dr

A Connected on Namination of Officers for the engine year was

appointed, consisting of BTURIM v. Dr. Dutton, Arthur Toppon F. C. Fauning S. BTURIN M. Wisconsin, was cod.

The Business Committee report of the part, the second of the Business Meeting was admired to half-past and d'clouk

EIGHTEENTH ANNUAL MEETING.

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THE Eighteenth Annual Meeting was held at New-Haven, Connecticut, in the Centre Church, commencing October twenty-sixth, at three o'clock P.M.

The meeting was called to order by Rev. George Whipple, Senior Corresponding Secretary, who read a letter from the Rev. David Thurston, President of the Association, now in his eighty-sixth year, explaining his unavoidable absence, and giving his views of affairs in Church and State.*

Professor C. D. Cleveland, of Pennsylvania, one of the Vice-Presidents, was requested to preside. He read selections of Scripture from Luke fourth and Matthew twenty-eighth.

Prayer was offered by Rev. Dr. Dutton, of New-Haven.

The Chairman then delivered a brief address.

The Minutes of the last Annual Meeting were read by Rev. Henry Belden, Recording Secretary.

And the expenditures to...... 96,076 03

An abstract of the Annual Report of the Executive Committee was read by Secretary Whipple, and the Report referred to a committee, consisting of Rev. Dr. Dutton, Rev. H. Bingham, Rev. J. Brawer, Revi Dr. Hawes, Rev. J. C. Webster, Rev. Dr. Bacon, Hon. A. C. Barstow, and Rev. S. W. Magill.

A Business Committee was appointed, consisting of Rev. M. E. Strieby, Rev. Dr. Bacon, Rev. S. C. Leonard, Rev. Dr. Hawes, Rev. J. C. Webster, L. Tappan, and I. C. Hutchings.

A Committee on Nomination of Officers for the ensuing year was appointed, consisting of Rev. S. S. Jocelyn, Rev. Dr. Dutton, Arthur Tappan, T. C. Fanning, and Edwin Booth.

A letter from Rev. A. Benton, of Beloit, Wisconsin, was read.

The Business Committee reported in part.

The Business Meeting was adjourned to half-past nine o'clock tomorrow morning.

WEDNESDAY EVENING SERVICES.

The devotional exercises were conducted by Rev. Dr. Bacon, Rev. J. C. Webster, and Rev. Dr. J. P. Thompson. Dr. Bacon read the hymn entitled, "Christ's kingdom,"

the division of the Hail to the Lord's Anointed,"

which was sung congregationally, accompanied by the organ; Mr. Webster read the Seventy-second Psalm and offered prayer; Dr. Thompson read the hymn, Water Dreitland at the Con-

"Hail to the Prince of Life and Peace,"

which was sung as before. He then preached the Annual Sermon, from Romans 16: 25-27. Subject-The Adaptation of the Gospel for Mankind in all Ages.

mysll and the transport of the state of the

A meeting for prayer was held at half-past eight o'clock a.m. An hour was spent in devotional exercises, Rev. S. S. Jocelyn presiding. At half-past nine o'clock the business of the Association was resumed. The presiding officer, Professor Cleveland, read lessons from the Scriptures, and prayer was offered by Rev. W. T. Briggs, of Massachusetts.

The minutes of yesterday were read and approved.

The following were appointed a committee to examine the report of receipts and expenditures: Hon. A. C. Barstow, Rev. G. Whipple, Rev. Dr. Dutton, S. Deming, Esq., and Rev. G. Trask.

The proposed amendments to the Constitution of the Association, advertised in the October number of the American Missionary, were then considered and adopted.

The Business Committee reported a series of resolutions, which were read, and, on motion of the Chairman, laid upon the table.

Rev. E. Davis, District Secretary, Massachusetts, then, by request, transport for the rows addressed the Association.

The resolutions were taken up for discussion. Remarks were made on the first by Rev. George P. Claffin, of the Mendi Mission, Rev. G. Trask, Rev. J. Brewer, Messrs. A. C. Barstow and Lewis Tappan, Rev. J. W. Alvord, and Rev. W. T. Briggs. After which it was unanimously adopted.

The second resolution was discussed by Messrs. Whipple, Webster, Dutton, Learned, Alvord, Barstow, and Fanning, and adopted.

The third resolution was adopted without debate.

The fourth resolution was then read, several verbal alterations were made, and, after some remarks by the Chairman, it was adopted.

The fifth resolution was discussed by the Rev. R. C. Learned, Rev. I. H. Pettengill, Dr. Dutton, Rev. J. Brewer, L. Tappan, Rev. A. Underwood, Rev. M. E. Strieby, Thomas Ritter, M.D., Hon. A. C. Barstow, and Rev. J. C. Webster; afterward, on motion of Rev. J. W. Alvord, it was recommitted. Adjourned.

THURSDAY AFTERNOON.

At two o'clock the meeting was called to order.

By request, Rev. G. P. Claffin addressed the Association, urging the claims of the Mendi Mission upon the Christian benevolence of the churches.

The sixth resolution was read, and, after remarks by Messrs Brewer, Strieby, Dutton, Magill, and Webster, was adopted.

Dr. Dutton, Chairman of the Committee on the Annual Report,

made the following report, which was adopted:

"The Committee on the Annual Report take leave to say that they have examined that Report, and unanimously express their approbation of it, and of the work which it clearly narrates. They especially rejoice in the great increase of the labors so successfully performed by it among the rapidly increasing multitude of the emancipated; and they recommend that the Report be published under the direction of the Executive Committee."

The Association united in celebrating the Lord's Supper with a large congregation of Christian brethren and sisters of different Churches; Rev. Dr. Joel Hawes and Rev. Dr. Jonas King officiating. Both made interesting and appropriate remarks. At the conclusion was sung the hymn commencing:

"The promise of my Father's love."

It was a highly interesting occasion.

Business was resumed. A vote of thanks to Rev. Dr. Thompson was passed for the discourse delivered last evening, and a copy requested for the press.*

The fifth resolution, amended, was reported again by the Business Committee, and adopted if an infinity three last three productions and the

The Committee on Nominations of Officers for the ensuing year, by their Chairman, made the following report, which was adopted: A loster from Mary . I won my death, in Astronomy Malestonian our

resident. W selection of President. W animaloger bushes of Dottom, Townself, Arvent, Houseway and Penguer, and adopted, of

REV. DAVID THURSTON, Maine. Fig. for the resolution was about could save what alterations were

bedy oberes with some Vice-Presidents, and survey will have all his

Hon. F. D. Parish, Ohio, Hon. I. Washburn, Mass., Prof. C. D. CLEVELAND, Pa., WM. C. CHAPIN, Esq., Mass., Rev. Jonathan Blanchard, Ill., Rev. S. W. S. Dutton, D.D., Ct., Hon, JOHN P. ELTON, Ct., J. P. Williston, Esq., Mass., ARTHUR TAPPAN, Esq., Ct., Hon. A. C. Barstow, R. I., Hon. JACOB BUTLER, IOWA, Rev. LEONARD D. SWAIN, D.D., E. D. Holton, Esq., Wis., R. I., Rev. JOHN LOWRY, N. Y., Rev. J. P. THOMPSON, D.D., N. Y., Hon. WILLIAM CLAFLIN, Mass., Rev. RAY PALMER, D.D., N. Y., Rev. George Shepard, D.D., Me., A. H. Porter, Esq., N. Y., Rev. STEPHEN THURSTON, D.D., Rev. CHARLES B. BOYNTON, D.D., Me., Ohio. Prof. SAMUEL HARRIS, Me., Rev. J. M. STURTEVANT, D.D., Ill., Rev. Leonard S. Parker, N. H., Rev. Edward Beecher, D.D., Ill., Rev. Silas McKeen, D.D., Vt., Rev. W. W. Patton, D.D., Ill., SEYMOUR STRAIGHT, Esq., La. Rev. E. N. KIRK, D.D., Mass.,

Corresponding Secretaries.

Rev. George Whipple, N. Y., Rev. M. E. Strieby, N. Y. it among the rapidly increasing multitude of the emantipated and

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the Executive Committee. PARTIE BELDEN, N. Y. HOLSTON A DATE

congregation of Caristian brethren and sisters of different Churches; Rev. Dr. Joel Hawes and Lerusber Cons King officialing, Both

* It will be published by the author in the Bibleotheca Sacra.

The minutes of the restrict Committee of the security of T

ALONZO S. BALL, M.D., New-York, S. S. JOCELYN, New-York, HENRY BELDEN, New-York. ANDREW LESTER, New-York. J. O. BENNETT, New-York. SELLA MARTIN, New-York, WM. B. BROWN, New-Jersey, S. W. MAGILL. Connecticut. Cyrus Prindle, New-York. T. C. FANNING, New-York. D. M. GRAHAM, Maine, THOMAS RITTER, M.D., New-York, J. M. Holmes, New-Jersey, WM. E. Whiting, New-York. SAMUEL HOLMES, New-York,

The Secretaries and Treasurer ex officio.

Recess till half-past seven o'clock, evening.

THURSDAY EVENING.

The Association met agreeably to adjournment.

Prayer was offered by Rev. Dr. Bacon,

The Business Committee, by Mr. Strieby, Chairman, reported the seventh resolution, which, after remarks by Mr. Strieby and Dr. Bacon, was adopted.

An able address was then delivered by Hon. Francis Gillette, of Hartford, Connecticut.

Rev. M. G. Strieby offered the following resolution:

Resolved, That as our collections in money and clothing have nearly doubled the past year, over the preceding year, amounting to about \$140,000, we feel called upon to endeavor to increase the amount the coming year to \$200,000; and as our corps of missionaries and teachers among the Freedmen numbered last year two hundred and fifty, we should this year strive to send out three hundred and fifty.

Mr. Strieby supported the resolution in a short address, in which he forcibly and feelingly stated the urgent wants of the Association for money to sustain the teachers that are now waiting to be sent forth to different fields of labor. It was subsequently passed.

Addresses of unusual eloquence were made by Rev. J. M. Manning, of Boston; Rev. Sella Martin, of New-York; and Rev. J. P. Gulliver, of Norwich, Connecticut.

On motion of Secretary Whipple, the following resolution was

Resolved, That the thanks of the Association be presented to the Center Church for the use of their edifice, and to the people of New-Haven for their generous hospitality in entertaining the members and friends of the Association who have attended

The publication of the Treasurer's Report with the proceedings of the meeting was ordered.

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The minutes of the meeting were referred to the Executive Committee for revision and publication.

It was then

Resolved, That the Association adjourn to meet next year at the call of the Executive Committee.

Harrier Buttage, Nov-York: Assumer Lighten New

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The meeting, which, from the beginning, had been conducted with great concord and unusual interest, closed with singing the Doxology, and the apostolical benediction by Dr. Bacon.

RESOLUTIONS.

1. Resolved, That we gratefully acknowledge the mercies of God to us as a Missionary Association during the past year; in so largely sparing the health and lives of our missionaries, Christian teachers, officers, and members; in the great increase of our means of usefulness; and in the continually expanding field of our labors.

means of usefulness; and in the continually expanding field of our labors.

2. Resolved, That we recognize with adoring gratitude the wonder working providence of God that changes a mighty conflict, instiguted by rebellion in the interests of Slavery, into an instrumentality of emancipation and abolition, and that opens before us and demands a missionary work in the United States affecting two races, and that, in the end, will bless two continents.

Resolved, That as Christian citizens, we are called upon to sustain cordially and
effectively, the Government of our country in the endeavor to suppress rebellion, to
vindicate the supremacy of the elective franchise, and to extend the blessings of civil
and religious liberty over all the land.

A. Resolved, That the causes, the history, and the results hitherto of the great conflict in which the people of the United States are now contending for their national unity and their constitutional self-government against this atrocious shaveholders' reclaim, for both the expectation of any conclusion of the conflict which will not sweep away from the area of the rebellion all the obstacles to perfect freedom of thought and utterance and of effort for the establishment of Christian institutions; or of any reconstruction of the State governments there otherwise than on the basis of the self-evident truth that all men are created equal, and are endowed by their Creator with certain inslicable rights among which are life liberty and the propriet of hearders.

struction of the State governments there otherwise than on the basis of the self-evident truth that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

5. Resolved, That, holding ourselves in readiness in obedience to our flaviour's command; "Go ye into all the world and preach the Gospel to every creature," to enter any field divinely indicated, we recognize in the history of this Association; its sympathy with the enslaved; its labors for the Freedmen of Canada and Jamaica, and the hopeful commencement of missionary work in Africa; a fitness for the special efforts in which it has so largely engaged for the last three years; and a providential call to pressforward in and greatly enlarge its charitable, educational, and evangelical labors aircady begun among the Freedmen in the South; and in the elevation and Christianization of the colored people in whatever country or clime they may be found.

6. Resolved, I hat this Association cordially reciprocates the fraternal faciling felt and expressed toward it by other missionary bodies, home and foreign, and it rejoices in the sympathy so widely and cordially expressed in the labors of this Association among the Frederican, to which, in the general opinion, it has been so distinctly called by divine Providence.

7. Resolved, That the crowning excellence of the work of this Association among the Freedmen is its strictly evangelical and yet undenominational character, as no teachers are sent forth who do not furnish credentials of Christian standing; and in accordance with/the great Christian aim, it seeks to reach the people where they are, and to lift them, by charitable and educational means, as well as by the preaching of the Gospel, to the high plane of Christian civilization.

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The publication of the Treasurer's Report with the proceedings of

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REPORT

OF THE

EXECUTIVE COMMITTEE.

THE American Missionary Association assembles at its Eighteenth Annual Meeting, while the judgments of God still hang over our country, and the storm of war continues to rage. We have occasion, however, to thank the Almightv Ruler of heaven and earth, that he has so far shaped the counsel of our Government in recognition of the rights of the oppressed, and given such prosperity to the national arms, that we may hope that but few more terrific thunderbursts of battle shall be heard before the clouds shall roll away, and the bow of peace be again seen in our sky. May we not hope also that the sun may not then look down upon a single slave in our land, to raise his manacled hands and invoke from heaven another storm of retribution? During the last year - emerging from the smoke of battle-an increasing number of colored refugees have come through the lines of the enemy, claiming our Christian charities, and asking mental and spiritual illumination. To these, much of our energies as a Missionary Association have been given, and with most gratifying results. The experience of the past, and the revelations of Divine Providence, open out still more clearly the vastness of the work to be done, in its relations to their individual, temporal, and eternal welfare, to our country's prosperity, and especially to African civilization and evangelization.

Recognizing the Saviour's command, "Go ye into all the world and preach the Gospel to every creature," we yet see, in the past history of this Association, in the deep interest its members have always had in the slave, in the hopeful work it has done among the freedmen, and in the encouraging beginning of its Gospel labor in Africa, a call of Providence to give much of our energies, in the future as in the past, to this interesting race of people. It is with devout thanks to God, that we are permitted to-day to review the

labors of the past year among them, and to point out its encouragements and prospective enlargement.

WASHINGTON AND THE DISTRICT OF COLUMBIA.

Your Committee would here gratefully record their acknowledgment of an overruling Providence, which, through the successive steps of the Government, the prohibition of slavery in the national territories, its abolition in the District of Columbia, the proclamation of freedom to the slaves in the rebel States, (and to all in the service of Government,) the enrolling of colored soldiers in the armies of the Union, and the pledging to them equal rights and privileges with the whites, has ordered all our national affairs in favor of personal liberty and righteous, constitutional, civil government.

Sixteen missionaries and teachers, of whom three are ordained ministers, have been aided by our Association in this region, including Washington, Lincoln Hospital, Giesboro; and Camps Casey, Todd, Wadsworth, and on Arlington Heights. They have had connected with their labor seven schools, including the work done for the soldiers, having something over seven hundred scholars. The most important school, in view of its locality and the number of teachers and scholars, has been recently established, under the care of Mr. Coan and others from Norfolk, Va. The school at Camp Barker, in a house purchased of the American Tract Society, New-York, numbering over two hundred scholars, now under the care of Mr. and Mrs. Wilson, colored, has been longer established, and is prosperous. The preaching of the Gospel among the freedmen here has been blessed; but owing to the changing character of the adult population, the results are less apparent.

This field is an important one. At the seat of Government, under the eye of the national legislature, a successful enterprise may attract the attention of the members of Congress and officers of Government, and suggest to them things needed to be done for the permament welfare of these people, and aid in the solution of the mighty problem now before the nation. Most especially do we feel the importance of having the experiment here tried, under the influence of religious and evangelical men, that there may not be another failure by an attempt to educate and civilize the colored man, leaving out, as in the Government schools for the Indians, all knowledge of the Gospel, the essential element of all true civilization. The large number of freedmen and other colored persons in this field, would warrant a great extension of our efforts here, but the cost of sustaining them is greater than at any other point, and we must be content to fall far short of meeting the wants of the people.

Farther up the Potomac, at Harper's Ferry, we had established a school with two teachers. It had just got into successful operation, when the late rebel raid drove out the teachers, destroyed their property, and broke up the school. They will probably locate elsewhere,

In Eastern Virginia, at Fortress Monroe, General Butler first startled the nation by calling its attention to the forsaken or escaping slaves as contraband of war, and therefore not to be returned to their disloyal masters. There our labors for them may be said to have commenced, and this has been the radiating center of our operations. The home of ex-President Tyler, the destroyed village of Hampton, and the abandoned plantations of rebel owners, have been the chief places occupied by our missions and teachers on this side of the James. The large school at Hampton, under the charge of Mr. Day and others, is the oldest of our mission schools, and its progress has more than once drawn tears from the eyes of sympathizing friends, and silenced the cavils of those who oppose the education of the blacks.

At Norfolk, Portsmouth and vicinity, south of James River, the numerous schools, under the general superintendence of Professor Woodbury, with a large corps of excellent teachers, have given entire satisfaction. The whole number of teachers has been sixty-four, four of them ministers. Not the least important of these schools, have been those established in the farming regions, under the immediate direction of Captain Brown, Superintendent of Freedmen for this section. The plantations of Governor Wise and many other proud and aristoeratic masters, once cultivated by the unrequited toil and wet by the tears and blood of their slaves, are now cultivated by and for the freedmen, while their children are taught in the parlors and mansions of their fugitive masters. The success of the schools has been such, that resident secessionists and rebel sympathizers are beginning to clamor in behalf of their own children, lest they should be left behind by the children of their former slaves in the race after knowledge.

As a testimony at once to the philanthropy of the commanding generals and the value of these schools, it may be mentioned that Brigadier-General Shepley, Military Governor, with the sanction and approval of General Butler, has determined to provide schools for all the colored children in this department. For this purpose, about one hundred and twenty teachers will be needed; for the greater number of whom they will look to this Association. School-houses, dwellinghouses, and rations for the teachers will be provided, but the teachers themselves and their small salaries must, for the present, be supplied by the Christian philanthropy of the North.

A very large evening-school was held at Norfolk for the year pre-

vious to May thirtieth. At that time, Mr. Coan, who was Superintendent, reported the following. We quote it as showing that, even under such disadvantages, with a school numbering nearly four hundred, a large number of teachers engaged in teaching in the same room at one time, and the many things that must continually draw off attention, much may be accomplished:

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| The whole number connected with the evening school since its organization (May eighth, 1863,) has been about |
| Since commencement of its sessions, (October first, 1863,) after summer vacation, 1500 |
| Since fifteenth February, 1864, |
| Average attendance, |
| Number of books issued, about |
| Very few knew the alphabet when first entering the school. |
| Number that have read Sanders's Primer through, and now in First, Second, and Third Readers, |
| Have studied Arithmetic, |
| " Geography, 100 |
| " used States for writing, etc., 400 |
| " Writing-Books, 200 |
| Order has been good. |

Our special thanks are due to the teachers of the Educational Commission for their voluntary labors in this school.

We have also had much aid from soldiers, especially from members of the Twentyfirst Connecticut and Twenty-seventh Massachusetts regiments. From these and other regiments not less than one hundred different officers and privates have aided us; some from three to four months, others but a short time, but always to the mutual benefit of both teacher and pupils.

Frequent instances of religious interest and hopeful conversion are reported. In August, from one section of this field, a teacher wrote: "It is estimated there have been recently one hundred conversions." From another quarter: "Two of my pupils have given evidence of acceptance with God." And from still another: "Many are inquiring after Jesus."

The following anecdote will show at once the prosperity and the liberality of some of these blacks. Mr. Harris wrote:

"Brother H-, having left his family in Washington, received intelligence that his child was dead and that his wife was sick. He immediately left for Washington, which was about one week ago. Last Sabbath a letter from him was read to the church, statwas about one week ago. Last Sabbath a letter from him was read to the church, stating that his name was enrolled, and, in all probability, he would be drafted; that he could not leave the city until after the draft without first procuring a substitute, which he could get for five hundred dollars, two of which he could raise himself. He asked his church to send him three hundred dollars. They nobly responded, by raising two hundred and thirteen dollars in the afternoon and evening of the same day, and the appointed Tuesday evening following to raise the balance. They accordingly met and gave the amount required, and eight or ten dollars over.

"I was glad to witness the cheerfulness with which all seemed to give, but especially to see groups of children coming forward with their pennies and five-cent scrip. I have spent some time very pleasantly at Taylor's Farm, where are eight hundred freed people looking cheerful and doing well."

Mr. James F. Sisson, alluding to the same matter, says:

"Please remember that the major part of these contributors were slaves when our present war began. With rare exceptions, the people are very poor. This was strictly

an Anglo-African affair. A speaker at the last-mentioned meeting gave three reasons why the church and congregation should raise the three hundred dollars: 'We can not spake our minister, we shall be sustaining our government, and we shall answer the law.''

Of their physical wants one of our teachers wrote in September:

"At many of our cabins are little piles of lightwood, which busy little hands have gathered, with bare and sometimes bleeding feet, waiting to purchase a pair of shoes, a pair of pants, a little dress, etc. To-day two mothers came to me, saying: "What shall we do for our dear little ones? The nights are becoming chilly, our houses are open, and our children almost uaked." Both of these mothers went bitterly. Another woman has crept softly behind the building where we hold our Sabbath service, to listen to our songs of praise and prayer, because she was unwilling to walk in with bare feet.

"There are three hundred of these helpless women and children, eating without a knife or fork, sleeping less comfortably than a Northern house-dog in his master's barn. I have no heart to look on sufferings without power to relieve them. I love these people—I love to teach them. But my health and constitution suffer with this human suffering unrelieved. My nerves are not strong enough to see these naked limbs uncovered, these aching hearts uncomforted. If any thing ever drives me from this field of labor it will be because I must look continually on human suffering without the power to alleviate."

The Presbytery of Mahoning, Pa., and the Free-Will Baptist Home Missionary Society have sustained in this part of Virginia missionaries and teachers, acting under the commission of this Association, who have labored with success. They propose to increase their work.

At Ferry Point, the Marine Hospital, a large and commodious building has been assigned for an orphan asylum, under the immediate care of two of our teachers. Their self-denying labors have been successful in saving scores of abandoned or bereaved colored children, many of whom have already been placed in protecting homes.

Miss Marcia Colton, formerly a missionary among the Choctaw Indians, has care of the abandoned women, who are shut up on Craney Island, which is used as a penitentiary and place of refuge for this class. Her isolated situation is such as to demand the sympathies, the prayers, and the support of all the friends of virtue and religion.

In Eastern Virginia, on both sides of the James River, we have had eight ordained missionaries and ninety teachers. Four of them have died in the work. A few others have retired; some with impaired health. Their places must be filled, and an increasing number should be supplied. The places are ready, the teachers are waiting, but at present the funds are so low that delay must occur.

In North-Carolina, the schools under the superintendence of Rev. W./T. Briggs, though much interrupted by the capture of Plymouth and Washington, and the raids upon Newbern, Washington, Beaufort, etc., have still been successful. Proficiency in learning and numerous instances of hopeful conversion have been reported. On Roanoke Island especially, the work of the Spirit is said to have been

remarkable; the whole school, in some instances, manifestly believing that Jesus was near. One of the latest letters from there says: "The Lord is doing a great work here. Christians are doing an earnest work, and many are being converted to God." The interruption of our schools by the causes referred to proved to be time not wholly lost. The hundreds of white refugees then thrown into Morehead City and Roanoke soon filled the hospitals, the churches, and schoolbuildings with their sick and suffering, and gave our teachers much opportunity for special missionary work, the good of which, as Mr. Briggs said, it is impossible to over-estimate. They became, he says, both medical directors and Sanitary Commission; visiting the poor refugees morning, noon, and night, like angels of mercy, and, while ministering to their bodily need, are not forgetful of their spiritual wants. They are also doing more to break down the prejudice against them as "teachers of contrabands" than they could possibly do in any other way. This prejudice is powerful among the "poor whites," and also pervades more or less our military.

Four ordained missionaries and fourteen missionary teachers have been here employed. One, Miss Getchell, died at her work.

The review of the year we may give in the language of Rev. Mr. Briggs, who, acting under commission from us, superintends all the schools:

"Just one year has clapsed since the first free day-school was opened and instructors sent from the North for the express purpose of teaching. In review, we can not repress the exclamation: 'Behold what God hath wrought!' After surveying this district, (North-Carolina,) and traversing the field for more than six months, I confess to an agreeable surprise at the success of this grand educational work. The master-mind who inaugurated it, and whose stamp it still bears, continues to give to it wise counsel and the weight of his official position. Schools have multiplied, and more than forty different teachers have been sent into this district. With a full share of difficulties always incident to a new enterprise, coupled with those peculiar to this, it is a marvel that there have been such steady progress and enlargement of the work. Of course, much is due to the teachers, who, as a body, have proved worthy of the societies under whose auspices they have been sent. They are a noble band; and whatever the future may yield, it must be a lifelong satisfaction to have been identified with this year of labor. Should the present prospects continue or brighten, no doubt the number of schools may be doubled before the first of January. Even this will not nearly meet the demand. This work has not been begun a moment too soon; it could not be. Wherever colored children can be found in sufficient numbers, there it is time to begin a school. I can not for my life see how one who has at heart the welfare of his country can fail of deep interest in the work of elevating the negro race; it bears vitally on our national prospects; we must not be indifferent to it. The freedmen are providentially thrown upon our hands, and the simple question is, whether they shall be an element of strength or weakness. The humble efforts of teachers now scattered through the rebellious States within our lines, will tell mightily on the future of this nation; especially if, in connection with their proper work of training the intellect, they coupl

to support himself and become a worthy and honored citizen, has been wonderfully strengthened by the observations of the past six months. There is something grand in the lifting of a race from servitude to the enjoyment of liberty and equality, and opening to them a fair field in which to rise or fall. The American Missionary Association, the Freedman's Association, and the Educational Commission, are doing a noble work, and the charities flowing through them are as parely patriotic as those of the Sanitary or Christian Commission. In a quiet way, they are solving the greatest problem of the age, and preparing the highway whereby this nation may pass safely through her final struggle. I could never have believed, if I had not seen, that such a system of education among the freedmen could have been inaugurated in so short a time, and through the humanizing influences thus begun, I have no doubt this abused race will be prepared to exchange the house of bondage for the Canaan of liberty, and more than folialit all reasonable expectations."

SOUTH-CAROLINA AND FLORIDA.

In South-Carolina, where, thirty years ago, the first portentous rumblings of the coming earthquake were heard, and where more recently the volcanic fires of rebellion burst forth, to lay waste and desolate so large a portion of this country-following our victorious armies through Port Royal entrance-our missionaries and teachers have entered, with others, to spread their peaceful and healing influence. The Sea Islands have been taken possession of in the name of God and humanity, and are to be permanently held, we hope, mainly by the blacks and their immediate friends. King Cotton has been dethroned, and is now made humbly to serve for the enriching and elevating of the late children of oppression. Under the beneficent administration of the Military Governor, General Saxton, all that could well be done for the protection of the people and the prosperity of missionary and educational efforts has been done; and the rich fruits that have followed must bring to him, as well as missionaries and teachers, an abundant reward.

We have had here (eight of them for a short time only) thirty-one missionaries and teachers, of whom five were ordained ministers, with fourteen schools and one thousand one hundred and fifteen scholars, ten Sabbath-schools and eight hundred scholars. The Sabbath-schools have been the means of much good. In two nightschools, not enumerated above, there have been three hundred adults. of ages varying from eighteen to sixty, whose improvement has been truly gratifying, showing that the adults may and will learn. In their meetings for social prayer, which have been seasons of much interest, soldiers and people, black and white, have freely mingled. A Free-Will Baptist Church has been organized, and contains about eighty members. Rev. Mr. Richardson says: "The people greatly need sound religious instruction—the application of plain Gospel truth. Their faith and zeal are more apparent than their Christian brinciple. The consciences of many of them are defiled by indulgences fostered and sustained by the corrupt examples of their religious guides while in slavery." Many of them, however, look up

with faith and reverence to the living and true God, and no class of persons so surely win their love and confidence as their true and faithful living teachers. This furnishes joy and comfort to those laboring for their purity, and encourages them to give line upon line, precept upon precept, without which it seems impossible to lift them from their low estate. Many have thus been enlightened and strengthened to do right, and some, it is hoped, have been led to turn to Christ as the true and living way. "The work," says Rev. Mr. Richardson, our Superintendent of schools there, "has been just begun. The offerings of the nation, the prayers and tears of the Church have yet to be poured forth in overflowing streams for the redemption of this people."

The salaries of six of our missionaries in South-Carolina are paid by the F. B. H. M. Society, by whom they are commended to our Association. In temporal things the people are reported as generally doing well. Some are gaining property fast, becoming owners of land and raising cotton for themselves. The cotton crop has been good, and many of these colored planters will reap a rich reward of their labors. Where the freedman is established upon a farm of his own, he succeeds. He is both happier and more ambitious than when retained as a laborer for the white man.

In Florida, Rev. Mr. Greeley has labored as a missionary, and Miss T. Barcalow as a teacher.

LOUISIANA.

To New-Orleans, Baton Rouge, and Port Hudson, twenty-six missionaries and teachers have been sent. Eighty of them have returned North; a majority of the remainder have passed under the care of the Board of Education appointed by General Banks, to receive their pay from it.

The education of the freedmen in Louisiana was commenced by General Banks. His plan of schools was at first designed as plantation-schools. Subsequently it was made to apply to free district-schools in the cities of New-Orleans and Baton Rouge, under a Board of Education selected by himself. The educational order gives a preference to residents of Louisiana in the selection of teachers, it suitable ones can be found; but accepts the services of well-qualified teachers from any quarter. The School of Medicine was assigned to the use of missionary teachers sent out by the Association, in which a large school, numbering at one time nearly six hundred, was gathered. In this building a Sunday-school was started, under the superintendence of Chaplain Conway, aided by an assistant superintendent and other teachers from this Association, officers in the army, and ladies residing in New-Orleans. In this school, numbering about nine hun-

dred and fifty, started expressly for the freedmen, nearly one fifth of the number has been whites. Seven thousand five hundred copies of the Scriptures, or parts of them, were granted to the American Missionary Association for the use of this Board of Education, and will be distributed under direction of its members. We obtained also, from the American Sunday-School Union, Philadelphia, a grant of a one hundred dollar library, and forwarded to the Union Sunday-school. There are now seven thousand seven hundred colored children in the schools of this part of Louisiana under the Board of Education; about two thousand seven hundred in New-Orleans; the progress of the greater part of whom is marked and decided. At Baton Rouge, a large school was started and is still successfully carried on by our missionaries. Two of our teachers were sent among the soldiers at Port Hudson. One of them left there with the removal of his regiment; and the other has since been compelled to leave this work by illness, and is now in New-Orleans.

EIGHTEENTH ANNUAL REPORT.

General Banks expresses himself highly pleased with the results of educational efforts among the blacks. The people lay hold of the opportunity to educate their children with great avidity. The only unchangeable stipulation, he says, which they make, as the essential condition on which they will consent to labor, is the education of their children. He bears an honorable testimony to the good behavior of the freedmen, their improvement, and general success.

There are at present some serious hindrances to our work in Louisiana; but we hope the obstruction may be removed, and the channel of benevolent effort there flow in a continually widening and deepening stream.

As a testimony to the capability of the blacks and the progress of the schools, we quote from the Board of Education:

"The country schools are prosperous and thronged, and although they have been in being but a few months, they are rapidly demonstrating the capacity of the African to receive our civilization. Children who eight weeks ago were beginning the alphabet, are now reading in First Readers, and solving with facility problems in the primary rules of arithmetic.

"The more intelligent of the planters are comprehending that whatever dignifies their laborers is a reciprocal benefit to themselves; and the instances are continually increasing where the planters not only willingly, but cordially, aid the Board in the location of schools on their plantations.

"The pupils display great eagerness for knowledge and facility of acquisition. Their perceptive faculties are particularly good; too much so, perhaps, as in the reflective faculty and memory they seem somewhat deficient. No severity of discipline is used or required; the threat of expulsion from the privileges of instruction being sufficient to tame the most mounting spirit. The weekly report of the teachers shows that the number of instances of absence and tardiness are less than, and the average daily attendance fully equal to, that in the white schools.

"SUCCESS OF THE SCHOOLS.

South, it is better to have that labor instructed than brutalized, and to spend in schools in order to save in prisons. In these schools careful attention has been paid to the correct vocalization of the elementary sounds; the pupils have been trained to a clearness and purity of tone creditable to Saxon voices. The advanced classes have finished the primary books of reading and geography, and are now reading the Third and Fourth Readers with facility. They have acquired the knowledge of arithmetic as far as long-division and fractions, the multiplication-table, the use of the outline maps, and can write with commendable neatness. Such are the general features of these schools. Even if they were now closed, the work of self-instruction, with the more advanced classes, could go on, and nothing can eradicate the knowledge they have thus gained.

"THEN AND NOW.

"Three years ago it was a crime to teach their race. Now they read the Testament and the newspaper. They are learning the geography of the world. They are gaining the knowledge of figures, with which to do the business of labor and life. They are singing the songs of the Union and freedom. They show a healthy mentality, and have made it appear to reasonable minds that they are very much like the rest of mankind, and are thus entitled to a fair chance in the world.

"The result of this new chapter of human experience will be a general resurrection of buried mind through the worn and wasted South. Our military expeditions do the pioneer work of blasting the rock and felling the forest. Education follows to sow the grain and raise the golden harvest. The most glorious work is now opening—to lift up the freedmen with instruction, counsel, culture. The day of antagonism is over, and that of befriending begins. Behind the advancing lines of our forces follows the small pacific army of teachers and civilizers; and the school-house takes the place of the whipping-post and scourge."

E. M. W."

And one of our missionary teachers, at Baton Rouge, says:

"The cause of the freedmen is prospering. Wherever schools have been established, the colored people are learning to read and write with great success. If any one thinks that the negro is not capable of being educated, let him visit any one of the schools in this Department, and I think he will be convinced that the color of the skin does not affect the mental capacity. I have as intelligent children in my school as I ever saw anywhere in the North. I never saw children show greater eagerness for learning. It is a real pleasure to teach them. I am happy when surrounded with their dusky faces and glistening eyes.

"The Common-street School (New-Orleans) is in a flourishing condition. It is the finest colored school in this Department. The Sabbath-school, held in the same building, is a grand success. The last time I attended the school there were a thousand pupils in attendance."

To the industry of the blacks and their ability to take care of themselves, Mr. Couway, the Superintendent of Free Labor in Louisiana, says, in his report to General Canby:

"The number of blacks employed on plantations is about 35,000, of whom about one fourth are first-class hands, receiving wages at eight dollars per month, besides board, clothing, medical attendance, schooling for their children, and one acre of ground, worth five hundred dollars, to raise cotton. The wages paid to the laborers is, as a whole, more remunerative than has been ordinarily paid to farm hands in the North who work by the year.

What has been always there will be an average of about fifty dollars to cach one of the 35,000, in addition to their little crop of cotton, corn, sugar, potatoes, etc., which will average to each more than is due them for wages. There are besides 15,000 of whom he has no return, and 30,000 in the city of New-Orleans; making a total of 80,000 blacks there who are working for wages under the educational and labor system established by General Banks in Louisians."

Of the religious state of some of these people, Mr. Wright wrote from Van Buren Camp, La., in January:

[&]quot;A better day is now dawning here. The progressive triumphs of our arms have purified the political atmosphere. Many who were blind, now see; and the community are fast perceiving that as the negro, bond or free, must still furnish the labor of the

"We have formed a Union Church of forty members. Many others were anxious to join, but my acquaintance with them was too slight to judge of their fitness. Our

meetings are increasingly interesting.

"It is beyond expression gratifying and delightful to witness the earnestness with which many of this people listen to the reading and explanation of the word of God. I find among them men and women of deep religious experience. One old man, who was sold away from Kentucky thirty years ago, remarked to me one day, after giving an account of his religious experience, that he thought this 'low country' the best place in the wide world for 'de followers of Jesus. Up in old Kentuck times was too easy—too easy. No much whipping and persecuting dere. All quiet, den all grow cold, and dey follers de Lord afar off. But down here it is persecution, socurging, whipping, yes, even often beating us to death, because we pray. Now all these troubles and trials dey drives us to de Lord. Many, many times I has been thrown on the ground and whipped two hundred blows, and I did not know what for it was done. But by and by master tell me: "Now don't you pray no more on this place; if you do, I shall whip you harder." But all dat only make me happier. Many times when I have been whipped, just as soon as I could get my breath, I would begin to pray for my persecutor; and then my warm blood was lying on the ground. But as I staggered away into the brush to pray, the Lord would come near, and F was so happy that I could shout aloud. And so I think,' said he, 'this is the very best place for the Christian.'"

MISSISSIPPI RIVER.

At Vicksburgh, Natchez, and other points up the Mississippi River, Little Rock, Pine Bluff, and Helena, Arkansas, Memphis and Nashville, Tennessee, and Cairo, Illinois, we have had seven ordained ministers and thirty-eight teachers. Along this line there has been a greater amount of physical suffering, destitution of clothing, want, sickness, and death, than in any other part of our work. The success of our armies in the South-West is liberating many thousands of the blacks, who are pouring into our line in a condition of almost utter destitution. For most of them Government temporarily provides food, but of this they are often deprived by their removal from place to place, and their supply of clothing and the provision for their intellectual and spiritual wants must come from their Christian friends in the North. Hundreds, if not thousands, perished last winter and spring in consequence of their shelterless and naked condition, and thousands will, for like causes, follow them this winter, if Christian charity does not increase. Said a chaplain in this department: "You ask, What do the Freedmen most need? If there is any thing needful for a human body or human soul, they need that. Escaping from their masters in all cases in which they are not relieved by the presence of the Union army, and in most cases when they are, they are compelled to abandon all the little possessions which they may have. The poor and scanty clothes they wear are most commonly the only things which they bring away. The draft on the beneficence of the North is to increase in amount and in urgency with every new success of our arms. Victory will call for gratitude, and it will demand both work and sacrifice. Every defeat of the rebels will release multitudes from the house of bondage."

Clothing for the destitute must be had, and blankets more than any

other clothing. The cold nights bring to the unprotected, in that climate peculiarly, pains, colds, pneumonia, and death.

It will be a shame to our Christianity if we permit the people to die in want and suffering.

The same causes that have led to so much physical suffering, have also greatly marred the educational and spiritual work among them. The well-ordered camp at Corinth, and the Christian church established there, were both broken up just at the commencement of an unprecedentedly cold winter, and the people scattered. About fifteen hundred of them went to Memphis, where they were compelled to dwell in tents, with no means of warming themselves except by making a fire on the ground in the tent.

In January, Rev. S. G. Wright and others formed a Union church at Van Buren's Camp of forty members. Many others wished to join it, but his knowledge of them was too limited to warrant his receiving them. Mr. Wright bears high testimony to the Christian character and humble devotedness of some of these people. Afterward, Mr. Wright wrote from Natchez that there were there frequent conversions. The people at Natchez suffered greatly, and the schools were at one time broken up by the persecuting spirit of a health officer, sustained by the commanding general. Both were afterward removed.

The same testimony is borne here as elsewhere to the earnestness of the people, and the readiness with which they learn.

MISSOURI AND KANSAS.

These two States, once in deadly antagonism from a determination of slaveholders to control the settlement of Kansas in favor of slavery, now, in the progress of the rebellion, have their interest linked indissolubly together. If the rebellion shall be crushed—and it would be sin to doubt it—Missouri must become a free State. Many of her best men and women see this, and are uniting their energies to educate and elevate the blacks. Kansas, though a free State, has, from her position, become a city of refuge to the slaves of rebel masters in Arkansas and Missouri; and the necessities of the Freedmen there are as great, and the needed work for them as arduous and urgent as in Missouri.

In Kansas and adjoining parts of Missouri two ordained missionaries and seven teachers have labored among the Freedmen. Schools have been successfully sustained at Wyandotte, Quindaro, Kansas City, and elsewhere. The pupils display an aptitude to learn not inferior to that of the whites. When the people can find opportunity for remunerative labor, they are ready to aid in the support of their religious teachers and schools.

In Leavenworth, the Baptists (colored) raised a subscription of

three thousand dollars for a house of worship, mostly from among themselves, and every black man but one had been a slave. The Union Congregational Church at Lawrence have rebuilt their church, destroyed by Quantrell. The colored people in other places are doing nearly as well. In Westport, three colored men paid fifty dollars for a school during the summer. The Legislature of Kansas has placed the colored schools of the cities under the control and protection of the school boards.

There is great destitution and must be great suffering in this region, unless their wants can be supplied by philanthropists of the North.

A friend writes from Leavenworth concerning several companies recently come in, varying in number from twenty-five to eight hundred. These people are entirely destitute, having neither food nor clothing, nor the means of obtaining either. Many of them are sick and helpless. So numerous are they, that every place in the city that can be used for them is crowded to a most unhealthy state. And yet many are without shelter.

Rev. Mr. Copeland wrote from Kansas City: "There is much destitution among the poor, and this destitution is increasing from the rapid influx of Freedmen from Arkansas and different parts of Missouri. Wyandotte has trebled its colored population within the past year. Wages are low, work scarce, and provisions enormously high, so that when I visit the poorest families it is painful to hear the continued cry for bread. As cold weather approaches, without much aid, there will be a vast amount of suffering."

Eighteen missionaries and teachers have labored in St. Louis, Carondelet, Jefferson City, and adjacent places in Missouri—five of them for only a short time.

Impressed with the importance of St. Louis as a center of operations for the Freedmen, Rev. Mr. Candee devoted much time in efforts to promote general education among the colored people of that city. In April, he reported the organization of a Board of Education, consisting of ten colored men and four whites, some of them among the most influential men in the city. Its object is to establish a system of free schools in St. Louis and throughout the State. They will have much to contend with, and must, for some time, look to their friends in the free States for the means of paying the teachers. It is hoped they will soon be able to provide for their board.

One of our teachers has spent the most of her time in the hospitals, and has met with very encouraging success. She reports many hopeful conversions, and much earnest inquiry after the way of salvation. Concerning the general character of the people, she says: "While I have found that they are possessed of very many faults and vices, the bitter fruits of slavery, that often they are deceiful, and hypocritical,

and untrue, yet at the same time I have found them possessed of capabilities and noble traits which have often surprised me. Slavery has sown many tares, but their hearts are a garden well worth the weeding. Let but the good seed be cast into this tropical soil, and a glorious harvest will be reaped both for God and the world."

KENTUCKY.

We close this survey of the deeply interesting work among the Freedmen with an inspection of Camp Nelson, Ky., where Government has kept a body of more than five thousand colored troops. Here our carnest brother Fee and a corps of efficient helpers—in all, five ministers and thirteen volunteer assistants—have been training these soldiers in school and by the preaching of the Gospel. Their progress has been most gratifying, both in letters and in moral and religious development. Mr. Fee says that, riding through the camp, (six miles in circumference,) he saw several companies resting from drill. Quite a number were poring over their primers, or first readers, but not a card was to be seen. And he adds: "In the four thousand colored men here, I have not seen one intoxicated, although I have seen white men drunk. At night, the camps of these colored men are scenes of continual prayer and praise, with frequent preaching."

We invite special attention to the work of educating these colored soldiers in which our missionaries are engaged, not only here, but in parts of Virginia, North and South-Carolina, Louisiana, and along the Mississippi, and indeed wherever they are stationed for recruiting and drill. We think it almost impossible to overestimate the importance of this work. It will have a bearing upon any possible attempt at the future reënslavement of the blacks. The colored soldiers are picked men, strong in body and active in mind. They have arms in their hands, the physical guarantee of permanent freedom, and our schools will arm their minds with knowledge, the talisman of their former masters' power over them. Thus armed and educated, the blacks may be annihilated, they can never be reënslaved. The Christian education of these soldiers will, when the war is ended, be the mightiest lever in the elevation of the race. As one of our missionaries has well said, "The colored soldiers will be leaders among colored men," the heroes, the models of admiration and imitation. If they are uneducated and degraded, ignorance and vice will prevail. If educated and religious, their return will give an irresistible impulse and influence to our schools and to all the means for the regeneration of their people, and tell decisively upon the great problem of American social and political life-the status of the colored race. If these representative men of the blacks are only ignorant though armed giants, an almost inevitable necessity will plead for keeping them as nearly as possible under their former restraints; but if they are enlightened, they will go before their people leading them onward to their proper position in the body politic, not by cringing on the one hand, or violence on the other, but by virtue of their heroic deeds in the field, their industry and thrift at home, and their intellectual and moral worth as men and citizens. Of their teachableness and future influence, Mr. Rogers says:

"The teachableness of the colored soldiers, their eagerness to learn, and their rapid progress, were alike surprising and gratifying. I have never seen more rapid progress made by any persons than by them. From what I saw and learned of the white and colored population of Kentucky, I was led to feel that the future progress of Christianity and all that is good depended in this State as much upon the black race as the white. I have been tardily led to this conclusion. God often chooses the weak things of the world to confound the mighty. I can but think that the black men to whom Brother Fee preaches there — and he preaches to not a few of either the black or white race — are destined to exert a great influence."

THE AMERICAN BIBLE SOCIETY has made large grants of Bibles and Testaments in aid of our work. These have been sent mainly to Washington, D. C., Eastern Virginia, South-Carolina, and Louisiana, A few have been sent into Western Virginia, North-Carolina, and to Missouri and the West. Except those sent to New-Orleans, and to Captain Wilder at Fort Monroe, they have been distributed by the missionaries and teachers of this Association. Our endeavor has been to place a Bible in every cabin where there was one person that could read. School Testaments have been given to all the school-children who had become able to read them. Some have been given to colored soldiers, and in some instances they have been used to strengthen the family tie, and encourage men and women living together to Christian marriage; presenting to a couple so married a Bible, having the names of both written in it, the record of the marriage, and the fact that the Bible was presented to them from the American Bible Society by the American Missionary Association.

The joy that some aged Christians have expressed when they first became possessed of a Bible of their own has been truly affecting. The prospect of learning to read and owning the Bible has been one of the strongest incentives to effort with many, and has stimulated some to pray over every lesson.

THE WORK INCREASING.

This great charitable, educational, and religious work, demanded alike of the philanthropist, the Christian, and the patriot, and second in importance and urgency to no other whose claims have ever been laid before the Christian Church, it will be seen is continually magnifying and extending itself upon our hands. At our last annual meeting, we reported the employment of eighty-three missionaries and teachers for the Freedmen. Within the year just closed, there have been two

hundred and fifty, and the demand for the year to come is still indefinitely greater. We seem as yet to have reached but the borderground, or at best to have penetrated only the outer fortifications of the blasting and blaspheming power of American slavery; and, on the other hand, to have but tapped the great fountain of Christian benevolence, and the vast reservoir of consecrated but yet unemployed female intellect. In the providence of God, the war power of our Government and the bayonets of our soldiers have so far battered down the walls and pried open the doors of the great prison-house of oppression, that a million of its wretched inmates, startled and cheered by the voice of a merciful God, bidding them "come forth," have rushed over its crumbling walls and through its opening doors, and been met by bands of Christian men and women, cheering them with words of kindness and sympathy, and leaving in their hands the charities of a benevolent people, and the words of eternal life. In the providence of God, the time seems near at hand when the rebellion will be crushed, the number of the freed blacks multiplied, and the work demanded of Christian benevolence become such as the world has never seen. God grant that his people may be found prepared for it, ready to give, if need be, even the spoiling of their goods, in gratitude for his mercy and obedience to his command.

FREEDMEN.

MISSIONARIES AND TEACHERS.

NORFOLK, PORTSMOUTH AND VICINITY, VA. - Miss H. R. Arnold, Miss M. M. Atkinson, Rev. Joel Baker, Mr. H. S. Beals, Mrs. Beals, Rev.W. S. Bell, Mrs. Bell, Miss M. A. Babcock, Miss M. E. Bassett, Mrs. M. E. Burdick, Miss J. M. Case, Miss Abbie B. Clark, Miss Mary E. Clark, Wm. L. Coan, Mrs. J. N. Coan, Miss F. A. Coan, Miss Marcia Colton, Miss S. L. Daffin, Miss H. R. Daggett, Miss H. M. Dodd, Miss C. C. Duncan, Miss J. W. Duncan, Miss M. J. Doxey, Miss Susan Drummond, Mr. A. W. Eastman, Mrs. M. B. Eastman, Rev. G. Greely, Mrs. H. B. Greely, Miss F. Gleason, Miss B. V. Harris, Mr. W. D. Harris, Miss R. F. Hill, Miss E. G. Highgate, Miss L. S. Haskell, Miss E. F. Jencks, Miss Martha L. Kellogg, Mr. W. O. King, Miss E. Eliza Lewis, Miss E. T. Maltby, Miss C. Macdonald, Miss I. McKechnie, Mr. W. H. Morris, Rev. J. N. Mars, David Owen, Miss Helen Pitts, Miss Rachel C. G. Patten, Albert Reed, Miss M. M. Reed, Mr. J. F. Sisson, Miss L. M. Smith, * Miss S. S. Smith, Miss Sara G. Stanley, Miss H. Taylor, Miss H. L. True, Mrs. J. S. Talcott,

Rev. James Tynes, Miss S. A. Vinton, Miss R. Veazie, Mr. S. A. Walker, Mrs. Walker, Miss F. P. Whittlesey, Miss A. R. Wilkins, Prof. W. H. Woodbury, Mrs. Woodbury.

Fortress Monroe, Hampton and Vicinity.—Rev. M. H. Abbey,†
Henry Bentley, Mrs. M. W. Bentley, Miss E. L. Benton, Miss Susan
H. Clark, Miss A. M. Church,† Mr. C. P. Day, Mrs. Day, Miss J. D.
Day,* Augusta Eastman, Miss Helen E. Flagg, Mr. W. H. Hillery,
Miss C. M. Johnson, Rev. Cyrus Jordan,† Miss L. Martindale, Rev.
W. Moffat,† Mrs. Manly, Miss Sarah Pew,† Miss Sarah A. Smead,*
Rev. J. P. Stone, Mrs. Stone, Miss Emily Stuart,† Miss Jennie Stuart,†
Miss June Stuart,† Miss Mary D. Williams.

Washington, D. C., and Arlington Heights, Va.—Dr. C. B. Beane, Rev. Isaac Cross, Miss L. C. Gates, Miss Lottie Hills, Rev. J. R. Johnson, Miss E. Howland, Rev. J. M. Mace, Mr. W. J. Wilson, Mrs. Wilson. Wm. L. Coan, Mrs. Coan, Miss F. A. Coan, Miss Case and Miss Duncan were transferred to Washington from Norfolk, Va. Harper's Ferry.—Mr. W. W. Wheeler, Mrs. Wheeler.

Newbern, Beaufort, Roanoke Island, etc., N. C.—Rev. W. T. Briggs, Miss M. Brownson, Miss M. A. Burnap, Rev. E. J. Comings, Miss S. D. Comings, Miss A. L. Etheridge, Miss C. M. Getchell,* Miss E. Gill, Rev. Geo. N. Green, Miss S. A. Hosmer, Miss M. H. Howe, Miss E. James, Rev. T. Lyman, Mrs. H. D. Lyman, Miss E. E. Roper, Miss R. W. Smith, Miss H. Spalding, Mrs. A. B. Winsor.

Beaufort and Vicinity, (Port Royal,) Ladies' Island, Hilton Head, and St. Helena, S. C.—Miss M. J. Armstrong, Miss A. A. Carter, Miss M. H. Clary, Sidney P. Bighley, Miss Lucy Conant, Rev. W. F. Eaton,† Mrs. Sarah D. Eaton,† Miss E. B. Eveleth, Miss M. A. Forsaith, Rev. Stillman Fuller,† Mrs. Fuller,† Mrs. Emily Fowler, Mrs. S. G. Hale, Miss C. E. Jocelyn, Miss M. B. King, Mrs. E. A. Lane, Rev. W. T. Richardson, Mrs. H. M. Richardson, Mrs. M. Randolph,* Miss E. M. Richardson, Rev. A. Root, Mrs. Root, Rev. Edward Scott,*† Mrs. M. A. Scott,† Rev. G. W. Sisson, Miss Lois A. Sisson, Nelson R. Scovel, Mrs. H. P. Scovel, Miss L. A. Shumway, Miss L. A. Swift, Miss Georgiana M. Warren.*

FLORIDA.—Rev. G. Greely, Mrs. H. B. Greely, Miss T. Barcalow.
Louisiana.—Rev. E. H. Alden, Mrs. Alden, Miss F. H. Bartlett,
Mr. J. Beardsley, Mrs. Beardsley, Miss E. M. Birge, Mrs. Burnham,
Mrs. M. B. Buxton, Miss Ann E. Campbell, Mrs. E. J. Conway,
Frank H. Greene, Miss Harriet W. Hoffman, Dr. Isaac G. Hubbs,
Daniel W. Knowles, Page F. McClelland, Thos. A. McMasters, Mrs.
J. H. Merrifield, Miss Eva Quaiffe, Albert A. Rogers, Rev. C. S.

CAIRO, ILL., AND KENTUCKY.—Miss E. C. Austin, Mr. W. W. Kennedy, Rev. J. G. Fee, Rev. J. B. Lowrey, Rev. W. H. Lowrey, Rev. John Vetter, Rev. A. Scofield.

TENNESSEE.—Miss N. E. Beatty, Rev. Ira Bristol, Rev. George N. Carruthers, Mrs. L. Humphrey Hay, Miss Rose M. Kinney, Miss Ellen Lyle, Miss E. F. Otis, Rev. A. D. Olds, Rev. L. Pettijohn, Miss A. O. Marsh, Mrs. J. B. Strong, Miss Elsie Spees, Miss M. E. Vickery, Miss Lizzie Welsh, Miss H. E. Whiting, Miss E. A. Young, Miss Mary A. Stinebaugh.

MISSISSIPPI.—Mr. D. F. Allen, Mrs. Julia Allen, Mrs. E. Austin, Mrs. Mary Baker, Mr. J. R. Blake, Zenas C. Bradshaw, Miss Mattie W. Childs, Mrs. Sarah Fullenwider, Mrs. Elmira Hendry, Miss Eliza Mitchell, Miss Mary Rogers, Miss Fannie J. Scott, Rev. S. G. Wright, Miss Mary O. Baldwin, Mrs. W. Eberhart, Miss Mary O. Johnson, Miss Carrie H. Moffatt, Henry Montague,* Rev. Phinehas Mixer, Rev. S. F. Porter, Mrs. Porter, Mr. Edwin Booth.

ARKANSAS.—Zenas C. Bradshaw, Mr. S. J. Heilman, Miss Frances M. Thomas, Rev. D. Todd.

MISSOURI.—Miss Alma Baker, Rev. George Candee, Miss Kate Dunning, Miss—— Dunning, George C. Booth, Miss Dantie Hess, Miss L. A. Hess, Mrs. L. H. Montague, Miss Laura M. Pinney, Miss H. M. Pixley, Mr. J. L. Richardson, Mr. A. K. Spence, Miss H. E. Townsend.

Kansas.—Rev. J. Copeland, Miss L. M. Dickinson, Rev. J. W. Fox, Miss Mary A. Harlow, Miss Pamelia Huff, Mrs. Mary T. Huntling, Daniel Higby, Miss Mary P. McWilliams, Mrs. Susanna Pringle, Miss Jane Sturnbaugh, Miss Mary Thompson.

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Strong, Mrs. Strong, Mr. C. L. Tambling, Mr. J. C. Tucker, Miss L. Wheelock, Mr. C. B. Whitcomb, Rev. S. G. Wright, Edwin Booth.

^{*} Deceased

^{*} Deceased. † Salary paid by Free-Will Baptist Home Missionary Society. ‡ Salary paid by Presbytery of Mahoning.

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| OTHER PARTICULARS. | About one third of the church members are absent.
Preaches to eight congregations.
Agent and missionary at large. | And missionary among the freedmen.
Mr. C. labors in seven different places. | Favorable progress reported. Much labor performed from house to house. Mr. Ree's labors have been mainly among the fear-dimen. | Labors a good deal of the time for the freedmen; has relied
the necessary funds, and nearly completed a church at B.
Evangelist and missionary at large.
Colored school at Evangellia Tad | The demand for books and tracts on slavery, rum, and to-
bacco is enormous. | Bro. Rogers has made frequent visits to the scene of his | dermer labors in Kentucky, and been much gratified. | of agents |
|---|--|---|--|--|--|--|---|--|
| No. of S. School and
Bible Olass Scholars. | 30 | 00 120 | 48 125 100 | 8 | (lega) | 125 | 83 8 | 3 |
| Contributions to
Benevolent Objects. | 8 00 | 12 00 | 86 48 | | A-0412 | 500 00 125 | 20 00 | 5 |
| Dollars of Ald
Pledged.
Pledged to Total
Abstinence. | a : | | 1. | | | : | 56 | |
| Pledged. | 200 | 200 | 200 | 400 | 400 | 400 | 900 | |
| No. of Members. | 13 63 | 46 | 158 | | 41. | 182 | | 8 |
| Additions by Let- | 69 | - | 91 | - | - | 1 | | |
| Months of Labor
Reported.
Hopeful Conver-
slons.
Additions on Ex-
amination. | 4 | 20 | 44 | -3 15 | a-uf | 20 | ¥ « | |
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slons, | 07 H | 12 | 88 | LL | k L | | 00 | 100 |
| Months of Labor
Reported. | 5 51 | 12 | 22 · | 120 | , | 120 | 91 6 | 610.3 |
| DATE OF COMMISSION. | 5, 1868
1, 6, 1868 | 1,1864 | 1, 1868 | 20, 1864 | 20, 1864 | 1, 1868 | Aug. 1, 1868 | |
| +60 | Sepi
Sepi | Jan | Jan. | May | May | Dec. | Aug | |
| GHURGHES AND MISSIONARY DISTRICTS. | First Cong. Ch. of Osawatomic, Kansas, and Cong. Oct. 6, 1868 of Freedinen at Forder, Oregon, Mo. Wea. M. Ch., Walden Grove, Oregon, Mo. Missionary and Agent in So. Ohio and Ind. Ewangelist smone the Freedinen at St. Louis. Mo. Mrs. 1, 1868 | Cong. Obs., Olinton and Ranwaca, Kansas First Oct Onist at Amity, College Springs, Red Jan. 1, 1864. Obst. ctc. Ives. | Oong Che, Hoyleton and Richview, Brookside, III, Oct. German Wes Meth. Ch., Brooklyn, N. Y. Che, at Cabin Orest and Germantown, Ky | oug, cus, goagelist, Kansa. Missionary at large in South in Illinois, South-Pass. May 20, 1864. Missionary teacher, Fransville, Ind. | Missionary and Colporteur, Washington, Pa., So. May 20, 1364. Ohlo and Western Virginia. Evangelist—reaches in Laurel and other counties in Kentineley | Presb. Ch. of Decatur, Ohio Dec. 1, 1868 12 | Olporteur, Southern Illinois, Ashley, III | |
| MISSIONARIES. | G. Baker.
S. Blanchard,
J. G. Brice.
George Candee | J. Copeland | J. S. Davis. D. Duerstein. J. G. Fee. | Wm. Holmes. | Wm. Mobiey | J. A. R. Rogers | J. M. West. L. Wilson. | e in a series of the series of |

HOME MISSIONS.

REGERESSION AND CLUTE RESPECTED

• THE number of home missionaries employed has been fifteen, and three colporteurs, one in Brazil. Four of the home missionaries have been laboring much of their time among the Freedmen in Kansas, Missouri, and Kentucky; three of them mainly for the whites of those States; one among the German population in Brooklyn; one in a Welsh population in Western New-York; one as an evangelist and agent of the American Missionary Association in Ohio; and the others in nortions of Ohio, Indiana, Illinois, and Iowa, immediately bordering on the slave States, near the strongholds of the traitorous order of the Sons of Liberty.

Rev. J. Copeland has given up his congregations, and is now laboring wholly for the Freedmen in Kansas and Missouri. Rev. Mr. Fox devotes one fourth of his time to them in other parts of Kansas. Rev. G. Candee has labored almost wholly among them in St. Louis and elsewhere, Mo. Rev. J. G. Fee devotes a large share of his time to the thousands of soldiers at Camp Nelson, and Rev. J. A. R. Rogers, though having charge of a church in Ohio, has regularly visited Bethesda, Berea, and the scenes of his former charge in Kentucky. Rev. Mr. Holmes is laboring in a region so intensely in sympathy with rebellion, as to furnish a company which joined the rebels at Paducah, and have since fought against the Union. Once no friend of the Government could preach there with safety. Now a great change is manifest, and Mr. H. has more calls to preach as an evangelist than can fill.

Mr. Blanchard reports a great change in favor of freedom in Missouri, where he labors. In Kentucky, a rapid change is taking place. The power of slavery is broken. The churches at Berea and Bethesda are growing in intelligence and attachment to principle, and are rapidly approaching that second period in the missionary work when the energies and self-reliance of the churches become developed and they become a power in the land. In the providence of God, the persecutions they have endured have aided in the production of this result. Tensioning a since been red ut to mental and reduced

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JAMAICA MISSION

ISLAND OF JAMAICA, W. I.

BRAINERD, Missionaries, Rev. T. B. Penfield, Mrs. Penfield.* ELIOT, Missionaries, Supplied by Rev. S. T. Wolcott and others.

CHESTERFIELD, ... Missionaries, Rev. C. B. Venning, Mrs. Venning, F. J. Douglass, Mrs. Douglass. PROVIDENCE, ... Missionaries, Rev. JOSEPH S. FISHER. Mrs. FISHER.

RICHMOND, Missionaries, Rev. S. T. Wolcott, Mrs. Wolcott, Miss J. E. TREAT.

BRANDON HILL, .. Missionaries, Rev. S. B. Wilson, Mrs. Wilson.

SEA VIEW, (Out-Station.) Teachers, Mr. Harris, Miss L. E. Woodcock, Miss J. E. Strachan.

| STATIONS. | Number of Congregation. | Number received into the
Church on profession. | Number received into the
Church by letter. | Number deceased. | Number cut off, or suspended. | Present number of Church members. | Contributions for Mission purposes, besides Schools. | Number in Sabbath-Schools. | Restored after discipline. | Dismissal by letter. |
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| Brainerd, | :::1 | | 7.1 | A. | (di | 188 | \$16.47 | 111 | 1101 | 15.51 |
| Richmond,* | 200 | | 2 | 2 | 14 | 99 | 95.19 | 100 | ŝ | i |
| Providence,
Brandon Hill, | 100
110 | :: | :: | 2 | 5 | 58
55 | 91.20
20.00 | 75
100 | 3 | 1 |

Totaler !

* The Church connections of Richmond are with Eliot.

| SCHOOLS. | Male Pupils. | Female Pupils. | Whole number. | Contributions for
Schools. | i paintoit plas
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matanapa man | 1 |
|--|--------------|----------------|---------------|-------------------------------|--|---|
| Brainerd,
Richmond, (Industrial School,)* | 47 | 82 | 79 | \$20.04
11.40 | and the same of th | 454 |
| Ellot, | 25 | 15 | 40 | 24.00 | Resemble 1 Com | |
| Chesterfield, | 0.7 | | 10-12 | 23,61 | THE PARTY AND THE PARTY IN | 10 |
| Rock River | 111 | mi dibe | 650 | distance of | to be have to do in 180 | 3666 |
| Brandon Hill, | 22 | 18 | 14 | 15.00 | For five months. | |

^{*} The pupils at Richmond work four hours daily for their board and tuition.

Brainerd.

In the last annual report it was stated that the condition of Mrs. Penfield's health had compelled her return to this country. In the winter her case became so alarming, that her husband was hastily summoned home. She lingered till April, when she entered "into the joy of her Lord.' She had labored five years in Jamaica with more than ordinary self-denial, zeal, and affectionate interest in the people. Her friends have the satisfaction of believing that her life was prolonged rather than shortened by her residence in a tropical country.

Mr. Penfield is still in this country, but will return soon to the Mission. Meanwhile, his place has been supplied by Mr. Venning.

The condition of the church for the past year has not been a happy one. The dissensions of the community have again been rife. The absence of the regular pastor has made matters worse. On the other hand, the intrigues to bring the church under the influence of false doctrine, to which reference was made last year, have been checked, and the church retains its numbers and its outward unity. There is not a little talent, vigor, and zeal among its membership; what is chiefly wanted is the healing spirit of meekness and brotherly love.

Eliot.

Since Mr. Thompson's return to this country, in the spring of 1863, the pastoral care of the church has chiefly devolved upon Mr. Wolcott. Under this, the church has continued in peace and has maintained its numbers. Mr. Wolcott, however, burdened with his many cares at Richmond, has not been able to devote himself to the people at Eliot as a settled pastor would; under the circumstances, the fact that the church has not decreased in numbers or been torn by any disputes is a matter of thankfulness. The contributions of the people to the cause of religion have diminished in consequence of the vacancy in the pastorate.

Mr. Thompson's health is such as hardly to allow him the expectation of returning to Jamaica. It is to be hoped that Eliot will soon find once more the advantage of undivided pastoral care.

Chesterfield.

Mr. Venning left Jamaica in June, 1863, on a visit to his native country, England. He returned in October, in consequence of Mrs. Venning's ill-health. Mr. Penfield leaving for home, Mr. Venning assumed the temporary charge of Brainerd. Mr. Douglass has therefore had charge of Chesterfield church and station until quite lately.

The statistical report of the church shows fourteen excommunica tions during the year, causing, with the deaths, a slight decrease in the number of members. It is the full belief, however, both of Mr. Venning and Mr. Douglass, that the exercise of discipline has both developed and increased a state of spiritual maturity in the church, very much in advance of former times. They have shown in the cases of discipline a discrimination, a mingling of tenderness with due severity, very different from those alternations of zeal and torpidity which often distinguish similar occasions in the Jamaica churches. Mr. Venning notices particularly their candor, and the absence of party or family feeling in the examination of these cases—a cheering indication that the meekness of wisdom has some prevalence in their souls.

There is a record of very great harmony in the church and community through the year past. Mr. Douglass also speaks with gratification of the great assistance rendered by the deacons in maintaining every good thing and discouraging evil, as well as of their cordial unanimity in the discharge of the important duties with which they are here charged.

The money contributions of the people during the past year have largely decreased. This is owing, in part, as at Eliot, to their constitutional negligence in the absence of their regular pastor, but also, in great measure, to the failure of the crops. The prospect of abundance for the next year is very encouraging.

The day-school has continued small, Mrs. Douglass having been able a part of the time to do little more than take a general oversight, leaving much of the instruction to a native teacher.

Mr. Venning writes:

"I am glad to be able to say that the last company of young persons we received into the church at Chesterfield give better evidence of the root of the matter being in them than most that we have received of late years. One reason for this is that most of them have Christian parents, who sent them to our day-school and Sabbath-school, which makes all the difference between the two classes of youth among us, namely, the ignorant, degraded, and hardened, and the intelligent, well-behaved, and virtuous. I would say to every missionary society, Never hesitate to support schools and teachers whereveryou send out missionaries, so that adult converts may have the means of securing a godly education to their children, remembering that in most fields nearly the whole of that good thing which the children ever receive is given them by the teachers sustained by missionary societies. Otherwise they must grow up in gross ignorance and degradation."

Mr. and Mrs. Venning have returned to Chesterfield, and he has now resumed charge of the church.

Brandon Hill.

Mr. Wilson writes from this station: "Although the church has received no accession of numbers during the year, yet I never viewed the state of things here more hopefully. Our congregation has been somewhat larger than it was last year, and the probability is that it will be still larger for the year to come. In our Sabbath-school is a large number of young people, some of whom are already members of the inquiring class, and others, from the interest they show in religious things, will doubtless soon join it. I have never felt that I had so much of the confidence and good will of the church and of the people as at the present time. I have never felt that they were so ready to cooperate with me. They never appeared more earnest or more desirous to do all they can in the work of the Lord, or more desirous to lead true Christian lives. Our Sabbath-school is larger and far more interesting than it has ever been before. One reason is that the teachers and the church generally take a more hearty and active interest in it.

"Notwithstanding the hard times, our people, or at least most of them, have given quite freely for religious purposes."

The day-school has been closed since January first, for want of a suitable school-room. The people are now building a new school-room, which will soon be opened.

Mr. Wilson concludes his letter by saying: "We feel that the Lord is with us here, and we believe that he is assisting us in his work. We rejoice in what he has done, and believe we shall see still greater things."

Providence.

The report of this church shows a slight decrease. The hopes entertained two years ago, when a large number of young people were admitted to the church, have been sadly disappointed by the relapse of many of them into evil ways. Mr. Fisher says: "The state of the young people in this country is deplorable. To think that the old people among us, who have been a great part of their days in slavery, are better Christians than the young people, is a sad reflection." The young people of Providence are in a neighborhood which gives peculiar encouragement to every evil disposition that is in them.

There has been a small school taught by Mr. Fisher's daughter, no detailed report of which has been given.

SANDWICH ISLANDS MISSION. MAKAWAO, EAST MAUL.

Missionaries—Rev. J. S. Green, Mrs. A. C. S. Green.
Rev. J. P. Green, Miss Mary E. Green, designated teachers of the Hawalian Female.

STATIONS-1. MAKAWAO, Rev. J. S. GREEN, Pastor.

Preaching Statisms.

Hamakuapoko, Kekua, Kalawe,
Kulaha, Peepe, Kekahuna.
Kalanikahua, Nakahawai,

- KEOKEA and KALEPOLEPO—Acting Paster; Rev. J. P. GREEN.
 Deacons—Pohaku, Kalama.

 One church, but two houses of worship.
- 8. HUELO—Acting Pastor, Rev. J. P. Green. Degcons—Kahaule, Halcole. Preaching Stations—Honopou, Halekaku.

Rev. J. P. Green and Miss Mary Green reached their homes at Makawao, January twenty-second, and found a hearty welcome from the people. They enter at once upon missionary labors.

Before leaving this country, Mr. J. P. Green interested some friends here in an effort which he proposed to make for the purchase of a building and establishing a seminary for the education of Hawaiian females. The building has been secured, with some adjoining lands, and the seminary will soon be started. Many of the missionaries on the islands regard this enterprise as one of great importance, and

wish it abundant success. It is hoped it may be made nearly selfsupporting. "successful mointles set should ation newly avail another

It will be under the charge of Rev. J. P. Green and wife and Miss Mary EoGreen a posiblind was see about out? moundoubs with the

Mr. Green writes of great perplexity among his people as to means of support. Wheat-raising has hitherto been their principal dependence. This, owing to low prices, has become so unprofitable as to force them to turn their thoughts to something else; but with great perplexity as to the prospect of finding any thing else on which they can depend permanently.

The statistics of the churches Mr. Green is, at present, unable definitely to give. Many have died, many have removed, and many have been suspended from fellowship. The unhappy decrease in the numbers of the people still continues, with scarcely a hope of arresting it before it ends in the extinction of the Hawaiian race.

Mr. Green, in his last letter, describes the course of his exercises. Of these perhaps the most interesting is his early Sabbath morning Scripture exercise. In this, which is attended by the most inquiring minds of the church, he pursues such a course of thorough, searching questioning as to bring out all their thoughts. Those who attend this exercise, he remarks, are evidently growing in the knowledge of divine things. " No exercise," he says, " do they value more than the early Sabbath morning Scripture reading, and none, I think, is more profitable."

Mr. Green speaks of the annual exhibition of the schools in his district, and of the generally creditable appearance of the children in their exercises. He names mathematics particularly as something in which the Hawaiians delight and easily excel-

The monthly concert is maintained, and the people have, during the year, contributed sixty dollars to the Marquesan Mission.

Mr. Green speaks of the great interest which his more intelligent people take in our present struggle, and their fervent hope that the rebellion, and its evil cause, may soon be alike extinguished, and our country, to which, under God, they themselves owe all, may itself, purged from sin and exalted by righteousness, become the glory of all Rev. J. P. Green and Miss Mar. Green reacted their honesball

Makawao, January twent

BANGKOK, SIAM.

BANGKOK, SIAM.

Missionaries—Rev. D. B. Bradley, M.D., Mrs. Bradley.

Mr. Odell, who formerly filled the place of superintendent of the printing-office, has returned to this country, on account of failing health. The entire care of the office now falls on Dr. Bradley, who earnestly pleads for help. He calls for two assistants, one of them a practical printer, to aid him in the office and the Mission.

The expenses of this Mission have been met by the income from the printing office. During the year, Dr. Bradley has printed nine hundred and sixty-six thousand pages of religious tracts, and it has only been for want of funds that he has not yet printed his translations. of Job. Proverbs, Ecclesiastes, Solomon's Song, and Isaiah.

Dr. Bradley preaches twice on the Sabbath, and holds daily, morning and noon, religious services for the people about him. Occasionally he labors in different parts of the city, giving, almost daily, tracts to applicants at his house or office. All who purchase books are presented with portions of the Word of God and a few tracts. The little native church is watched over with great solicitude. One of its members, Sampan, eighteen years old, appears remarkably well, and Dr. Bradley hopes to train him for the ministry.

A son of Dr. Bradley is in this country, pursuing a course of education to fit him for missionary labor in Siam.

OJIBUE AND OTTAWA MISSION.

Missionaries-Rev. GEO. N. SMITH, Mrs. SMITH.

This Mission, as its name indicates, is among Indians of two different tribes, Ojibues and Ottawas, living in the north-western part of Michigan, on Grand Traverse Bay. A portion of Mr. Smith's labors are with the white population, and his church is composed of both. Some seasons of peculiar religious interest have been enjoyed during the year. At one time, Mr. Smith said, "our native members are growing in Christian consistency of life, and might, in this respect, compare not unfavorably with more enlightened communities. They are also steadily industrious."

Two native Indians and six whites have been received into the church, which appears to increase in stability and usefulness. A larger number of communicants are reported as present at the communion seasons than in any previous year; and the freedom of the Indians of his charge from the use of intoxicating drinks, even at the "Indian payments," the most trying of all occasions, is mentioned as a special cause of thankfulness. The reports of this and preceding years give the most satisfactory assurance that this little church in the wilderness, of something more than fifty members, is a branch of the true vine, bearing fruit to the honor of God, to endure to eternal life.

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STATIONS: GOOD HOPE, MO TAPPAN, AVERY, AND VICTORIA. Missionaries-Rev. H. H. HINNAN, M.D. Rev. George P. Claylin, Rev. C. F. Winseip, Rev. E. J. Adams, Samuel J. Whiton, Mrs. Hinman, Mrs. CLAPIDE, Mrs. Mais, Mrs. Wisseir, Mrs. Whiton.

Under appointment—Mrs. Adams, Miss H. Marson.

Under appointment—Mrs. Adams, Miss H. Marson.** Native Assistants-Rev. GEO. N. JOWETT, JOHN JOHNSON. under colonial authority.

Rev. Mr. Winship and wife have been in this country throughout the year. Rev. Mr. Claffin and wife, having previously obtained the consent of the Committee, returned to this country in April last. They had been in Africa more than four years, and were much debilitated by the effects of the climate. They brought with them one of the scholars from the Mission school, Henry Ward Beecher. Mrs. Mair, also, by the advice of physicians and the recommendation of the Mission, is now in this country. Her health is much improved, and she expects to rejoin the Mission with renewed power for exertion.

The absence of such a number from a Mission previously too weak for the work required, is detrimental to its progress, and has thrown a heavy burden on the remaining missionaries that threatens serious injury to their health. The health of Mr. and Mrs. Hinman is so much impaired that they are recommended to seek relief by a visit to the United States. The need of a reinforcement to the Mission is thus clearly indicated, and the Executive Committee would joyfully welcome to this field two ordained missionaries and their wives. Some addition to their number seems necessary to save from being crushed those now on the ground.

Good Hope station has been graciously visited this year, and a few souls, it is hoped, have passed from death unto life. In March, Mr. Adams wrote that there seemed to be quite a religious interest in the mission family at this station, and eight of the older scholars made a profession of religion. One of the oldest boys at the Mission seemed to have his heart set on the Christian ministry, and manifests his earnestness by going to some of the native villages and talking to the people about a Saviour. He also teaches the school formerly under the care of Rev. G. N. Jewett, which is doing well.

The station at Mo TAPPAN, under the charge of Mr. Claffin, has been closed, for the present at least. It was found impossible to carry it on during his absence. On Mr. Claffin's return, he will probably be stationed in one of the most important native villages, and thus be brought into more intimate contact with a larger number of the people.

The AVERY STATION, for a long time vacant after Mr. Winship's return, has been placed under the charge of Rev. George N. Jewett, a native, who has for many years proved his faithfulness to the cause of his Saviour.

At the request of a Christian friend from Sierra Leone, who has been at a considerable expense in fitting up a building for school and religious services, the Mission will reoccupy the ground at Victoria, vacated for a time in the expectation that it would be occupied as a mission station by English missionaries, Sherbro Island having passed under colonial authority.

Mr. Whiton will take charge of the school at Good Hope. He has also three regular places for preaching — at York Island, Kielab, and

Bonthe. These services are represented as seasons of interest, the chiefs usually attending, one of whom declares he can not do his heathen ways any more, but "prays to the missionaries' God every time."

It can not be supposed that a heathen people have any intelligent desire for Christian missions and Christian instruction, knowing what the claims and spirit of the Gospel are. To suppose this would be to rank them higher than the unconverted in a Christian land, whom evangelical Christians regard as opposed to the prevalence and spread of vital Christianity. Yet even these heathen see some of the benefits that always attend the establishment of Christian institutions in any land, and, with more or less enlightenment, they desire and ask, often with affecting earnestness, for the presence and labors of Christian missionaries among them. They are often ready to make concessions for this end.

Thus explained, Africa presents an open field for missionary labor. The petitions coming from neighboring chiefs and peoples for missionaries and teachers are often very affecting, and nothing but the want of men and means prevents an indefinite extension of missionary work there. Throughout the limits of British Sherbro, and along the Bargroo, Jong, Boom, and Kittam Rivers, there are large and accessible fields where the missionaries would be gladly received by the people and chiefs. Some of these chiefs have given proof that they appreciate in some measure the claims of the Gospel by their labors for the suppression of war and the establishment of peace and their regard for the Christian Sabbath. Mr. Claffin reports the death of one of these, Bea Bungo, who, in the last days of his life, on his death-bed, frequently prayed to God for forgiveness "for Christ's sake."

The Committee would repeat the conviction expressed in previous years, that God has yet some great good in store for Africa, that a great work is to be done for her, in which American Christians must largely engage, and that the providences of God are even now pointing them in that direction. He now calls upon us to bring all the tithes into the storehouse, to prove him and see if he will not pour out a rich blessing on that people. To attempt the conversion of Africa with the few feeble missionaries sent there, while a hundredfold more instrumentalities for evil go forth from us every year, is as wise as would be an attempt to subdue our great rebellion by the sending forth a single brigade of soldiers. Why will not the church give her sons and daughters to carry the Gospel into that dark continent with a zeal and self-sacrifice more nearly proportioned to the magnitude and importance of the work?

The problem of evangelizing the numerous and stalwart races of Western and Central Africa has never yet been solved. The solution of it, we think, is to be greatly facilitated by the elevation of the emandipated blacks of this continent, who, when converted and educated, may, as missionaries, ministers, and teachers, carry the Gospel to their fatherland and found a Christian empire on the continent where the slave-hunt had threatened perpetual barbarism.

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Three hundred and sixty life-members have been added to the Association since our last Report. The death of thirty-eight life-members has been reported. The whole number of life-members from the beginning has been three thousand eight hundred and thirty-five. From the Treasurer's report it will be seen that the receipts for the fiscal year have been \$95,395.83, against \$57,404.68, sixty-six per cent increase of the preceding year. The estimated value of clothing, etc., for the Freedmen, not included in the above, is \$44,340, making the total value disbursed by the Association \$139,735.83, an excess over last year of about ninety-three and eight tenths per cent. The total amount disbursed for the Freedmen, including the estimated value of the clothing, is \$100,128.41.

Of the AMERICAN MISSIONARY, in magazine form, there have been published each month an average of 5700 copies, and in the folio form 16,500 per month, an aggregate of 266,400 copies. We have reason to believe that this has created an interest in the work for the Freedmen, that has secured for them thousands of dollars through the treasuries of other societies.

CONCLUSION.

In concluding our Report, we wish to express our gratitude to the Government, which, with the vast burden and complications of war upon its hands, has yet found time to regard the wants of the needy and degraded, and has lent to us its efficient assistance in furnishing transportation and supplies for the work among the Freedmen; to members of the Cabinet, for the favor shown to our work, and to the commanders of military departments, who, in Virginia, North and South-Carolina, and the departments of Tennessee and of the Gulf, have made provision for facilitating the education of the Freedmen, the protection and comfort of the teachers, and the general prosperity of the schools. To them and many officers in subordinate command, "Superintendents of Negro Affairs," and to some private soldiers, the work among the Freedmen is indebted, under God, for much of its success.

Turning from these helpers at the South, we are impelled to the utterance of our gratitude to the many kind hearts and busy hands that have furnished clothing for the suffering, to the families that have given their sons and daughters to the work as teachers, and to the thousands of Christian pastors and people who have contributed to our aid, and in the closet, at the family altar, and in the great congregation have borne us and our great work in the arms of faith and prayer up to the throne of Divine Grace. But above all, we would lift our eyes, and reverently and gratefully offer our most hearty thanks to the Father of all mercies who has inspired the hearts of all these, and who, by his good spirit and kind providence, has guided and cheered and blessed us thus far. To his good hand we again commit ourselves and our work, invoking the Shekinah of his presence to go before us, a pillar of cloud by day and a pillar of fire by night, to guide us through the wilderness of our toils, till the Freedmen shall be safely established in the land, a prosperous and enlightened people, and the Gospel, with its ineffable blessings, shall have free course throughout the earth.

CO-OPERATION OF DENOMINATIONS.

The strictly evangelical and yet undenominational character of the American Missionary Association has enabled it to invite the cooperation of all Christians and churches of orthodox faith, especially in work for the Freedmen. The response has been most gratifying, and the list of teachers embraces Methodists, Baptists, Reformed Dutch, Episcopalians, Presbyterians, and Congregationalists. Some churches of these several denominations are supporting teachers under our Association, and two bodies of Christians, the Open Communion Baptists and Wesleyan Methodists, have selected this organization as their sole instrumentality for reaching the Freedmen. The former of these bodies have made an arrangement with us by which their teachers and missionaries, chosen and supported by themselves, are sent under commission from us, and with our facilities for reaching the people, to teach and preach and found churches, if God shall so prosper them, according to their own denominational forms and opinions untrammeled by us. Our organization is unsectarian. It seeks only to send evangelical truth and influences to the people. We are ready to become the channel through which any evangelical denomination may pour their healing waters of truth according to their own views of Church polity and doctrinal symbolization. We are ready to enlarge this our channel, and we invite the serious consideration of the several respected bodies of Christians now sending us their teachers to the inexpensive and yet adequate facilities which are thus open to infant institutions, at which rebels modeled and copperheads aware, normath mand-the respect of those foes of human freedom. The moral aspect of this

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AUXILIARY.

PENOBSCOT COUNTY MISSIONARY ASSOCIATION.

The Seventeenth Anniversary of this Association, auxiliary to the American Missionary Association, was held January twenty-fourth, at Bangor, Me. The Treasurer's report shows an increase of receipts.

At the business meeting, held the next day, George A. Thatcher, Esq., was elected President, Joseph H. Perkins, Corresponding Secretary, and James Allen, Esq., Treasurer.

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EXTRACTS FROM THE LETTERS OF TEACHERS AND OTHERS.

PUBLISHED IN THE AMERICAN MISSIONARY.

FROM VIRGINIA.

When I first entered the school, it had a life of six weeks. One hundred and sixty or seventy children were there—mostly in the alphabet. They seemed to look over the little world in which they lived with a kind of vague wonder. They instinctively shrank from the scowling rebel along the streets. The children of those to whom their fathers had given their life-toil, hunted them with a malice truly devilish. But every day the storm-tossed waters have been settling down, till the ark of freedom rests on the solid earth and waits for the soil to dry.

Now, the timid, defenseless flock has grown strong and numerous, and walks over the field where the wolf gorged and the lion wasted, with conscious security. More than four hundred children and many adults who have learned their alphabet within the year, now slowly but intelligently read the precious Bible, so long to them a sealed book. Many of these are studying arithmetic, geography, and writing. The man who would now dash from their lips one drop from the cup of freedom must be a daring monster.

Outside of the school, too, the missionary's heart has been cheered. A large amount of clothing has been distributed among more than six thousand people; and though it has little more than kept pace with the inevitable wear, it has still covered many a shivering limb and soothed many an aching heart. Night and day desolate homes have been visited, dirty hovels cleaned, sickrooms cheered and comforted, where white human sympathy had been hitherto unknown. The incipient elements of a prosperous and happy people, these infant institutions, at which rebels mocked and copperheads swore, now command the respect of those foes of human freedom. The moral aspect of this field, where so visibly "God is marching on," is truly delightful.

Nearly a hundred living lights, trophies of converting grace, are shedding their benign light over the field. Slowly and silently has the empire of ignorance and semi-barbarism melted before the light of reason. Men, before slugglishly moved to labor and toil by the lash, now cheered on by hopes of freedom, evince an energy truly astonishing. Does any one talk of the natural inferiority of the race? Shame! Where on the face of the earth have a people been nourished into such life and vigor, by the breath of a single summer, though it were the warm breath of God-given freedom?

Let any political Baal build its altar and spread its sacrifice here, where newborn freedom has had but an hour's sunshine, and see if the reponse of an enlightened country would not crush it out of life. I know that you rejoice with us in this signal success of our work, though the vessels are frail and feeble. I know we shall have your sympathy too, for it is a work of intense labor.

FROM ANOTHER TEACHER IN VIRGINIA.

I asked one of my pupils, about forty years of age: "What would you take for the knowledge you have gained within the last six months?" She replied, "Madam, I was thinking of that same thing this morning," and starting up with her whole soul in the answer, she said: "Nothing, Lord, nothing. Money could do me no good when I leave this world, but this book," holding the New Testament in her hand, "the knowledge of this book will go with me into eternity, I shall always have the benefit of it." I thought, here is true Christian philosophy, something that will endure to everlasting life.

To be able to read the Word of God is the great desire of their hearts. Said one, holding up the New Testament: "I pray God to let me live till I can read this book anywhere, and then, when I die, I want it buried with me." A woman, about fifty years of age, commenced to read in two letters the first of March; she now reads quite fluently in the New Testament, and spells readily in three syllables, and has nearly committed to memory the Ten Commandments. She gives good evidence of having found the pearl of great price.

She continues to give marked evidence of her change, and is trying to lead her unconverted husband to Christ, and is also teaching him to read. I gave her a New Testament, of large print, and took away the old one of small print for younger eyes. When she was about to leave the room, she went to the table, as she thought unobserved, took up the little Testament, and kissed it most affectionately, then laid it down carefully, as though it was hard to part with the book which had conveyed light to her mind, and life to her soul. She often breaks out in expressions like these while reading the word of God: "Oh! how good! how beautiful!" The word unbound occurred in her lesson, the other day, and she exclaimed: "How good to feel unbound!" Another of my pupils, while a slave, was almost murdered by repeated and terrible whippings, and her blood now stains the floor in a chamber in a house near Ferry Point, where her owners wreaked their vengeance on this helpless woman. She lives to suffer physically, but forgives her enemies, and hopes God will forgive such as are alive.

FROM ANOTHER.

There are a good many old women who are Christians and can not read, and I read the Bible to them. I never realized what a blessing it was to be able to read, until I saw the tears trickling down their wrinkled and care-worn cheeks,

called forth by the words of the blessed Jesus. It does me as much good as them, and I feel very near God among these old pilgrims who are almost home. One old man of a hundred and eight years is trying to learn to read. He has been out of bondage only a few weeks, but has been a follower of Christ for seventy years. When asked if he had not prayed for this time, he replied: "I have prayed for God's will to be done, for I knew that whatever he did would be right." His prayers are full of childlike faith, and he prays that the teachers may prove faithful to the end. So pray we all ! be in many more than the part of the best of the state of the part of the part

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THE FREED PEOPLE TAKING CARE OF THEMSELVES.

The freed people here are industrious, and being in a more settled condition than in many parts of the country, are abundantly able to take care of themselves. Their mode of living is simple, and they find a ready sale for their vegetables and fruit, and often at exorbitant prices. The result of which is, that numbers of them have but little idea of the real value of money, which they as freely expend for cakes, tobacco, and other trifles; but many are wisely laying aside their hundreds and even thousands of dollars, to purchase homescattle, horses, etc. Most of the land on this (Hilton Head) island has been reserved for Government purposes. Portions of it are leased to cotton-growers, who hire the negrous to work for them, but the greater part the negroes are allowed to cultivate for themselves. It is a treat to ride over these islands, and see their flourishing crops of cotton, corn, sweet potatoes, ground peas, (or peanuts,) water-melons, etc., and their neat little garden-patches. Surely, the land could have been under no better cultivation in slavery times, and now, too, the work is mostly performed by women and children, for all the men of a suitable age are in the army. But their out-door employment has led them to neglect too much their houses; and few have any idea of making them comfortable and attractive. The greatest want here is in window-glass and sashes. These are not so much needed at this season of the year, but in the winter, and even in the fall and spring, when the air is in the least raw and chilly, the wooden shutters are closed, and the only light that enters their cabins is through the door, which usually stands open. And so in the sunny South, during the most delightful months of the year, these people live in darkened habitations, while, as a consequence, uncleanliness prevails, and disease is engendered. Charity, in my estimation, could not be more wisely bestowed than in leading them to the use of window-glass and sashes, thus revealing things unseemly, and insensibly teaching a lesson of purity and cleanliness. syniggida ofdivior ban believes a

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triof vero I mean capped and THE PRAISE-HOUSE. There seems to be more of a religious element in the character of the negroes upon some plantations than others, owing perhaps to the different influences to which they have been subjected, both before and since the rebellion. Here this element greatly prevails, and meetings are held two or three times on the Sabbath, and on every alternate evening during the week. On Sabbath morning, (the "Praise-house" being near by,) we are awakened at half-past four by the ringing of a bell, and a half-hour later we listen to songs of praise-for these houses of worship are rightly named, their religious exercises consisting mostly of singing. And sweet to us is the dawn of the Sabbath-day, ushered in by the rich melody of their voices, as they sing the time-honored tunes which recall to our minds the home-circle and prayer-meeting. Yet these poor people are as sheep without a shepherd, and sadly need an instructor in the Divine life, to teach them that religion is not all an emotional feeling, but must be daily practiced in their lives. This truth we endeavor to impress upon the minds of the children, both in the Sabbath and day-schools; at the former, the adults are frequently among our most attentive listeners. Oh! how often I long for that Spirit which used to descend in olden times, upon the young men and young women, that I may edify their famishing souls! the the leaf Saldath, eleven meetred haptiess, and here united with the Sal

FROM MISSOURL molitages / marginal brails

I grow more and more interested in the work to be done among these poor people just emerging from under the blighting influence of slavery. It is a trying crieis with them now. May God take their interests wholly into his hands, and be their Protector and Teacher, and preserve them from all the schemes of the wicked. I feel that I could gladly give my life to the work, if God willed it. Comparing them with the free colored people, I am convinced that the time to labor for them is now, before all the obstacles are placed in their way which we find among those who have longer enjoyed freedom. Freedom is all new to them, and their hearts are full of gratitude and thanksgiving, and there is a teachable spirit among them. They have not yet lost confidence in their Northern friends, but are ready to be guided by them. But among the free colored here, there is a cold suspicion and distrust of white men to be overcome. They have been gulled and cheated by them so often, that they regard all whites as their enemies. A few of the more intelligent, perhaps, have learned to discriminate between friends and enemies; but the mass set them all down together as their foes, of 101 MIND pointed a line handling a deal of Il alternative and

The great difficulty with these people seems to be, that they have no idea of the wickedness of sin. They most all want religion, that is, they want to be made happy and prepared to die, and they feel a sort of longing for something better and higher than their poor, empty life affords; but if they have never danced and sworn, and "cut up high," they seem to have no idea that they are really sinners in the sight of God. Do pray that the Spirit may be given to convince of sin. And now may God teach you in regard to sending another laborer here. Don't send any one, unless they feel that they are clearly called of God, for if he calls them he will equip them. And may it be some one who has had some real acquaintance with the colored people, and who, when they come to be surrounded by them, and that under the most disagreeable circumstances, as is the case in some of these wards, will not find that they had not really counted the cost. And above all, may it be one who has a deep sympathy with Christ in his love for perishing souls are how radius at led fliw full to homesal at they

I found last night, just before I left the ward, one who told me that I had talked with him over in the other ward from which he had been brought here. "I told you I wasn't a Christian, then," said he. "Well, are you one now?" I asked. "Yes," he said, "I sought the Lord and found him." On further talk with him, I found his soul seemed full of that joy and peace.

Oh! I could tell you so many incidents showing what God is ready to do for make up boxes of clothing for the Proclimen, that is, for the wom-sloped eath

I find more and more to encourage me in my work. I can not but feel and see that the Spirit of God is working in many hearts. But I am constantly taught that the work is all of God, and that he alone can make words effectual. I am humbled by finding that those on whom I have expended the most labor often, and of whom I have the brightest hopes, are kept back from Christ, while some passing word, bestowed on others, has borne fruit to eternal life.

The Lord has given us much encouragement in our labors recently. The evening meetings in the chapel have been very solemn, and a number are inquiring: "What shall I do to be saved?" About thirty have manifested their desire to find the Saviour, and a number of these are now rejoicing in Christ. On the last Sabbath, eleven received baptism, and have united with the Soldiers' Christian Association. We hope that this may prove only the beginning of a precious work of grace in these barracks.

This has been my first acquaintance with the colored people; and while I have found that they are possessed of very many faults and vices, the bitter fruits of slavery, that often they are deceitful, and hypocritical, and untrue, yet at the same time I have found them possessed of capabilities and noble traits which have often surprised me. Slavery has sown many tares, but their hearts are a garden well worth the weeding. Let but the good seed be cast into this tropical soil and a glorious harvest will be reaped both for God and the world.

OUR DANGER AND OUR DUTY.

THE friends of missions must rejoice in having the obstacles to foreign and home missions removed. One great obstacle to them both has been, and still is, American slavery. If either the rebellion or the party aiming to overthrow the present Administration is successful, slavery will continue. Therefore, the friends of missions feel the importance of quelling the rebellion and sustaining the Government. It is both a political and a religious duty, for the rebellion strikes at the life of our liberties, and at the destruction of our religious privileges. Let then the President of the United States, and all loyal men in au. thority, and all our loyal public writers and speakers, be remembered by Christians in their closets, at their family altars, and in their places of public worshin. While they labor to remove the obstacles to peace and prosperity founded upon righteousness, the equality of all men before the law, and the triumph of liberty, social order, and the maintenance of our civil and religious privileges, the perpetuity of our democratic frame of government, and the prevalence of social, political, and religious principles throughout the world, they should be supported by a loyal people. They will thus deserve the united support of all who are loyal to God and their country. Shall they not have it?

Peace in righteousness! Let us pray for such a peace, for none other will be beneficial or enduring. With such a peace, our prosperity, secular and spiritual, is secured, for God will be its author and sustainer.

A GOOD SUGGESTION.

A CHRISTIAN lady, who has not only been very active but very successful also sends us the following, which we commend most earnestly to all our readers. Will not some one in each congregation move immediately in this thing?

"I would suggest that the sewing-circles throughout the land be urged to make up boxes of clothing for the Freedmen, that is, for the women and child-

ren, and that collections be taken up in the churches to furnish the material. This plan has worked well in Mr. Beecher's church."

FREEDOM AND SLAVERY CONTRASTED.

A CORRESPONDENT of the Morning Star, writing from Beaufort, N. C., mentions an instructive instance of freedom and slavery contrasted. He was introduced to a young colored woman, an intelligent Christian disciple, among the freed slaves, who told him that a few years ago she felt that she must and would learn to read—that she got visitors to read the labels on their trunks to her—then got a primer, which she used to hide under her bonnet in har bandbox. Her master in some way mistrusted that she had learned to read, and one day called her in great haste and said: "Go to the library and bring me the first volume of Hannah More." Being thrown off her guard by his unusual and excited manner, and fearing to disobey his order, she went and brought him the book, "There," said he, "Malinda, I thought you had learned to read, now I know you have." "Then," said Malinda to me, "he stripped me, and whipped me almost to death!" "O Mr. Knowlton!" said she, "can I ever be thankful enough, can I ever be thankful enough, that my children can now learn to read the Bible without being whipped to death for it?"

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Adams, Dea, David, West Chester, Ind.
Adams, Joel P., Medway, Mass.
Adams, Mrs. Lucinda B., Wellington, Ohlo.
Allen, William E., West, Williamsfield, Ohlo.
Anderson, David C., Franklort, Ohlo.
Anderson, Mrs. Nancy J., Sardinia, Olo.
Arms, Anaby S., Fentonylle, Mich.
Aghbaugh, Andrew, Huntsville, Ohlo.
Atkinson, John, Bethany, Va.
Auudin, Miss Elizabeth G., Austinburgh, Ohlo.

Bacon, Harriet F., Natick, Mass.
Bacon, Rev. James M., Essex, Mass.
Badger, Milton, D.D., New York, N. Y.
Baldwin, Rev. Abram E., Ann Arbor, Mich.
Ball, Rev. A. M., Sheenwater, N. Y.
Ball, Rev. Jasper N., Grand Rapids, Mich.
Ball, Rev. Jasper N., Grand Rapids, Mich.
Bancroft, Albert L., New York City, N. Y.
Bancroft, Albert L., New York City, N. Y.
Bancroft, Carris Ashley, San Francisco, Cal.
Barber, Amzi L., Austinburgh, Ohio.
Barker, Jacob L., Brewer, Maine.
Barker, Mrs. Joel, Milford, N. H.
Barstow, Hon. A. C., Providence, R. I.
Barrett, Rev. John, Greenfield, Ohio.
Barthelmew, Rev. Amos, Huntsville, Ohio.
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Bates, Mrs. Mary, Altona, N. Y.
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Bell, Oliver, Brasher Falls, N. Y.
Berry, Thomas S., New York, N. Y.
Berry, Thomas S., New York, N. Y.
Berry, Thomas S., New York, N. Y.
Bigelow, Grenville, Marborough, Mass,
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Blisk, Orin P., Granville, III.
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Brown, C. Walter, Glesstertown, III.
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Brown, Mrs. Geo. W., Quincy, III.
Brown, Mrs. Geo. W., Quincy, III.
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Brown, Mrs. Marion M. B., Chestertown, III.
Brown, Mrs. Geo. W., Quincy, III.
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Brown, Mrs. Geo. W., Quincy, III.
Brown, Mrs. Marion M. B., Chestertown, III.
Brown, M

Campbell, Rev. A. B., Mendon, Ill.
Garter, Homer C., Middlebury, O.
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Chaffiee, Skuyler L., North Woodstock, Ct.
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Clark, Mrs. Fanny M., Sylvania, Ohlo.
Clark, Mrs. Fanny M., Sylvania, Ohlo.
Clark, Rev. George, Oberlin, Ohlo.

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Davis, Thomas W., Fitchburgh, Mass.
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Dickinson, Rev. Wm. E., Peterborough, N. H.
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Fansett, Henry, Asitabula, Ohlo.
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Fansett, Mrs. Maria J., Mrs.
Flaher, Henry, Gradio, Miss.
Flaher, Henry, Gradio, Miss.
Flaher, Henry, Gradio, Miss.
Flaher, Henry, Gradio, Miss.
Flore, Mrs. C. D., Washington, D. C.
Ford, Rev. James T., Stowe, Yt.
Fowler, Miss Abby, North Gullford, Ct.
Frost, Win, O., Galnes, N. Y.
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Hamilton, Cyrus, Kingston, Ind.
Hamilton, Bamuel H., Kingston, Ind.
Hamilton, Woodman C., Fond du Lac, Wis.
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Hamilin, Charles A., Penn Yann, N. Y.
Hamilin, Theodore O., Penn Yan, N. Y.
Hamilin, Theodore O., Penn Yan, N. Y.
Hamilin, Myron, Penn Yan, N. Y.
Hannin, Myron, Penn Yan, N. Y.
Hanrington, Job C., Granby Center, N. Y.
Harris, Rev, Prof. Samuel, Bangor, Me.
Harri, Miss Calletta, Seneca Gastle, N. Y.
Harris, Rev, Prof. Samuel, Bangor, Me.
Hart, Miss Calletta, Seneca Gastle, N. Y.
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Hart, Miss Calletta, Seneca Gastle, N. Y.
Harris, Rev, Prof. Samuel, Granville, Ill.
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Hartman, Mrs. Catharlane, Granville, Ill.
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Hartwell, Joseph, Ware, Mass.
Hartman, Mrs. Catharlane, Granville, Ill.
Hartwell, Joseph, Ware, Mass.
Henderson, Rev, Isalah R., Wauseon, Ohio.
Hewes, Rev, M. A., Mendon, Ill.
Hill, Wesley, Blue Earth City, Minn.
Hill, Wesley, Blue Earth City, Mi

Inskip, Rev. John S., Brooklyn, N. Y. Irvin, Peachy, Greenfield, Ohlo.

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Jennings, Mrs. N. T., Boonton, N. J.
Jennings, Mrs. N. T. Jr., Boonton, N. J.
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Jones, Samuel, Warren, Mich.
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Judson, Mrs. Polly B., Mayfield, Wis.
Judson, Rev. S. M., Sylvania, O.
Judson, Rev. Mrs. S. M., Sylvania, Ohio.

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Lewis, Rev. E. N., Danby, III.
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Marvin, Mrs. Sarah, Andover, Ohlo,
Marvin, Mrs. Sarah, Andover, Ohlo,
Marvin, Mrs. Sarah, Andover, Ohlo,
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May, hew. John. East Hampton, Mass.
Mayo, Mrs. Emily, Danby, N. Y.
Mayo, Rev. Warren, Danby, N. Y.
Mayo, Rev. Warren, Danby, N. Y.
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McCullough, Robert A., Decatur, Ohlo,
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McDonald, Mrs. Carrie, Ashtabula, Ohlo,
McEnroy, Mrs. Esther, Greenfield, Ohlo,
McEroy, Mrs. Esther, Greenfield, Ohlo,
McEroy, Mrs. Bartha, Greenfield, Ohlo,
McFarden, Josiah, Sardinia, Ohlo,
McFarlan, Mrs. Dorcas, Gloveraville, N. Y.
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Mead, Rev. Hiram, South Hadley, Mass.
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Miller, Rev. John, Sulfield, Ct.
Montague, Rev. Mrs. E. J., Occomowock, Wis.
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Morse, George P., Big Beaver, Mich.
Morton, Rev. James F., Cedarville, Ohlo.
Morton, Rev. James F., Cedarville, Ohlo.
Morton, Rev. James F., Cedarville, Ohlo.

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Patton, Cyrus, Decatur, O.
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Panne, B. W., Homer, Yn.
Pease, Mrs. Mary D., Sylvania, Ohio,
Penfield, Sturgess, Pittsford, Vt.
Penniman, Elkanish S., North Woodstock, Ct.
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Pierce, J. Q. A., Leominster, Mass.
Pierce, Mass.
Pierce

Ramsay, Seth T., West Hartford, Ct. Rankin, Mrs. Jane, Ripley, Ohio. Ray, G. W., Medway, Mass. Reckard, A. G., Leominster, Mass. Reckard, A. Arthe, F. Parker, Y. Ritch, Wells R., Stauford, Ct. Riby, James, Buffide, N. Y. Rogers, Thomas D., Greenfield, Ohio. Rose, Mrs. Jeremiah, Quilouy, Ill, Rouse, Francis L., Grinnell, Jowa. Royce, Mrs. Mary J., Warren, Mich. Russell, Dr. Ira, Natick, Mass.

Sackett, Mrs. Eliza, Tallmadge, Ohio. Safford, Rev. John, Bellevue, Ohio. Sashury, Mrs. Rachel, Ripley, Ohio. Sanders, Jeseph, Mason Village, N. H. Sawyer, E. Thomas, East Hampton, Mass. Scott, Mrs. Almira, Tallmadge, Ohio. Segur, Rev. S. Willard, Tallmadge, Ohio. Shaffer, Miss Mary J., Austinburgh, Ohio. Shaw, Rev. Charles D., Paterson, N. J. Shaw, Rev. Luther, Tallmadge, Ohio.

Sheldon, A. H., Madison, Wis.
Sheldon, S. L., Madison, Wis.
Sheley, Stephen, Fitchburgh, Mass.
Sherwin, Mrs. Sarah, Mason Village, N. H.
Sloan, George, Hanoverton, Ohio.
Sloan, Mrs. Jessie, Hanoverton, Ohio.
Small, Rev. A. K. P., Bangor, Me.
Small, James, Wilson, N. Y.
Smart, Rev. W. S., Benson, Vt.
Smart, Rev. W. S., Benson, Vt.
Smith, Deas. Elluh, Sunderland, Ohio.
Smith, Samuel 2d, Chicopee, Mass.
Snedaker, Mrs. Susan, Decatur, Ohio.
Stole, Janes, Abington, Mass.
Starr, Rev. Frederick, Jr., Penn Yan, N. Y.
Stebnins, David Slade, West Brookfield, Mass.
Steel, Alexander, Chillicothe, Ohio.
Stoart, George, Philadelphia, Fa.

Valtet Mr. Salvis S. E. Gleyeland, Ohio.

Talbott, Mrs. Sylvis S., E. Cleveland, Ohlo.
Talcott, Charles D., Vernon Depot, Ct.
Talcott, Horace W., Vernon Depot, Ct.
Tambling, Cle.
Tappan, Charles, Brookline, Mass.
Thompson, Erastus, Hopkinton, Mass.
Thompson, Dea. William H., Broad Brook, Ct.
Thresher, Mrs. Palase, Irvington, N. J.
Tirrell, Mrs. Emeline W., South Weymouth, Mass.
Tolman, Cyrus S., Fitchburgh, Mass.
Totman, Joseph, East Weymouth, Mass.

Turner, Avery, Quincy, Ill. Tweed, Mrs. Mary, Ripley, Ohio, Twiss, Mrs. Desire, Union City, Mich.

Vance, John, Scott, Ohio.
Vandike, John A., Cedron, Ohio
Vennum, J. C., Lexington, Ohio.
Vinton, Mrs. Lucretia, North Woodstock, Ct.
Voris, Mary C., Fulton, N. Y.

Vorls, Mary C., Fulton, N. Y.

Ward, Thomas W., Shrewsbury, Mass.
Warner, Wallace R., Sunderland, Mass.
Warner, George W., M. D., West Boyleston, Mass.
Washburn, Mitta, Naidet, Mass.
Weed, Nelson Burton, Mendon, Ill.
West, Edward, Huntington, Ohio.
Whetsel, Hiram, Haryeysburgh, Ohio.
White, Smith H., Walson, N. Y.
White, Rev. Theodore F., Delhi, N. Y.
White, Rev. Theodore F., Delhi, N. Y.
Whiting, Rev. Lyman, Providence, R. I.
Whiting, Rev. Lyman, Providence, R. I.
Whiting, Myron, Austinburgh, Ohio.
Whitiney, Charles B., Medway, Mass.
Whittenore, Rev. Joseph R., Chillicothe, Ohio.
Wilcox, Hast. Theodore, Marietta, Ohio.
Wilcox, Hev. Thomas, Marietta, Ohio.
Wilcox, Hast. Theodore, Marietta, Ohio.
Wilcox, Hast. Control Mass.
Whittenore, Rev. Lorge, W., Beverly, Ill.;
Wilson, Robert, Cherry Fork, Ohio.
Wilter, Nathan, Sprague, Ct.
Wood, Miss Janie, Grafton, Mass.
Worth, Rev. Aaron, White Water, Ind.
Wright, Samuel, Hardin, Ohio.
Wright, W. K., Northampton, Mass.

NINETEENTH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

BROOKLYN, N. Y., OCTOBER 25th AND 26th, 1865.

TOGETHER WITH

Tist of the Tife Members

ADDED DURING THE YEAR.

NEW-YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 61 John Street.

1865.

fors lier, S. S. Josepp, Rec. S. A. Pakol, Rev. Marid Root Rev. Jud. Manh, Albert Woodbulk, Rec. and Thomas Litter, M.D., T. e. Harnes, Meeting, anjourand till Thursday morning at holf

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PROCEEDINGS AT THE ASSOCIATION.

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CONTRACTOR IN THE AVERTON MERCHANICAL ASSOCIATION.

NINETEENTH ANNUAL MEETING

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The Nineteenth Annual Meeting of the American Missionary Association was held at Brooklyn, New-York, in the Plymouth Church, commencing Wednesday, October twenty-fifth, 1865, at three o'clock P.M. Secretary Strieby called the meeting to order, and nominated Rev. Dr. Patton, of New-Haven, to act as President of the meeting.

Dr. Patton read the Seventy-second Psalm, offered prayer, and delivered a brief address.

The Minutes of the last Annual Meeting were read by Rev. Henry Belden, Recording Secretary.

Deacon George A. Thatcher, of Bangor, Maine, was appointed Assistant Secretary.

Lewis Tappan, Esq., Treasurer of the Association, read the annual statement of receipts and expenditures, by which it appeared that the cash receipts during the past year, including \$5,249.90 borrowed money, amounted to \$139,660.37; goods, \$61,674.40; making

a total of \$201,334.77.

The report of the Treasurer was referred to a Committee, consisting of Dr. T. Ritter, Mr. J. O. Bennett, and Rev. Henry Belden.

Rev. George Whipple, Corresponding Secretary, read an abstract of the Annual Report of the Executive Committee, which was referred to a committee, consisting of Rev. H. W. Beecher, Rev. Edward Taylor, Rev. S. W. Magill, Rev. Hiram Eddy, Rev. Edward N. Kirk, D.D.

On motion, a Business Committee was appointed, consisting of Rev. S. W. S. Dutton, D.D., Rev. R. S. Storrs, D.D., Rev. Alvin Bartlett, Rev. M. E. Strieby, Rev. S. S. Jocelyn, and Simon Page, Esq.

NINETEENTH ANNUAL MEETING.

On motion, a Committee on Nominations was appointed, as follows: Rev. S. S. Jocelyn, Rev. S. A. Baker, Rev. David Root, Rev. Joel Mann, Albert Woodruff, Esq., and Thomas Ritter, M.D.

The Business Meeting adjourned till Thursday morning at halfpast nine o'clock.

Wednesday evening, Public Services were held in the church. Rev. Dr. Patton assisted in the devotional exercises; Rev. Dr. Kirk, of Boston, preached the Annual Sermon on the Unity of the Human Race, and Our Duties to the Freedmen of this Country, from the text, Acts 17: 26.

Thursday morning, a meeting for prayer was held at half-past eight o'clock. An hour was spent in devotional exercises, Rev. Richard B. Thurston, of Stamford, Connecticut, presiding, and several brethren taking part in the exercises.

Mr. Thurston read from Isaiah 58 and Micah 4, and said: "In order that our prayers may be acceptable to God, and be answered in blessings bestowed, we must pray in the line of the divine purposes. There is mysteriousness in prayer; but there is also much made known concerning the purposes of God in connection with our supplications; and if we are not guided by revelation, we can not pray with true faith—we pray as into the atmosphere.

The passages which have been read give us light here; and it is our happiness this morning, that our prayers for this Society, with its aims and endeavors, are in the line of the revealed purposes of God. Those passages relate to Christian times. "The foundations of many generations" which are to be "raised up," can not be the peculiar Jewish institutions; they pertained to the covenant which "waxed old;" they have "vanished away" forever.

The terms apply most fitly to God's original institutions in Para-

The terms apply most fitly to God's original institutions in Paradise, Dominion—which is the right of property in all things inferior to man, in which in part the divine image of man consists—the Sababath and the family. These are the inheritance which God, the impartial Father, has given to all the children of men. They bind mankind to him, and secure mutual welfare. History teaches us that men have departed from them only to fill the world with unrighteousness and misery. Let them be everywhere perfectly restored, the world will be "Paradise regained."

The passage in Micah is often quoted as a beautiful prophecy of universal peace. It is as much a prophecy of universal emancipation. When "the nations shall learn war no more," they shall sit every man under his vine and his fig-tree—every man, then a freeman, having the right of property.

The war has restored to a race the foundations which God laid at the beginning; and it comes to pass that we are laboring and praying in the line of his revealed purposes.

The business meeting was opened at half-past nine o'clock, by reading the One Hundred and Forty-fifth Psalm by the President; Prayer was offered by Rev. Theron Baldwin, D.D.

The minutes of yesterday's meeting were read by the Recording Secretary, and approved.

Setretary Whipple read letters from Rev. Horace James, of Newbern, North-Carolina, from Gen. O. O. Howard, Chief of the Bureau of Freedmen, from Gen. Fisk, Superintendent of Freedmen at Nashville, Tennessee, and from Rev. Mansfield French, of South-Carolina.

The Committee on Business made a report by the Rev. Dr. Dutton, Chairman, offering a series of Resolutions.

The report of the Committee was accepted, and the first resolution was taken up.

Remarks were made by Rev. G. Whipple, Rev. S. W. Magill, Rev. Dr. Patton, and Rev. Dr. Dutton, on the Christian character and eminent virtues of our deceased officers. The resolution was then adopted.

The second resolution was adopted without debate.

The third resolution, after some discussion, was recommitted, and Rev. H. W. Beecher was added to the Committee. They soon after reported a substitute for the third resolution, which was adopted.

The fourth resolution was discussed and adopted.

Dr. Ritter, of the Committee on the Treasurer's Report, moved that it be approved, and published with the proceedings of the meeting.

The motion was carried.

The fifth resolution was discussed and passed.

On motion, Rev. Dr. Dutton, Rev. W. B. Brown, and G. Whipple were appointed a committee in relation to the declinature of Mr. L. Tappan, of a reëlection as Treasurer.

Recess till half-past two o'clock.

At half-past two o'clock the Association reassembled. The sixth resolution was discussed and adopted.

The seventh resolution was read, and after remarks by several members present, was amended and adopted.

The eighth resolution was presented, discussed, and adopted.

Rev. G. Whipple offered the following resolution, which was passed:

Resolved, That we cordially approve the efforts of the colored people to avail themselves of the advantages of the "Homestead Law" to procure legal possession of government lands, and that we earnestly recommend that some organized practical means be devised to give them the aid they ask of us for securing this object.

The Sacrament of the Lord's Supper was administered, Rev. Dr. Dutton and Rev. W. B. Brown officiating; after which business was resumed.

The Committee on Nomination of Officers for the ensuing year reported by Rev. S. S. Jocelyn, Chairman, and their report was adopted as follows, namely:

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NINETEENTH ANNUAL MEETING.

Rev. E. N. Kirk, D.D., of Boston, Mass.

Vice-Presidents.

Hon, F. D. PARISH, Ohio, Rev. GEO. SHEPARD, D.D., Me., Prof. C. D. CLEVELAND, Pa., Rev. STEPHEN THURSTON, D.D., Rev. JONATHAN BLANCHARD, Ill., Me. J. P. WILLISTON, Egg., Mass., Prof. SAMUEL HABRIS, Me., LEWIS TAPPAN, Esq., N. Y., Rev. LEONARD S. PARKER, N. H., Hon. JACOB BUTLER, Iowa. Rev. SILAS MCKEEN, D.D., Vt., E. D. Holton, Esq., Wis., Rev. Cyrus Prindle, D.D., N.Y., Hon. I. WASHBURN, Mass., Rev. RAY PALMER, D.D., N. Y., WM. C. CHAPIN, Esq., Mass., A. H. PORTER, Esq., N. Y., Rev. S. W. S. DUTTON, D.D., Ct., Rev. CHARLES B. BOYNTON, D.D., Hon, A. C. Barstow, R. I., Ohio, Rev. LEONARD D. SWAIN, D.D., Rev. J. M. STURTEVANT, D.D., Ill., R. I. Rev. Edward Beecher, D.D., Ill., Rev. J. P. Thompson, D.D., N.Y., Rev. W. Patton, D.D., Ill., Hon, WILLIAM CLAFLIN, Mass., SEYMOUR STRAIGHT, Esq., La., Rev. D. M. GRAHAM, D.D., Me.

Corresponding Secretaries.

Rev. M. E. STRIEBY, N. Y. Rev. GEO. WHIPPLE, N. Y.,

Recording Secretary.

· Rev. HENRY BELDEN, N. Y.

Treasurer.

To be filled by Executive Committee.

Assistant Treasurer.

W. E. WHITING.

Executive Committee.

ALONZO S. BALL, N. Y., HENRY BELDEN, N. Y., J. O. BENNETT, N. Y., WILLIAM B. BROWN, N. J., T. C. FANNING, N. Y., J. M. HOLMES, N. J., SAMUEL HOLMES, N. Y.,

S. N. DAVIS, N. Y., S. S. JOCELYN, N. Y., ANDREW LESTER, N. Y., SELLA MARTIN, N. Y., S. W. MAGILL, Ct., THOMAS RITTER, N. Y., WILLIAM E. WHITING, N. Y., J. B. BEADLE, N. Y. Dan Awallol as holyoba

The Secretaries and Treasurer are ex-officio members of the Executive Committee.

Recess till half-past seven. On motion, it was

Resolved, That the thanks of the Association be tendered to Rev. Dr. Kirk, for his sermon last evening, and a copy be requested for publication.

Rev. E. Taylor, from the Committee on the Report of the Executive Committee, reported as follows, namely:

"The Committee to whom was referred the Report of the Executive Committee, respectfully report, that they are pleased with its spirit, commend the action of the Committee during the past year. approve its plans for the year to come, recommend the adoption of the report, and that it be printed with the Minutes." Adopted.

Resolved, That when we adjourn, we adjourn to meet at the call of the Executive Committee.

Mr. C. Pepper read a paper setting forth a plan of organizing a Land Company, in behalf of both white and colored, in the South. It was referred to the Executive Committee.

Rev. W. B. Brown, from the Committee on the declinature of Mr. Lewis Tappan, offered the following, which was adopted:

"Our esteemed fellow-laborer and life-long friend of the colored race, Lewis Tappan, Esq., who, from the organization of the Association, has acted as its Treasurer, having declined a re-nomination to that office, we deem this a fitting occasion to express to him our gratitude, as a Society, for his long and valuable services, which for the most part have been gratuitous, and our sincere regret that advancing age should, in his view, render it imperative in him to withdraw from the office which he has filled for so many years with marked ability and success."

The Association then took a recess till half-past seven o'clock P.M.

THURSDAY EVENING.

Dr. Patton opened the meeting with reading the Scripture and prayer, Secretary Whipple made a brief statement of the operations of the Association, Rev. S. W. Magill made a brief address, followed by Rev. H. W. Beecher, and Rev. R. S. Storrs, D.D.

The thanks of the Association were voted to the Trustees of the Church for the use of their house, and to the people of Brooklyn for their hospitality. The minutes of the meeting were referred to the Executive Committee for revision and record, and the Association adjourned with the benediction by Rev. Dr. Patton.

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Resolved, That in this, our annual gathering, we recognize with gratitude the mercies of our Heavenly Father, as shown to us in the general health of our missionaries and teachers, in the success attending their labors, and in the favor he has given us among the people: and we reverently bow with submission to his will in the removal by death of our venerable President, Rev. David Thurston; of that noble Christian man and ardent friend of the slave, Mr. Arthur Tappan, one of the oldest officers of the Association; of Hon. John P. Elton, one of our Vice Presidents and a most liberal donor; and of nineteen others, our fellow-laborers as missionaries or life-members.

- 2. That, as Christians and citizens of the republic, we acknowledge the overruling providence of God in the events of this wonderful year, with joy and thanksgiving for the right termination of the bloody civil war by the subjugation of rebellion and the emancipation of millions of slaves, and with resignation to that inscrutable providence which has permitted the hand of the assassin to strike down the man of the age, Abraham Lincoln-the President of the nation, and the emancipator of the slave.
- 3. That the idea of emancipation which carries with it no protection of person and property, no advantage of the laws and institutions of the land-equal and impartial—is delusive and pernicious. In this age, and in this nation, there can be no meaning to liberty which leaves a man stripped of all civil rights, and free only as the beasts of the forest are free. Emuncipation and liberty are but empty and mocking words if they do not convey the idea and rights of citizenship; and we protest against excluding men from the rights of citizenship, civil or political, on account of their color.
- 4. That the National Government by freeing the slaves lays itself under the highest civil as well as moral obligation, to protect them from the violence or wrongs that may be practiced upon them by their former masters or others; to give them attainable access to the use of the soil; and to guarantee to them, most fully, all the rights implied in the use already granted them of lands abandoned by rebel owners, including the produce of the cultivation of those lands.
- 5. That the Association accepts most cheerfully the new and enlarged responsibility laid upon it by the widened field opened to it in the South, and by the favor shown it by the loyal and Christian public; and it pledges itself, in humble dependence on God, to do its utmost to extend its missionary, educational, and philanthropic benefactions to the colored race;
- 6. That, in the spirit of its unsectarian character, this Association renews its proffer and invitation to all evangelical Christians to use its channels for reaching the freedmen : and it returns its sincere thanks for the liberal donations and pledges made to it by philanthropists and Christians of various names; to those denominations of Christians who have acted through it in the work at the South, and particularly to the Congregationalists who, at their recent council at Boston, recommended to the churches to make to it the munificent contribution of \$250,000 for the current year; and it gives its piedge to use, as was designed, the whole of this sum, when collected, in our work among the freedmen.
- 7. That the inability of the colored people to secure the use of abandoned lands 7. That the inability of the colored people to secure the use of abandoned lands in season for planting, and the general restoration of the lands they have occupied to the former rebel owners, and which leaves these colored people without homes and food, foreshadow an unparalleled destitution among them the coming winter, and call upon this Association not merely to redouble its efforts to send them clothing to keep them from freezing, but to furnish them with food to keep them from starving.
- 8. That the Executive Committee of this Association be requested to appoint a committee to memorialize, in person or otherwise, the President, in relation to the rights of the colored people to the use of the abandoned and confiscated lands hitherto assigned to them, to cooperate with the Freedmen's Bureau in its measures for their assistance, and to devise a practical plan for providing food for their pressing wants the coming winter. Cheeds the cheener of their home, and to the pandles

their hospitality. The minutes of the morning were released to the

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REPORT

INSTRUMENTAL ANNUAL MERHAD.

OF THE

EXECUTIVE COMMITTEE.

By the good hand of our God upon us, we are permitted to meet once more in our annual gathering. Rejoicing in the general prosperity which his mercy has granted us, we are also constrained to recognize his hand in the afflictive providence which has taken from us the honored and venerable President of the Association, Rev. David Thurston, of Maine, who died in the eighty-seventh year of his age, full of good works, leaving a record among men of faithfulness as a minister of Christ, and of self-sacrificing devotion to the interests of the poor and oppressed; and Arthur Tappan, of Connecticut, one of the earliest officers of the Association, and a Vice-President at the time of his death-a man of singular uprightness and industry during a long business life, and whose very name has been throughout the land a synonym for a friend of the enslaved. They have been joined in the land of the blessed by four, who, as foreign missionaries, and by three, who, as missionaries to the freedmen, have partaken of their care, and by twelve of the life-members of the Association.

RELIGIOUS EFFORTS AMONG THE FREEDMEN.

The storm of war has passed away from our beloved land—the bow of peace spans our sky, and the doom of slavery is sealed. For these great blessings we render our thanks to the Father of all mercies. But the conflict with prejudice, passion, ignorance, and selfishness is not ended. The close of the war only opens to the nation the great problems of reconstruction and regeneration. Theories and plans of political reconstruction are earnestly discussed, and Christian citizens have a great responsibility laid upon them in this respect; but it is only the Gospel of Christ that can bring permanent prosperity and peace to the South. Its people, white and black, must be born again, not of war, nor of blood, nor of legislation, but of truth and the Spirit of God—not merely into a religion of emotion or form, or sectarian or sectional bigotry, but into an enlightened, practical, and philanthropic

piety. The whites must have this, that they may learn to respect the rights of their fellow-men, without regard to caste or color; and the blacks need it, that they may be redeemed from the peculiar forms of ignorance, superstition, and immorality fastened upon them by slavery and human depravity. If the blacks can feel the touch of this regenerating power, and be educated and elevated to the high plane of a Christian civilization, they will claim a position as men and citizens that no legislation can give to them, and that no party machinery can long withhold. To the great work of the Christian training of these millions, the Association feels called upon to address its energies with renewed vigor and increased instrumentalities.

PHYSICAL SUPPLIES-THE FREEDMEN'S BUREAU.

Since our last meeting the Freedmen's Bureau has been organized. The design of this Bureau, so far as the Freedmen are concerned, is to aid them in their industries and education, and to protect them in their rights. The appointment of General Howard as the head of this department, was hailed as the augury of success, and his industry, energy, perseverance, and sincere devotion to the interests committed to him have been all that was anticipated, even at his hands; but the means at his command have been, from the first, so exceedingly limited, both in the funds needed and in the use of abandoned lands, that less has been accomplished than was expected; and, at this date, the manifold pardons granted to the rebels, their rapid re-possession of abandoned lands, and the speedy reorganization of State governments in the South, cripple alarmingly the power of the Bureau. Whatever may be the ultimate results of these measures, their immediate effects can be, to the freedmen, only suffering and disappointment. The desolations of the war, their ejection from lands restored to former owners, the inability or unwillingness of the late masters to assist them, and the want of the aid expected from the Bureau, will leave multitudes of the freedmen without homes and without food and clothing for the winter. All our information leads to the belief that at no former period has this destitution been so great, or the numbers involved in it so large, and unless the people of the North or the Government will promptly come to the rescue with clothing and food, there must be unprecedented suffering and loss of life during the approaching inclement season. Here again does the Association recognize a call to renewed earnestness and activity to meet the physical wants of these people.

These measures of the Government, and these strides of the Southern States towards the resumption of their former power have other bearings upon the interests of the freedmen to which we feel bound to allude. Our teachers and missionaries were warned months since, by

the former slaveholders, that as soon as the military were withdrawn, no teacher of the colored people would be tolerated. These intimations are being realized. Personal violence is not threatened-perhaps. none should be feared; but the Government has withdrawn rations and shelter from the teachers; abandoned houses, for boarding places and schools, are no longer to be had, and the people of the South will not, except at enormous rates, receive our teachers as boarders, nor rent houses for schools and boarding places. The ban of social reprobation of all teachers of the blacks is nearly as severe to-day as it was before the war, and, in fact, some portions of the South would be as much closed against all attempts at the education of the colored people as ever, except for the immediate protection of the National troops; the rapid withdrawal of these threatens to leave the blacks in those portions as hopeless of education from the North as they were while slaves. We are confident this state of things can not last long; for the nation that has spent so much treasure and blood for freedom will not tolerate it. But nothing except the aroused attention of the people of the North will change the prospect.

NINETEENTH ANNUAL REPORT.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES.

The meeting of the National Council of Congregational Churches, held in Boston in June last, has, perhaps, had as direct a bearing upon the immediate interests of the Association as any other event that has occurred during the year. This large assemblage of ministers and messengers of the churches took comprehensive views of the responsibilities imposed by the events of the times upon the denomination they represented, and devised liberal plans for meeting them. The recommendation there made to the churches to raise \$750,000 during the year, designated \$250,000 as the portion that should be given to this Association for the benefit of the freedmen. This Association in accepting this trust, and in being brought into connection with a wider constituency, feels called upon not merely to inaugurate effective measures for accomplishing the work, but also of giving to its patrons, and especially to those recently brought into the number, such facts in relation to its history, character, aims, and plans as will meet inquiries and assure confidence. In accordance with this purpose, the Executive Committee therefore beg leave to make the following statements:

1. This Association is the tried friend of the colored people. Originating in 1846, in a strong sympathy with them in their dire bondage, and nourished by the increasing anti-slavery feeling of the moral struggle preceding the armed conflict, it has sought in all legitimate ways to secure their emancipation, promote their comfort, and give to them educational and religious advantages, wherever they could be

reached. To secure these ends it has incurred odium, and many of its leading supporters have sacrificed friendship and social and ecclesiastical position. But this devotion to an unpopular cause is now accepted by all parties as evidence of faithfulness, and establishes the Association in the confidence of the colored people.

2. The Association is a missionary society, evangelical and yet unsectarian in its character. In the range of its missionary work it has endeavored to follow what it regarded as the call of Providence, and at one time had extended its missions into many parts of the world. Some of its missions have, however, been relinquished, and others have become substantially self-sustaining, so that at the commencement of the rebellion, it found itself singularly prepared to devote its energies mainly to the colored race in Africa, the West-Indies, and especially in America; and when the war began to liberate the slaves, it was seen to be, without change of character or constitution, providentially fitted for and called to the work of clothing, educating, and evangelizing this long-oppressed people. Before all other organizations it came to them with these blessings, and has since been most earnestly striving to enlarge and perfect its means of benefiting them. Under these circumstances, and in the altered tone of public sentiment on the vexed questions of the past, it rejoices to find itself and the American Board, the American Home Missionary Society, and other kindred organizations, working in harmonious cooperation in the great endeavor to advance the Redeemer's kingdom among men.

As will be seen in succeeding pages of this report, few of its foreign missions are on territory occupied by other boards, and we are not extending any of them. Our missions in Africa we shall sustain in good working condition, not only as a present benefit to the Western and Central tribes, but much more as a centre for future operations, when the freedmen, educated and evangelized, shall go, voluntarily, as ministers, missionaries, teachers, and colonists, to preach the Gospel and found empire in their fatherland. We therefore still solicit contributions for the foreign field.

In the prosecution of its work among the freedmen, the Association, true to its missionary and Christian character, sends ministers, missionaries, and teachers among them. It commissions no teachers that are not members of some evangelical church, and in all its work it endeavors to win men to Christ. It gives clothing as a gift from him; it establishes day-schools in his name, and it multiplies Sabbathschools and night-schools that Christ may be taught. But while it is thus evangelical it is not sectarian. Its standing proffer to other denominations of evangelical Christians is that they may send, through its channels, and with its facilities for reaching the people, their own ministers, missionaries, and teachers, chosen and supported by them-

selves, and under our commission, to teach and preach and found churches, if God shall so prosper them, according to their own denominational forms and doctrinal belief, untrammeled by us. In the disbursements of the general funds of the Association no discrimination is made among evangelical churches in the selection of teachers; and in our schools are found, working most harmoniously together, Methodists, Baptists, Orthodox Friends, Reformed Dutch, Episcopalians, Presbyterians, and Congregationalists. Three religious bodies, the Wesleyan Methodists, Free-will Baptists, and Congregationalists, have selected us as their special instrumentality for reaching the freedmen. The funds thus committed to us will be sacredly and impartially used according to the design of the donors. The munificent sum recommended by the Congregational Council, at Boston, we understand is designed for the benefit of the freedmen, and not for the other missions of the Association, and when collected, we shall appropriate it accordingly.

3. Its plans for raising and disbursing funds for the current year are believed to be comprehensive and adequate. In addition to the secretaries in the Rooms in New-York, it has provided for district secretaries who will attend to the collecting of funds in their respective districts at the North, and superintend the work in corresponding portions of the South. The endeavor has been to secure secretaries favorably known in their fields at the North, and personally familiar with the work at the South, and we are happy in the belief that the announcement of the names of the gentlemen selected will assure the churches of our success in this endeavor. To aid these district secretaries, we have obtained the services of State agents whose characters are a guarantee of efficiency and faithfulness.

Another and more important part of our plans has respect to the disbursement of funds-in our work at the South. First of all we shall attempt to send out three hundred Christian teachers, mostly ladies, who, in addition to their work in day-schools, shall also devote what time they can to night-schools and Sunday-schools, with special reference to religious teaching. In every group of about five day-schools we propose to employ one female missionary, who shall go from house to house, and as a Bible-reader, instructor, and friend, teach practical, every-day religion, the kind of teaching most needed by this people. In still larger districts, embracing about twenty of our schools, we propose to send the Christian minister, to act as pastor and adviser of the teachers, to supervise the labors of the female missionaries, the work of Sabbath-school instruction, and the distribution of clothing, and to preach the Gospel, aim at the organization of churches, and impart academic and theological training to colored ministers and candidates for the ministry.

It is our design to give the widest range to the work of these ministers. We shall select for these posts only men of ability and prudence, and their labors must be directed by the varied circumstances under which they are placed. Some of them, by their peculiar talents and the condition of their field, can do most good by devoting themselves largely to fostering and enlarging Sunday and night-schools: others, for like reasons, can become itinerant preachers in rural districts, ministering statedly at given points, and thus creating centers of influence where churches may be founded and to which other ministers may be sent; others will locate themselves in cities where they may preach to existing churches, or organize others out of the material gathered and cultured in the Sunday-schools and night-schools: while others still will devote their main energies to the instruction of colored ministers, a species of instruction eagerly sought and highly prized, and thus lay the foundation of colleges and theological seminaries.

With arrangements thus adapted to this peculiar field and people, and withal thoroughly religious in all their parts, we begin at the foundations of society, and hope to impart to schools, homes, and people an elevating and Christian power.

These plans are so laid that whenever the Southern States shall enact for themselves the common-school laws of the North, and thus relieve Northern charity of the support of the mere educational work it now carries forward, this Association will still have left to it a network of religious effort ramifying the South, and capable of indefinite enlargement for systematic evangelical labors.

From these general observations we turn to the more minute survey of the work during the past year among the

FREEDMEN.

The progress of the national arms extended this field of operations, and the close of the war made every part of the South accessible to our teachers and missionaries. To the full extent of the means intrusted to us, we endeavored to heed the Macedonian cry, and within the year have had in this field, three hundred and twenty ministers and teachers. History never recorded, and prophecy has scarcely foretold, scenes of greater joy than were witnessed in many of the cities of the South, as our teachers, following closely upon the steps of victorious armies, gave additional assurance to the people of their freedom, and promised them education and the open Word of God. The outbursts of their gladness, the crowding of the schools, and the persistent eagerness in learning to read, can never be effaced from the memories of those who witnessed them. While these stir-

ring events were being enacted in the newer portions of the field. the steady work of mental and religious education went forward in portions longer under cultivation. In these, we record gratefully the stability and progress of our schools; and, above all, the attendant influences of the Holy Spirit in his converting and enlightening power. Such was the state of affairs at the beginning of the summer vacation. Since that time, the changed political aspects of the South render our work more expensive and more uncertain. We are "perplexed but not in despair" by this state of things. He that swept away the black storm-cloud of war, only tries our faith by permitting these broken and changing clouds to produce alternate shade and sunshine, before the clearing up of the whole heavens.

WASHINGTON AND THE DISTRICT OF COLUMBIA. MINISTERS AND TEACHERS.

Rev. Isaac Cross, Rev. J. M. Mace. 2.

Miss Mary Brownson, Miss Ann F. Carter, Miss Julia M. Case, Mr. Wm. L. Coan, Mrs. J. N. Coan, Miss Fannie A. Coan, Miss J. W. Duncan, Miss L. C. Gates, Miss W. B. Harris, Miss M. M. Hill, Miss Charlotte Hills, Miss Julia B. Lander, Mr. Page F. McClelland, Miss Mary E. McNabb, Miss P. E. Ogden, Mr. William S. Tilden, Miss S. A. Vinton, Mr. William J. Wilson, Mrs. Mary A. G. Wilson. 19.

The schools have been conducted in Washington, and at Lincoln Hospital, and Giesboro. The progress of some of them was interrupted at the downfall of the rebellion, by a call from Richmond, and other new fields, for some of their teachers. Yet the work went forward with scarcely diminished interest.

The zeal of the parents may be learned from the following extracts:

"Mothers come from every direction, bringing their little ones, too small to be exposed upon the uncertain depths of 'Washington mud,' and frequently stand nearly an hour with countenances bearing with delight, as they hear their children's voices repeating the names of those mystical characters on the chart, that assume untold importance in their minds, because some way connected with being able to read 'de blessed book,' to which most aspire as the culminating point of earthly ambition.

"I know of no more touching sight, than to see these whitened heads, with their anxious, deeply furrowed faces, bent low over their simple primers, with that patient, uncomplaining look, that often condenses a whole life-bistory of suffering and wrong. With all their faults, both inherent and resulting from slavery—and they are many and grievous—there is so much redeeming in their characteristics, that labor among them, though very exhausting physically, never falls to be intensely interesting."

The evidence of the presence of the Spirit is thus reported by a correspondent:

"Sabbath morning, brother Mace, a missionary of your Society, preached, and bap-tized in the Potomac six new converts. This is the fourth baptismal scene on this island since your missionary has been here.

"There is one thing that gives the American Missionary Association great power with this people, and that is, your not ignoring their religious training. Some humanitarians come and confine their labors to the outer man, not thinking of the wants of the soul. Schools, prayer-meetings, and preaching should go together; this appears to be the

Mr. Mace has labored much among soldiers, both colored and white, and among rebel prisoners, and distributed more than twenty-five thousand Testaments, or portions of them, and other religious reading. These have been gratuitously furnished by the Bible and Tract Societies, and Christian Commissions. An article in the Morning Chronicle, Washington, says: "Three colored schools have been organized by him during the past year, and he has had charge, part of the time, of a colored Sunday-school of one hundred scholars, who had no other teacher but himself. He has baptized and received about two hundred colored persons into the church, and has distributed about five hundred dollars' worth of new and second-hand clothing among the colored people of this district."

Rev. Mr. Cross is at present in government employ as a Chaplain. A large hospital building has been fitted up by the Bureau, and assigned to us for schools. One of the most efficient schools at Washington has been wholly taught by colored teachers.

MARYLAND.

TEACHERS.

Mr. Nathaniel Noyes, Superintendent, Miss P. A. Alcott, Miss Emily F. Campbell, Miss E. S. Fay, Mrs. Highgate, Miss Edmonia G. Highgate, Miss E. G. Jackson, Miss Almira Richards. 8.

Mr. Noves and four of these teachers have been located in Baltimore, and the others in other parts of the State. The following from one of the Baltimore teachers will illustrate the joy of the people at the opening of the schools:

"At another place we met a man whose appearance I thought indicated an acquaintance with slavery, and my conjecture proved correct. 'I had eight "head" of children ance with slavery, and my conjecture proved correct. 'I had eight "head" of children and nine "head" of grandchildren in slavery. And I never 'knowed' we was "gwine" to be free till the night before.' 'That was a happy day for you,' I remarked, 'Oh! yes,' he replied; 'that was the happiest day of my life. My Massa got courage to tell me the night before. I clapped my hands, and says I, oh! I'm glad! I'm glad! Massa says: "Why, Abram? you've always had every thing you wanted; you've been as well off as you'll be free." 'Yes, I know I've had enough, but 'swill be very different to be free." 'Yes, I know I've had enough, but 'swill be very different to be free." 'Yes, I know I've had enough, but 'swill be very different to be free." 'Yes, I know I've had enough, but 'swill be very different to be done to the day came, how did you express your joy? said I. 'Oh! we all went out-doors and screamed and screamed just as loud as we could scream. And I want out to the heart of the read from our state of traverte a retain to a challed the course of children and the course of went out to the barn and jumped from one stack of straw to another as fast as I could jump. Massa came out, and says he: "Why, Abram! I'm astonished to see an old man like you cutting up like this." But, said he, 'I was so glad I didn't know what to do. Now I'm "gwine" to educate my children if it takes every thing I can get.' I can give you very little idea of his enthusiasm; he laughed and talked at the same time, and spoke so rapidly that I could not understand all that he said."

The condition and progress of the schools in Maryland may be learned from the following:

Mr. Noyes was commissioned November 15th. He has made a full report of his proceedings. The formation of the "Baltimore Association for the Moral and Educational Improvement of the Colored People" superseded, to a considerable extent, the operations we had planned with reference to Baltimore. But we can say with Mr. Noyes:

"If the main object is accomplished, it hardly matters by whom it is done; and I do not feel that under the auspices of the American Missionary Association time and money have been spent in vain. A fair beginning has been made in elevating and educating the colored population of the city and State, which will help hasten the time when the State authorities will open free schools to all, without regard to color."

Two schools, called the Lincoln and the Birney schools, were opened December 12th and January 18th.

"The teachers in both have not only labored hard in their schools, but have been visiting the parents and friends of the scholars, looking after cases of sickness, and using their needles for the suffering freedmen. They have also taught in the Sabbath-schools of the churches in which the schools are kept."

Mr. Noyes has spent considerable time in visiting the clergymen, elders, trustees, and other schools and Sabbath-schools, to acquire and impart information; in attending religious meetings; and in doing what he could to promote the cause of education and religion among the colored portion of the inhabitants. He adds:

"The Baltimore Association has three schools in operation, and a fourth is soon to be opened.

The colored people and their friends may, with great propriety, thank the American Missionary Association for what the Baltimore Association has done, as no step had been taken by the latter until our first school was opened.

I am assured that the work in which your Association is engaged meets the approbation of many of the best people here.

I have had application for two teachers (colored) in adjoing counties. Already one is engaged at Darlington, Harford county, and a report of its opening and prospects will soon be sent to you."

And at a later date:

* Deceased.

"Our schools have closed for a vacation. We have had four schools with six teachers, and could we have sustained more teachers, many more schools might have been opened where they are much needed, and where the people themselves are too poor to support a school

support a school.

"The behavior of the children has been almost unexceptionable, and they have made good progress in their studies; some of them so much so, that I design having hereafter one school of higher grade, to which some of the best scholars may be transferred from time to time; partially with a view of being prepared, as soon as possible, to teach. Public opinion is rapidly changing in the State, in relation to the education of the colored people, and it is hoped that the next Legislature (in 1868) will inaugurate a system of schools for these long-neglected children, whose parents have for years regularly paid a school-tax."

VIRGINIA.

MINISTERS AND TEACHERS.

Rev. M. H. Abbey,† Rev. Joel Baker,† Rev. W. S. Bell, Rev. W. D. Harris, Rev. W. H. Hillery, Rev. Cyrus Jordan,† Rev. E. Knowlton,† Rev. T. E. H. McLean,† Rev. Joseph A. Shaw,*† Rev. J. P. Stone, Rev. N. H. Wells. 11.

Miss Mary R. Babbitt, Mrs. Joel Baker, Miss Katie A. Baker, Mr.

† Sustained by the Free-Will Baptists. ‡ Sustained by the Presbytery of Mahoning. H. S. Beals, Mrs. Harriet N. Beals, Mrs. Lucie L. Bell, Miss E. L. Benton, Miss Henrietta C. Book, Mr. W. H. Burgfels, Mrs. Jane Burgfels, Miss L. D. Burnett, Mrs. Sarah J. Buxton, Miss Julia M. Case, Miss Lucy B. Childs, Miss Abby M. Church,* Miss Mary E. Clark, Miss Susan H. Clark, Mr. Wm. L. Coan, Miss Fannie A. Coan, Miss Marcia Colton, Mrs. Mary C. Cushing, Miss S. L. Daffin, Miss H. R. Daggett, Mr. C. P. Day, Mrs. Day, Miss Eleanor Dickson, I Miss H. M. Dodd, Miss E: W. Douglass, Miss M. J. Doxey, Miss C. C. Duncan, Miss J. W. Duncan, Mrs. Annie A. Dunn, Mr. A. W. Eastman, Mrs. Mary F. B. Eastman, Miss Augusta Eastman, Mr. Jas. E. Edwards, Mrs. H. E. Evans, Mrs. Helen E. Flagg, Miss Sarah E. Gillespie, Miss Elizabeth A. Gilmore, Miss Mary F. Gilmore, Miss Fannie Gleason, Mrs. Sarah M. Gill, Miss P. K. Hammond, Miss Z. R. Harper, Mr. Robert Harris, Miss Lucy S. Haskell, Miss M. E. Hilliard, Mrs. C. C. Hitchcock, Miss C. A. Hitchcock, Miss L. H. Hyslop, Miss C. M. Johnson, Mr. Edwin K. Kallock, Miss Martha L. Kellogg, Miss Harriet Lamphier, Miss E. Eliza Lewis, Mr. M. L'Hommedieu, Miss P. P. Libby, Miss Frances Littlefield, Miss Charlotte L. Macdonald, Miss Sarah A. Macdonald, Miss Catherine S. Manley, Miss Sarah M. Manley, Mrs. R. M. Manley, Miss Isabella M. McKechnie, Miss Lucinda McLean, Miss Rachel G. C. Patten, Miss Eunice Parmenter, Miss Nannie I. Partridge, Mr. Henry C. Percy, Miss Sarah Pew, Miss Mary S. Pond, Mrs. Catherine S. Potter, Mr. Albert Reed, Miss Mary M. Reed, Miss Eleanor Sanders, Mrs. Annie M. Shaw, Mr. Minos L. Sheldon, Mrs. Amanda F. Sheldon, Miss Julia E. Sommers, Miss N. A. Smith, Miss Josephine E. Strong, Mrs. Stone, Miss Emily Stuart, Miss Jennie M. Stuart, Miss June Stuart, Mrs. Jane S. Talcott, Mr. Philip C. Talford, Mr. Wm. S. Tilden, Mrs. Olive M. Tilden, Miss Rebecca B. Veazie, Mr. S. A. Walker, Mrs. Walker, Miss Mary E. Watson, Mr. Augustus W. Weeks, Mrs. Laura E. S. Wells, Mrs. Emma A. Wilder, Miss S. C. Wilder, Miss Mary D. Williams, Miss Annie R. Wilkins, Mrs. L. E. Wood, Prof. W. W. Woodbury, Miss Anna C. Woodbury, Miss E. P. Worthington. Eleven ministers and one hundred and four teachers.

Virginia was the scene of our first labors among the freedmen. Here was the first school for ex-slaves; here has been during the year the largest number of our missionaries and teachers; and here the most extended results have been realized; until, in one district, it is said a larger proportion of blacks than of the whites can read. One of the largest of the schools was at Hampton, under the superintendence of Mr. C. P. Day, aided by a number of excellent teachers. A

large school-building, erected by General Butler, near Hampton, well furnished, and capable of accommodating more than six hundred pupils, has been assigned by General Howard for the use of our schools.

The Free-Will Baptist Home Missionary Society has paid the salaries of a large number of the missionaries and teachers in Virginia, and a few others have been sustained by the Presbytery of Mahoning, Pennsylvania.

At Norfolk, Portsmouth, and vicinity, the number of schools and teachers has been greater than in any other district. The order and discipline of these schools may be learned from the following:

"Very many children, who began to learn the alphabet last October, can now read well in the Primer, and some have commenced the First Reader. The principal of the schools in the first district says: 'After an experience, as teacher, of nearly twenty-one years, I can say that these pupils behave as well, are governed as easily, and learn more readily than white children.

"The behavior has been almost faultless; the only complaint being a lack of punctuality and occasional forgetfulness in the details. We have had no instances of willful

failures, either in deportment or in recitation."

The night-schools furnish an interesting feature of our work in Virginia. The principal of the third district says:

"There is no part of the educational field in this city which presents so many attractive features as the 'night-school' held at the Bute Street Methodist Church. A large majority of the pupils are engaged in daily labor, and almost their only leisure is this evening hour, which is so faithfully devoted to the acquisition of knowledge.

"To the Christian philanthropist, the sight of these middle-aged and older pupils who come by families, bringing, their primers and slates, with faces all aglow in their desire to receive the much-coveted lesson, is one of peculiar interest."

And at a later date:

"The Norfolk night-school disbanded on Thursday evening, May eleventh, after a successful term of six months, during which time we have given instruction to nearly a thousand persons—eight hundred of whom have been regular pupils. It is of course impossible to express in numbers, or by statistics of any kind, the precise amount of knowledge imparted, or of thought awakened by this part of the educational work, yet all who have labored in the school are satisfied that enough has been done to make it in all points a success, and to warrant future efforts in a similar direction."

Seventeen days after our troops entered Richmond, schools were opened there, under the auspices of this Association and other societies. The superintendent and teachers were welcomed by the people, who crowded the churches to hear the joyful news of the opening of schools; and these same churches were afterward thronged from day to day by children hungering and thirsting after knowledge. Eight weeks after, one of the teachers wrote:

"Time never passed more quickly or pleasantly than have the eight weeks which I have spent in Richmond. The colored people here are by far the most intelligent and thrifty of any I ever met. For the first two weeks there were only eight teachers for one thousand five hundred pupils, all of whom were eager to get a book and go right to work and learn to read, and often our hearts were made sad by having the children say: 'I han't said no lesson to-day; please, Miss, just show me how that goes.'

"One old uncle came into school a few days ago, and as he was going, said: 'O Miss! we's monstrous pleased with your carryings on here in this church, we's all so

mighty glad you's come to teach we all. We hope the Yankees will allers live in Richmond. I's felt so happy since the Yankees came, that I want to sing and cry for joy all the time; peers like I dun know as I's hungry or no."

The ability of the darkest colored children to learn to read was thus spoken of in the Republican Standard, Richmond:

"It is true, also, that a genuine negro placed side by side with a half-blood in the race for improvement, generally outstrips the other in the contest. This we have seen too often to be contradicted.

"In one of the schools here, in a class of over fifty girls, twenty of whom would pass for white children, slightly tanned from exposure to the sun, two prizes were given to the best scholars. They were taken by a black child of twelve years, and a handsome quadroon of eighteen; the black child proved altogether the best scholar for her age

It has been affirmed of the negro that his piety is emotional, and dissevered from practical morality. This his friends must often admit; yet we are glad to learn that under wise instruction this inconsistency disappears. A missionary writes:

"Our people are improving in their ways. On the Sabbath they give earnest attention, and have given up their moanings, whinings, and shakings. I can now talk more plainly to them than I dared when I first came here. I speak against indulging in 'dancing praises' and holding meetings till late into the night. Really they get over their old habits and customs sooner than one could expect. They show themselves capable of adapting their forms of worship to their changed circumstances. Sometimes, as I speak to them and see their good attention and their efforts for improvement, I am greatly affected. I am trying now to give them instruction in social, domestic, and civil as well as religious life."

Another says:

"I meet occasionally with those who are seeking an interest in Christ-one woman, whom I have long known, has been such an inquirer for some time. Since she became whom I have long known, has been such an inquirer for some time. Since she became free, being a widow, she has struggled through many afflictions, endeavoring to maintain her family with as little assistance as possible, evincing much strength of character. She has been doubting and dissatisfied, because she had not peculiar manifestations in her experience; but now she seems to be gradually obtaining peace in simply believing in Christ, expressing an earnest desire to live worthy of His name, with a sensitive conthe purpose to follow Christ with the light she has, although special manifestations, which she was inclined to regard as very important, were not granted. She was determined to persevere in prayer, looking to the Lord for help to serve Him—apparently with a clear view of her own unworthiness and dependence on the merits of Christ, and with a tenderness, humility, and spirit of confession that are truly hopeful."

NORTH-CAROLINA.

MINISTERS AND TEACHERS.

Rev. S. S. Ashley, Rev. W. T. Briggs, Rev. Geo. M. Green, Rev. Jas. A. Handy, Rev. S. Lyman, Rev. S. S. Nickerson. 6.

Mr. R. S. Bronson, Miss Mary Bronson, Miss Mary A. Burnap, Mr. Wm. D. Carpenter, Miss S. L. Daffin, Miss Cornelia A. Drake, Miss A. L. Etheridge, Miss N. D. Francis, Miss Susan A. Hosmer, Mrs. M. H. Howe, Miss Elizabeth James, Mr. J. G. Longly, Mrs. Helen D. Lyman, Miss Nancy J. McCullough, Mr. J. D. McLaulan, Miss Vienna M. McLean, Mrs. P. B. Nickerson, Miss Ella E. Roper,

+ Sustained by the Free-Will Baptists.

Miss L. A. Small, Miss H. Spaulding, Mr. Henry M. Tenney, Miss H. L. True, Mr. W. W. Wheeler, Mrs. Ellen P. T. Wheeler, Mrs. Abbie B. Winsor. 25.

NINETEENTH ANNUAL REPORT.

The public are already informed of the gratifying results obtained by Chaplain James at Roanoke Island, Newbern, and vicinity, in industrial and educational progress. Mr. James bears witness to the industry and good conduct of the freedmen in the trying circumstances in which they and their friends were placed by the casualties of war. The negroes worked with alacrity. More than twelve hundred laborers were employed, ministering by their toil to the support of not less than five thousand colored people, upon cotton and turpentine plantations, to whom were paid too hundred and seventy-five thousand dollars.

The "piny woods" people, the "clay-eaters," or whatever name be given to the poor whites of the South, are a more helpless and spiritless race than the negroes of the same section, and indeed, naturally inferior to them. He says:

"From twelve to fourteen hundred of them have been fed by Government, in Beaufort, N. C., and vicinity, while only three or four hundred negroes have received aid in the same sub-district, the whole number of each being nearly equal.

"The negroes are not so helpless and dependent as the poor whites. The pureblooded Africans are superior to the mulattoes; the negroes are grateful for liberty, and but little inclined to abuse it. They strongly aspire to the common rights of citizens. They almost adore the persons who have brought them deliverance. The ownership of real estate is their strongest incentive to industry, though, at present, slow and shiftless workers—as their rule in slavery was, to do as little as they could. They will do better in the society of whites than in separate communities."

Rev. W. T. Briggs, Superintendent, gives a cheering account of the progress of the schools. We can extract only the following from his interesting report. Referring to the evening schools at Newbern, he says:

"In addition to the day-schools were eight flourishing evening-schools. In the largest of these, fifteen teachers have been employed, instructing one hundred and seventy pupils. The pupils attending these feel the importance of their time, and are very eager to make the most of it. After a hard day's work they return to their homes, take their frugal meal, change their dress when they can make a change—come to the school and devote an hour or an hour and a half to earnest study. In one respect the evening-schools have a stronger claim for support than the day-schools, as with most who attend them, it is about the last chance. The privilege is prized—the good seed is scattered broadcast, and in due time the harvest will appear."

He adds:

"It is really wonderful how quickly these untutored children will wheel into line and approach the high standard in our Northern schools. There is, moreover, a genuine love for school. Repeatedly the vote has been unanimous to dispense with holidays for the sake of attending. In fact, they will endure almost any penance sooner than be deprived of this privilege. In one of our schools, two of the larger pupils, a girl and boy, for a very grave offense were ordered to leave the school or receive a whipping. They might take their choice. The boy instantly came forward and was whipped. The girl gathered up her books, left the room, and the teacher supposed, of course, that was the end of it. She was much surprised the next morning to see this girl enter, and walking straight up to the teacher, said: 'Missus, I'se come for my whippin'.' Such was her love for the school, that after a night's reflection, she

had rather be whipped, old as she was, than stay away. The children seem quite ambitious to improve. Frequently they carry their books home. In passing through the camps I have often been assailed by little urchins holding out their slates, 'Please, sir, set me a copy,' and it is no uncommon thing for children, 'just let loose from school,' to gather in groups and go through with a spelling exercise in fine style, and close off with—'Hail Columbia.'"

The opening of schools at Wilmington followed closely the occupation of that city by the United States troops. The joy of the people at the prospect of schools is thus described by Mr. Coan:

"By appointment I met the children at the church vestry the next morning. They were to come at nine o'clock: by seven, the street was blocked, the yard was full. Parents eager to get 'dese yer four children's name tooken,' came pulling them through the crowd: 'Please, sir, puts down dese yer.' 'I wants dis gal of mine to jine; and dat yer boy hes got no parents, and I jes done and brot him.' While these things were transpiring, a group of boys, stout, hale, and hearty, made a flank movement, got around in front of father or mother, whose countenances told of fears that they might not be in time to enroll their children's names."

The same evidences of joy inexpressible were manifest at the organization of the evening-school for adults. About one thousand pupils reported themselves in less than one week after our arrival in Wilmington. . . There are already connected with the day-schools full two thousand persons of different ages.

Another of our teachers wrote, July eighth :

"The colored people of Wilmington number six thousand. A few have always been free, and have secretly secured the instruction of their children. These comprise some of the best artisans and mechanics—having houses and lots, sometimes shops, and some means of their own. The most of them, however, were freed when military possession was taken of the city, remaining in tenement or kitchen, and laboring for daily subsistence as occasion may offer.

"Excellent schools have been established by different benevolent associations. Fourteen have been in successful operation, ten here and four in the vicinity, with an attendance of nearly nineteen hundred. Ten of these are established (seven in the city) by the American Missionary Association, with nearly sixteen hundred scholars, in which seventeen different teachers and ministers were employed, whose earnest and faithful labors secured general confidence and good will, and rapid progress in study. The wants of the needy, so far as possible, were supplied from gifts received."

SOUTH-CAROLINA.

MINISTERS AND TEACHERS.

Rev. E. J. Adams, Rev. Francis L. Cardoza, Rev. W. F. Eaton,† Rev. S. Fuller,* † Rev. William T. Richardson, Rev. William P. Russell, Rev. G. W. Sisson, Rev. T. G. Steward, Rev. L. B. Tasker,† 9.

Miss Anna E. Allender, Miss Mary J. Armstrong, Mr. Paul G. Barnswell, Mr. Sidney P. Beighley, Mrs. Jane E. Breadalbane, Mrs. H. C. Bullard, Mr. Thomas W. Cardoza, Mrs. L. J. Cardoza, Mrs. Minnie H. Cardoza, Miss A. A. Carter, Miss Abbie Case, Miss Martha H. Clary, Mr. Jonathan Cory, Mrs. Sarah D. Eaton, Miss

^{*} Decemend

GEORGIA.

MINISTERS AND TEACHERS.

Rev. T. Lyman, Rev. S. W. Magill, Rev. Hardy Mobley, Rev. William P. Russell. 4.

Miss Margaret Burke, Miss Laura W. Capron, Miss Mary K. Colburn, Miss Martha A. Forsaith, Miss Vira Gould, Miss C. A. Hamblin, Miss Sarah A. Jenness, Miss T. Carrie Knapp, Miss Julia M. Marshall, Miss Fannie E. Miner. 10.

Soon after the taking of Savannah, the Rev. J. W. Alvord, Rev. M. French, and others organized an educational commission among the colored people, and the first school was formed by Rev. W. T. Richardson, our Superintendent in South-Carolina, with the aid of colored teachers. Rev. S. W. Magill, a native of Georgia, our agent in Connecticut, followed soon after with teachers from the North, and thus reports:

"By the close of the week, our numbers were three hundred and six children and one hundred and eighteen women, and by the close of the succeeding week, four hundred and eleven and one hundred and nineteen. On the twentieth of May, when a new enrollment was made, our numbers were six hundred and seven children and two hundred women. These are our full numbers, but, of course, never all in attendance at once. On the twenty-seventh March, I organized a class of men for night instruction, numbering eighty-one, increased afterward to over one hundred.

"On the first of May, our schools were transferred from the 'old chapel,' where we labored under great disadvantage, to the 'Massie School,' so called, the finest school-building in the city, which was kindly granted to me by Gen. Grover, the Commandant

of the district, and where we enjoy great facilities and comforts.'

One of the teachers wrote in May:

"Looking backward, a period of three months, to the commencement of the School in Wesleyan Chapel, and contrasting it with the present aspect of the Massie School, the change is very obvious and striking. Then, like untamed animals, the children flocked in, without any ideas of order or application. Cleanliness was disregarded in many cases. Disorder prevailed, and it was almost disheartening to contemplate the array of untutored little ones, moving about so uneasily upon their benches. The question naturally arose, Can these turbulent spirits ever be quieted and subdued?

"In tracing their progress through successive weeks, and noting their advancement in civilization, there has been a marked improvement. Order has been brought out of

civilization, there has been a market improvement. Order has been brought of confusion. Neatness has taken the place of untidiness.

"Pupils realize that prompt obedience is expected, and yield readily.

"I have a sprightly little Dolly, scarcely six years old, who in eight weeks learned her letters and read through the Union Primer. I taught her at home, during the intervals of school; and so eager was she to learn, that she would await impatiently my coming, and bound to meet me Primer in hand; during her lesson, her attention never seemed to wander, but she was entirely absorbed in her book. She is now in the Pictorial Reader, and bids fair to outstrip her class."

Revs. Messrs. Richardson and Russell, at the request of the Committee visited Augusta, establishing schools; and from their reports we make the following extracts:

"No pen can describe what a time of joy and rejoicing the past few days have been to this people. You must see with your own eyes and hear with your own ears, to form any just conception of the reality. It is worth a voyage across the Atlantic Ocean to see this people amid their new-born ecstasies of freedom.

"We were at once requested to plan and direct in this educational movement for

them, and they were very anxious to have schools at once. . . . The inquiry was

H. C. Foote, Mr. Luther Fowler, Mrs. Emily Fowler, Mr. E. H. Freeman, Mrs. Lydia Fuller, Mr. Samuel C. Hale, Mr. H. H. Hunter, Mrs. Lizzie R. Hunter, Mr. De Witt C. Jencks, Miss E. Frances Jencks, Miss Clara B. Kimball, Miss M. B. King, Mrs. E. A. Lane, Mrs. Elizabeth Low, Miss Julia S. Pepper, Miss Theresa J. Phillips, Miss Philena E. Powers, Mrs. Helen M. Richardson, Miss Hattie M. Richardson, Miss Frances Rollin, Miss Margarette J. Sasportas, Mrs. Alice R. Scovell, Mrs. Ellen P. Scovell, Miss Lois A. Sisson, Miss Lucy A. Shumway, Miss Amelia A. Shrewsbury, Mrs. Mary E. Smith, Miss Mary Still, Miss L. A. Swift, Mr. Charles Tappan, Miss S. A. Thaver, Miss Jemima Tucker, Miss Adeltha Twitchell, Miss Amelia J. Twitchell, Mrs. Joanna J. Weston, Mr. William O. Weston, Miss Mary F. Weston, Mr. J. J. Wright. 9 ministers; 52 teachers.

NINETEENTH ANNUAL REPORT.

Rev. Mr. Richardson, reporting the schools under his care in the islands of South-Carolina and in Florida, where there have been twenty-six schools, with thirty-four teachers and an aggregate of two thousand and sixty pupils, (about seven hundred of whom are adults,) reports the progress of the people as such that he recommends they should be requested to sustain their own schools hereafter.

A brief extract from a letter from Miss Kimball, on the Rhett plantation, reports progress almost incredible.

"Our school has been pleasant, the scholars have made good improvement, and compare well with white children at the North. I have one scholar, a little girl about nine years old, who was learning the letters when I came here. She now reads well in the First Reader. Most of the time she has been obliged to read with a child in her arms or at her side, and has been out of school, sick, ten days. I had one young man come in to our evening-school, who learned the whole alphabet by my showing him the

Another teacher says of the improvement of the people in honesty:

"Others are specimens of honesty. I know a school of over two hundred pupils, on St. Helena Island, wherein it is perfectly safe to drop a penknife, pencil, and the lost article, whatever it might be, would be carried immediately to the teacher by the finder and given to her for the owner."

The Association has endeavored to give instruction to soldiers, with what result may be seen in the following:

"We have a very convenient tent for the school, and Colonel Howard made it his business, at first, to see that all the non-commissioned officers were present shortly after the drum-call for school; but now they need no one to prompt them to come, but it would require some power to keep them from school. I have taught in the North several terms; but I had not the least idea with what rapidity persons could learn, till I began to teach these freed soldiers. They make me think of half-starved men sitting at a table of plenty."

Mr. Adams, assisted by Rev. Mr. Cardoza and others, recently organized a church of colored communicants at Charleston.

+ Sustained by the Free-Will Baptists.

made, Have you competent teachers among you, and can you support them for the present? They thought they could do the paying part, and were confident that they had some persons of color fit to teach. We secured buildings of the military for the schools, and Bro. Russell remains to assist them in starting free schools. Augusta will be one of the most important points for our work in Georgia. The field is ready to

NINETEENTH ANNUAL REPORT.

"Monday, the twelfth of June, due notice having been given, the school was opened. Early in the morning parents with their children came rushing into the room until they filled it full. The names of more than five hundred scholars were recorded the first day, and nearly a hundred have been added since. The parents seemed so delighted to see their children with books in their hands in a school learning to read, that many of them tarried the entire forenoon. Of course nearly all of these children are totally unaccustomed to the restraints of a school-room; and with so many scholars and teachers in one room, the school can not be what we would like to have it."

FLORIDA.

MINISTER AND TEACHERS.

Rev. G. Greely.

Mrs. Harriet B. Greely, Miss E. B. Eveleth, Miss C. E. Jocelyn, Mr. Edwin I. Moore. 4.

Rev. Mr. Greely has been permitted more than once to report hopeful conversions among the people, and is much encouraged in his work. One of the teachers writes concerning the sufferings of the people soon after emancipation:

"Some of the planters are willing to conform to the existing order of things, though numbers have driven off their colored people, and others have been very cruel. It is no unusual thing to hear of masters firing upon their ex-slaves because they will not remain with them as formerly. We have here one old gray-headed man, shot for this reason. My heart aches for him, as he lies on his poor pallet.

"A few weeks since, a teamster rapped at our door saying he had brought some colored people. We looked, and behold! a train of nine government wagons, filled with men, women, and children, with their bandboxes, chests, trunks, and chickens; and all were dumped down under the trees in front and around our house. This sight has since been of more common occurrence, but it was then novel and exciting."

Another teacher says of the school at Jacksonville:

"We have nearly two hundred scholars, and have been obliged to divide the school, having the primary department in the forenoon and the others in the afternoon; for there are too many for one room. Some of them are very good readers, and all are anxious to be so. One woman, over sixty years, just beginning to spell, seems as if she could not think of any thing but her book; says she spells her lesson all the evening, then she dreams about it, and wakes up thinking about it. Her husband is a good old saint, of over eighty years."

KANSAS AND MISSOURI.

MINISTERS AND TEACHERS.

Rev. J. Copeland, Rev. J. W. Fox, Rev. D. N. Goodrich. 3.

Miss Alma Baker, Mr. Geo. C. Boothe, Miss E. M. Bottum, Mrs. C. A. R. Briggs, Mrs. C. C. Copeland, Miss K. A. Dunning, Miss Virginia Dunning, Mrs. H. E. Goodrich, Miss Dantie Hess, Miss L. A. Hess, Miss Pamelia Huff, Mrs. M. F. Huntling, Mrs. S. H. McCame, Mrs. Mary P. McWilliams, Mrs. Lydia A. H. Montague, Miss Jennie F. Norris, Miss Sarah G. Stanley, Mrs. Jane Sturnbaugh, Mrs. Abby A. H. Warren, Mr. Green Wilkinson. 20.

In our last Report it was suggested that Missouri must become a free State on the crushing of the rebellion. Both of these events have become history. It only remains for the people of God to avail themselves of the facilities thus furnished for reaching the freedmen and other persons of color, with the elevating influences of education and Christianity. Kansas, though never a slaveholding State, has within her bounds a large number of freedmen, refugees from Arkansas and Missouri, and furnishes a field for a greater number of teachers and ministers than we have been able to furnish.

In these States we have had three ordained missionaries and twenty missionary teachers. One of the ordained missionaries left early in the year, and six of the teachers have labored a part of the time in other States. In Kansas, some cities, Lawrence, Topeka, and others, make provision to aid in the education of the people, but the number of these is very limited. In Missouri, no provision has yet been made. The new Constitution requires the Legislature to provide free schools for all children between the ages of five and twenty-one; but at present, the work of education, and especially Christian education, among the freedmen is left, says one of our missionaries, to missionary and benevolent societies. The few missionaries and teachers we have had there have made a successful beginning; but ten times as much might be done, had we the means of enlargement. The progress of the schools is everywhere encouraging. Old and young have flocked to them. Some of them embrace ages from five to fifty-five, and all are represented as eager to learn.

"Here," writes one of our missionaries, "is seated a middle-aged man, intently studying the first principles of arithmetic; yonder is his wife, as diligently poring over her primer. Here, a mother just commencing to read; there, her son of sixteen, trying to conquer the multiplication table. In this class is a man just learning his letters; by his side are children five years old at the same lesson; and so on.

"Some who had families could attend school but three or four days in the week, the rest of their time being spent in 'earning something to eat.' Many refused to go out to work for high wages, preferring to work for their board and go to school while there was opportunity. I have often been asked if colored children learned as rapidly as the whites. Taking all their circumstances into consideration, I never saw any school, that

whites. I aking all their circumstances into consideration, I never saw any school, that as a whole, advanced more rapidly.

"One old woman said she was willing to work as long she could stand, if by so doing she would be able to read the Bible; when, about three months afterward, she was able not only to read her Bible, but write a little, her cup of happiness was full; she thought she could never thank the Lord enough that he had placed her where she 'could learn beautifully.'"

In a number of instances our missionaries and teachers report the presence of the Spirit of God in the midst of their labors.

Rev. J. Copeland writes:

"During the month of July I held another series of meetings in Westport, which resulted in the hopeful conversion of several persons, and a number of additions to the church. During the meetings, as many as seventeen at one time presented themselves as inquivers. About the first of June I organized a Congregational church of thirteen members in Westport. Six have been added since, and several more are expecting to unite soon. The most of the members have stood fast, thus far, and quite a number any working and growing Christians. The revival has been going on to some extent, there, during the whole summer."

A female teacher says:

"I have enjoyed precious hours of prayer with my little ones, and the Spirit of God has been with us; even our usual morning devotions have been seasons of refreshment and profit. Oh! that the Father's gracious love may sustain us, and my efforts, poor and imperfect as they are, be, by His grace, blessed to the eternal welfare of these precious souls.

"The change in the school is very marked—so much so, that it has attracted attention even from those who have felt no interest in the schools. The deportment of the pupils, both in school and out, convinces me that the change is radical and permanent, that many are walking uprightly before God. The influence and example of these, over the others, is most happy."

In the early part of the year some of our missionaries labored much in the hospitals and barracks of the colored soldiers at St. Louis, and were often cheered by seeing tears of penitence streaming over the dusky faces of their hearers. One of them thus speaks of a farewell meeting held with a regiment just under marching orders:

"At the words, 'Let us pray,' every soldier—and there were a hundred or more present—dropped down upon his knees just where he was; some with their knapsacks on their backs, ready to start. When we rose from prayer, not a few were striving to restrain their tears. We closed our little meeting by singing: 'Say, brothers, will you meet us?' Ah! but I expect to meet some of these dark-faced soldier-brothers in glory! Though we so often see them denied admittance here, yet when they go "up yonder," I believe there's One will let them in!"

She then adds:

"I can not help thinking that many Christians at the North would double their subscriptions and their efforts in behalf of these people, could they but attend some of our meetings. God has undertaken the work of lifting them up, as I believe, not only out of the depths of a physical bondays, but of moral degradation; and blessed is he, who according to the ability given him, shall be found coloperating with God in this blessed work. What a privilege that he will let us be co-workers with him, either by carrying or sending his blessed gospel to his poor and lowly ones. Mrs. — tells me there are many laborers whom you would be glad to commission, but can not for lack of means. May God open the hearts of his children to help in this work!"

ILLINOIS.

MINISTERS AND TEACHERS.

Rev. R. Cooley, † Rev. J. Johnson, † Rev. J. S. Manning, Rev. Charles True, Rev. J. H. Wesher, † Rev. A. Rice, † Rev. A. N. Woodward, † 7.

Miss Emily C. Austin, Miss Alma Baker, Mrs. C. A. R. Briggs, Miss A. Burrell, Miss Mary E. Curtis, Mrs. Eleanor E. Johnson, Mrs. L. F. Johnson, Miss D. Manning, Miss M. J. Miller, Mrs. F. M. Woodward. 10.

At Cairo, and some other places in Illinois, there are a large num-

+ Sustained by the Free-Will Baptists.

ber of freedmen gathered. The greater number of the missionaries and teachers here, it will be seen, are sustained by the Free-Will Baptists, who are doing, in proportion to their ability, as much, at least, as any class of Christians in behalf of the freedmen. At other points colored refugees were gathered during the troubles in Missouri, and schools have been sustained. A large school was gathered at Alton, another at Princeton, which needs to be only partially supported by the Association. In these places, and in some of the larger towns in Missouri, where a large number of scholars is found, the Association pay the salary only of a teacher, leaving to the freedmen, or their friends near them, to provide school-room and books, and board for their teachers.

KENTUCKY.

MINISTERS AND TEACHERS.

Rev. Gabriel Burdet, Rev. John G. Fee, Rev. Thomas James, Rev. A. Scofield, Rev. John Vetter. 5.

Mr. George Blakeman, Mr. Jos. C. Chapin, Mrs. C. Damon, Burrett H. Fee, Howard S. Fee, Miss E. I. James, Miss Bell Mitchell, Mrs. Williams, Mr. W. W. Wheeler, Mrs. Ellen P. T. Wheeler, Mrs. R. Walker. 11.

Slavery has yet a nominal existence in Kentucky; but the policy of the Government in enlisting slaves into the armies of the Union, its pledges to the families of its sable defenders, the administration of General Palmer in permitting unemployed slaves, uncared for by their masters, to seek employment where they could find it, instead of living on the Government, and the progress of education both among the freedmen and slaves, render its speedy destruction certain. The anomalous condition of Kentucky has rendered it more difficult to labor for the colored people there than elsewhere. A beginning has, however, been made at Louisville, nobly sustained by the friendship of Bishop Smith, of the Episcopal Church.

At Camp Nelson there has been a large gathering of colored people, and, before the crushing of the rebellion, some thousands of colored soldiers. At times there have been great destitution and suffering among them, and the Association has contributed slightly to their relief; but the W. F. A. Com., at Cincinnati, deserves the credit of granting them very much the largest supplies. They have also a number of teachers at Camp Nelson. Orders have been issued from Washington for the immediate breaking up of this camp. It can not be done without causing great suffering among the freedmen, exposing hundreds of them to the tender mercies of disloyal masters, who have driven them from their homes in destitution, and virtually

returning to temporary slavery many to whom Government has pledged their freedom. The condition to which they will be returned may well be judged of by that from which they fied when they sought this camp of refuge.

Rev. E. Davis, who visited this camp at the request of the Association, in his report, April twentieth, said:

"It is known to the friends of the American Missionary Association that Congress has declared the families' of colored soldiers free, and that by this act the freedom of some sixty thousand persons, formerly slaves in Kentucky, is recognized before the law. It is also perhaps as well known that the great majority of the old slavemasters there—with the refinement peculiar to slaveholding—are treating these poor people with extreme rigor. They are literally being threshed out of their old homes, and compelled to fly. The husbands and fathers are following the flag—under other stripes than those which once fell on them—and the old oppressors, enraged at their loss, strike at the nation's black defenders through those dearest to them. Where shall these poor souls hide from the blast of tyranny? To whom, for the time being, shall they go? The Government is buiding a home within the defenses of this camp, situated in the very heart of Kentucky. It is a city of refuge, and to it—'in wearisomeness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness'—they joyfully come."

August twenty-second, Mr. Fee wrote that there were nearly three thousand persons in the "Refugee Home," at the camp. Five hundred of the children were in school, making good progress, when the order from the War Department comes to scatter them. Efforts will be made to retain the brightest of the children and establish a permanent school, and the scattered ones will take their books, and need teachers wherever they go. But there will be much suffering among the dispersed.

Mr. Fee says:

"The slave power combines, through malice, to refuse employment to those who have been within this camp, or who have obtained what are here termed 'free passes.' The people of this nation should care for these outcasts. They have long consented to the robbery and degradation of these poor ones. Restitution can now only be made by providing for and instructing these long-neglected ones."

It is a sad and bitter thought, that the only great obstacle lying in the way of the speedy elevation of this people—an elevation alike beneficial to the country and the Church of Christ as to them—is not their degradation, not their ignorance, nor their guilt, but in the persistent hostility of the more favored white population around them, and the failure of Government to grant them the pledged protection.

TENNESSEE.

MINISTERS AND TEACHERS.

Rev. E. M. Cravath, Rev. Isaac Prince, Rev. E. O. Tade. 3. Miss Rosa Kinney, Miss E. F. Otis. 2.

In Tennessee we have had this year but five missionary laborers, two of them ordained ministers, one of them recently appointed, and the other passing under the care of his denomination after three months' service.

Rev. Isaac Prince (a Moravian) was sent to Memphis to labor among the soldiers. His first report showed a successful beginning. There were then sixteen thousand five hundred colored persons gathered in Memphis. The Third Regiment U. S. Colored Cavalry, with which he labored, numbered one thousand men. In a little more than one month a marked improvement of the soldiers was seen; and "a number of them," he said, "could read and write in a creditable manner." In connection with his teaching, he held religious services with the regiment twice on the Sabbath, and two evenings in the week. Arrangements were early made to form a Union church among the soldiers, and more than twenty at once gave in their names. At the end of the first quarter, the Moravian Church, to which Mr. Prince belongs, assumed the entire responsibility of his mission, and refunded to the Association the money expended on it.

Arrangements have been made for immediately commencing missionary labor in Nashville, on a somewhat extended basis. Three friends of the freedmen, two of them-now connected with the Association, have purchased, and now hold for the use of the Association, a number of lots lying contiguous to each other, furnishing an excellent site for a church building, for school-houses, and dwellings for teachers.* This enterprise, at present, seems to promise more permanency than any other labor for freedmen in Tennessee.

MISSISSIPPI, LOUISIANA AND ARKANSAS.

MINISTERS AND TEACHERS. .

Rev. Palmer Litts, Rev. Houston Ready, Rev. David Todd, Rev. S. G. Wright. 4.

Miss Mary A. Baldwin, Mr. Joshua Beardsley, Mrs. Beardsley, Miss Fannie Campbell, Miss Emma E. Cross, Miss Clara P. Freeman, Miss-Harriet E. Gaylord, Mrs. Libby A. Granderson, Miss Harriet M. Haskell, Miss Elmina Hendry, H. A. Lewis, Mrs. Litts, Mrs. Josephine Nicks, Mr. A. N. See, Mrs. See, Miss Carrie Segur, Miss Clara Spees, Miss Elsie Spees, Miss Emma Stickney, Miss M. A. Stinebaugh, Mr. C. L. Tambling, Miss Frances M. Thomas, Miss Hattie E. Whiting. 23.

In these States the Association has had, within the year, twentyseven missionaries and teachers, of whom four are ordained ministers, and all seem to have their anticipations more than realized. One of them wrote from Baton Rouge nine months after the establish-

^{*} The Government buildings on this land have been since assigned to the Bureau, for the benefit of the freedmen.

ment of his school, contrasting its condition at the commencement and close of that period:

"The scholars were all beginners, a few knowing the alphabet, while none were able to gead. Most of them were ignorant of any restraint, and the order and discipline of the school-room were entirely new. Not a day passed without two or three fights among the pupils when at their plays, and these were often severe and bloody. The prospect before us was discouraging. Our scholars, numbering from one hundred and fifty to two hundred, were crowded into one room in which were two or three recitations at the same time. We entered upon our labors strongly determined to see what could be done, and as we look at our school to-day, and think what it was nine months ago, the change

"We now have an average of one hundred and eighty scholars daily. These are di-vided into three apartments. A class of sixteen read quite well in the 'Kational Thia Reader,' a very hard reader of that grade; about fifty read in the Second Reader of the same series; fifty more are in the First Reader; and the remainder are in the Frimer, or yet learning their letters. Those in our first department all write, some of them a very fair hand; they also study Arithmetic; and have nearly completed 'Monteith's First Lessons in Geography.' Nine months ago, many of these did not know a letter. In order and application to study, this department, composed mostly of scholars who have been in selection for the first will consens the mostly of scholars who have been in school from the first, will compare favorably, with any of our best white schools at the North.

"On the whole, we look upon our work as a decided success. Our scholars have made great proficiency in study, but the change in other respects has been quite as marked. In neatness of dress and person, the improvement is very manifest. The disposition to quarrel has been subdued, so that a month passes with less disturbance than a day at

the commencement of our labors.

"We are now fully convinced that the colored children can learn. In some ten years' experience in the schools of my native State, I have never seen greater advancement in the same time. The children under our care are anxious to learn. They have good memories, acquire easily and retain well. I have never known children commit to memory more readily. They excel in this particular; in numbers they seem to fail."

We have quoted thus largely, because the writer, who has had many years' experience as a teacher North, and nine months among the blacks, gives in decisive language just such testimony as may be gathered from our teachers generally.

"The moral condition of this people, although far from what it should be, is hopeful. It must be admitted, they are prone to deceive and pilfer, but perhaps no more so than any people would be after such a manner of life. To deceive and to pilfer has been a part of their education. By means of the one they have often escaped the light of a cruel master, and by the other, they have sometimes been able to satisfy the pangs of hunger. Says an old man, who had been a slave all his life: "We were taught to steal, if we did not steal from master.'

"They are a very reverential people, warm friends, easily moved, of ardent feelings, and by proper training and education, will become an earnest, whole-souled, Christian people, that may yet perform an important part in evangelizing the world."

Rev. David Todd, in Arkansas, finds frequent occasion, as do all our ordained missionaries, to perform the marriage ceremony for those who have lived together without Christian marriage. On some oceasions, in this and other States, from twenty to sixty have thus publicly consecrated the marriage relation in a single day.

Mr. Todd has found it quite advantageous to go from house to house, in the evenings, reading the Bible to them. Among some of them he has gone through the whole of the New Testament, bringing them into a fuller acquaintance with the sacred Word than they had during the whole of their previous lives.

The general testimony as to the readiness of the people, under God's blessing, to yield to religious instruction is very encouraging. One writes:

"I visited one of the neighboring plantations the other Sunday, and there found the people in much need of the Gospel; and, indeed, I could scarcely refrain from weeping to see with what joy and gratitude, with what earnestness and zeal, these poor creatures received the words of life. . . The work at Fort Hudson is also in a prosperous condition; there has been quite a revival there during the past month, and twenty persons have been hopefully converted and are anxious to be baptized. . In this place (Baton Rouge) the church is doing well. The people are improving religiously, morally, and intellectually."

Another teacher in Mississippi, after speaking of the interest of his pupils, and their expressed desire to be like the Yankees, adds:

"But what is better than all this, a deep, quiet work of grace is in progress, extending almost over the entire colored population, and to some of the colored regiments stationed here. The work is characterized by great stillness with a corresponding earnsestness. Several of my pupils are indulging hopes, and others are inquiring. We are greatly encouraged and refreshed. . . . God follows his work of justice with a work

And another writes:

"Brothers L. and J. are teaching in a regiment near us. The regiment is heavy artillery, twelve hundred strong. A glorious revival has begun in connection with our labors here. Wonderful are the works of the Lord at this time among this people. Fifteen of our soldiers dropped on their knees yesterday for prayers, at the moment an opportunity was given."

These quotations could be easily extended. They are sufficient to show the general result of religious labors among the freedmen, put forth in love to both God and man. God in mercy answers the prayers of those whose aims are the spiritual and eternal welfare of the people and the glory of his name. To him be all the praise!

The aggregate number of missionaries (ministers and teachers) employed among the freedmen has been three hundred and twenty, and the number of scholars taught about sixteen thousand.

From the almost uniform testimony of teachers and missionaries as given in the reports, we are fully prepared to say:

- 1. That as a general thing wherever missionaries and teachers have gone, all classes, old and young, are eager to learn to readthe aged, especially that they may read the Bible-and in fact do avail themselves of the earliest opportunity.
- 2. That their progress is at least equal to that of white schools, in general, and in many instances, greater; owing, doubtless, to their thirst for that knowledge from which heretofore, they have been shut out by law.
- 3. That they are as a class ready to welcome their religious teachers, and listen to their instruction, and that the fruits of these labors are in some cases abundant.
- 4. That, with comparatively few exceptions, they are ready to

THE REAL PROPERTY AND THE POST

avail themselves of opportunities for remunerative labor, and with Suitable counsel, to pursue it with commendable industry. True, there are exceptions, revealing a disposition on the part of some to live upon government or the community; but these exceptions are proportionally very much fewer than among the whites. Statistics show that a much larger number of them than among the poorer classes of the white population, are thriving and accumulating property, where opportunity is furnished them.

5. Although large numbers of them are in a most degraded, ignorant, and in some parts almost heathen condition, and the great mass need to be taught the practical application of the Gospel to the daily duties of life, there are some among them who may be known and read of all men as the friends of God; thus giving both encouragement and facility to missionary efforts for the masses. The more prominent vices among them are just such as the enlightened Christian would look for from the natural man, trained under the vile system of slavery.

6. That there is nothing in their nature, their disposition, or their condition, that should shut them out from the right of impartial suffrage. Their unswerving and universal loyalty entitles them to the first privilege of this kind in the States lately in rebellion. Give them the opportunity to purchase the land, equal rights in courts of justice, the jury-room and at the ballot-box, and furnish them in their transition state with Christian teachers and schools, and they will speedily give a satisfactory reply to the question: "What shall we do with the Negro?"

AMERICAN BIBLE SOCIETY,

We should do violence to our own sense of justice did we fail to mention in terms of warm thankfulness our obligations to the managers of the American Bible Society for the large grants of Bibles and Testaments they have made to us in behalf of the freedmen. They have both given us all that we have asked, and greatly cheered and encouraged us in our work, by the gratifying manner in which they have spoken of our cooperation with them in giving the Sacred Scriptures to the colored population of the South. Our plan is to place a Bible in every cabin, either where there is an inmate to read it, or where there is any indicated desire to have it read to them by their more privileged friends. We cordially hope that the pecuniary cost of this liberality of that noble Society will be more than made up by the increased contributions of its friends.

THE AMERICAN TRACT SOCIETY OF BOSTON has also facilitated our work among the freedmen, by the publication of the Freedman

and Freedman's Journal; papers especially well adapted by their simple style and high moral and religious character to do good among the freedmen. These and others of its publications have been furnished us for our schools at rates but little if any more than covering the cost, and have been found very useful.

HOME MISSIONARIES.

to a second and supply than to the second of the second of

And the strangers will be the strangers of the strangers

SINCE the close of the rebellion the demands for labor among the freedmen and in the South have so greatly increased, that the Committee have deemed it wise still further to reduce the number of their appointments in the general home missionary field. Accordingly during the latter part of the year, as commissions have expired, they have not been renewed, except for those whose labors are more or less intimately connected with the freedmen, or in the late slave States. Thus of the seventeen home missionaries and two colporters in our service, last year, the commissions of both colporters and seven home missionaries ceased. Of the ten who remain, four are laboring or will labor the whole or a part of their time in Missouri and Kentucky; two devote their main energies to the freedmen in Kansas and Missouri, preaching and superintending our school operations among them; one labors in the Egypt of Southern Illinois; one, among a destitute German population; one, with an evangelical Welsh church, receives a little aid; and one is acting as an evangelist and agent of the Association in Indiana. A still further reduction of this number may be anticipated on the ground that the Southern field is more needy, less readily supplied by others, and more directly in the line of our general labors. In parting with the missionaries whose commissions have expired, the Committee take pleasure in testifying that their connection with us has been pleasant, and in their efforts they have been true both to the slave and to Christ.

FOREIGN MISSIONS.

OJIEUE AND OTTOWA MISSIONS

STATIONS: NORTHPORT AND ONUMUNESVILLE, MICH.

Mr. Smith's labors are not confined to the fragments of the Ojibue and Ottowa Indians settled about Northport, Grand Traverse Bay, Michigan. He preaches a part of the time to the whites, and the church, which numbers about fifty members, contains several white communicants. Six persons have been received into the church within the year, three of them in August. Of that occasion Mr. Green says:

"Sabbath, August thirteenth, I received three aged persons into my mission church, one man and two women; one was the widow of the old chief. It was certainly a deeply solemn and interesting occasion. To see these aged natives of the forest come forward and profess their faith and hope in Christ, and receive the seal of the covenant with the simplicity of children, was truly affecting, and was, in itself, almost sufficient reward for a life-long labor of privation and trial in the missionary field. It was a scene over which angels might rejoice. A good many were in to witness it, who seldom attend the worship of God."

JAMAICA MISSION.

ISLAND OF JAMAICA, W. I.

* Deceased

| STATIONS. | Number of Congregation. | Number received into the Ch. on profession of faith. | Number received into the
Church by letter. | Number deceased, | Number cut off or suspended. | Present number of Church members. | Contributed for Mission pur-
poses, besides Schools. | Number in Sabbath-Schools. | Restored after discipline. | Dismissals by letter. |
|---|-------------------------|--|---|------------------|------------------------------|-----------------------------------|---|----------------------------|----------------------------|-----------------------|
| Brainerd, | 200 | 2 | 1 1 | 5 | 18- | 162
68 | \$125.75
84.08 | 100 | 8 2 | iż |
| Richmond,*
Chesterfield,
Providence | 150
90
100 | ï | 2 | 4 | 8 | 100 | 184 18
89.81 | 80
50
90 | 2 | ï |
| Brandon Hill, | 100 | 1 '3 | 1 :: | 8 | 4 | 55 | 47.88 | 90 | 5 | î |

^{*} The Church connections of Richmond are at present with Eliot.

| BCHOOLS. | Male Pupila. | Female Pupils. | Whole number. | Contributions for
school purposes, | 0 |
|--|----------------|----------------|-----------------------|---------------------------------------|----------------------|
| Mount Pleasant, | 45 | 27 | 72 | \$38.90 | Martin Harris. |
| Richmond, (Industrial School,).
Ellot,
Chesterfield, | 48
24
26 | 15
25
19 | 58-
49
45
72 | 44.25
41.53 | Miss Woodcock. |
| Sea View, | :: | 27 | .5 4 | :::: | |
| Brandon Hill, | | ** | 1. | 1111 | Miss Norris, teacher |

* The scholars work a part of each day for their board

Brainerd.

Rev. T. B. Penfield, the pastor of the church at Brainerd, who was present at the last meeting of the Association, has returned to the mission. The statistics of the church at Brainerd show a diminished number of members, three only having been admitted, while five have died and thirteen been cut off for disorderly conduct. The excision of so many members has been painful to the pastor and the mission; but it is believed that by increasing the purity of the church, its strength has been increased rather than diminished, and that it is now in a better state than for years previous. Its business meetings are harmonious and salutary.

The prevalent drought and the consequent distress existing for some time previous to the annual meeting of the mission, will account for in part, Mr. Penfield says, though it can not wholly excuse the poor attendance at the Sabbath-schoool and the regular Sabbath services.

Mr. Penfield proposes to leave the mission during the present year, to fulfill an early purpose of ultimately becoming a missionary in India.

Eliot.

This station, which, after the return of Rev. Mr. Thompson to this country, was for some time without a pastor, has been placed under the charge of Rev. F. J. Douglass. Mrs. Douglass died at the Mission since our last report.

The report of the station presents little that is encouraging. The past two years seem to have been a sifting period, and much that proved to be chaff or tares has been cast out. This Church shared largely in the religious excitements and physical manifestations of 1860 and 1861, and many professed converts were received into it. Almost all that joined the Church at that time, says Mr. Douglass, have proved fruitless branches.

The picture drawn by Mr. Douglass of the condition of the people of Jamaica generally is a deplorable one. Some of the vilest

sins are fearfully prevalent, and public sentiment against them is not strong.

"Yet," says Mr. Douglass, "there are some bright things to look at, though they are few; and even of the dark ones I do not write despondingly. Amid all that is openly wicked, evidently spurious, or painfully doubtful, God has some true children here, some precious jewels that are without doubt being polished for the Redeemer's crown. There are Christians here, toward whom, as often as I think of them, my heart warms and yearns, while my eyes dim with sympathizing tears. There are those-the salt of the community-who are true to God, and whose hearts groan, with mine, over the abominations that surround us."

Mr. Douglass is now in this country, on a six months' leave of absence.

The school at Eliot, taught by Miss Woodcock, has not been statistically reported.

Richmond.

The church members at Richmond have hitherto been connected with Eliot; but a church is about to be formed at this station,

The Richmond station and industrial school is under the general supervision of Rev. S. T. Wolcott, now our oldest missionary on the island. Mr. Penfield, pastor at Brainerd, has, during a large part of the year just closed, been the principal instructor in the school, having but little assistance from others. The school has secured the warm approval of the inspector of schools of Jamaica, who wishes to have the Government provide for a first-class teacher, to sustain, in connection with the industrial school, a normal school numbering perhaps twenty-five young men. Mr. Wolcott says: "The Inspector takes a deep interest in our plans, and considers the carrying of them out about the only hope of Jamaica."

The school has been successful, but it needs to be more vigorously sustained to meet the wishes of its managers. The privileges of a generation of freedmen have not yet removed the teachings of slavery, that physical labor belongs only to a degraded race. Manual labor schools, under men of cultivated minds and warm Christ ian hearts, will do much to establish the Christian idea that labor is honorable.

Chesterfield.

Rev. C. B. Venning says that during the whole year, only one person has been admitted to the Church on profession of faith, and two by letter. Two have been restored, having been under discipline, while three have been cut off from the Church, and four have died. There are, he says, thirty or forty young persons in a catechumen class, who meet him for instruction every Monday morning, but none of them yet give any decided evidence of being taught of

A new revival of zeal has broken out in the Native Church near

musican with a replaced of receives in signs

him, but with such division that where there was but one, there are now three distinct denominations, all active to break down each other and gather to themselves the whole colored population. Unhappily their zeal is without knowledge, and their efforts of little avail in promoting a religion of purity and truth. Mr. Venning has sought to repress every thing like a proselytish spirit among his people, as destructive of holiness. He says, dark as things appear, he fully believes God is with his people there, carrying on and maturing the work of grace in their hearts.

Providence.

Rev. Mr. Fisher writes that there is little change to report at Providence station. The state of the Church is about what it has been; it should be better. There is peace and harmony, but this is not satisfactory. They need, both in the Church and out of it, the powerful influences of the Holy Spirit.

Mr. and Mrs. Fisher have been called to mourn the death of a daughter, - years of age, and Mrs. Fisher has herself suffered much from sickness. The school at Providence is small.

Brandon Hill.

The pastor of this church, Rev. Mr. Wilson, together with his wife, is now in this country, on account of Mrs. W.'s ill-health. In their absence Mr. Fisher resides at Brandon Hill, and has charge of the Church and station. Mr. Wilson said, at the time he left:

"The church seems to be active and alive in every respect. Most generally the meetings were well attended and the people seemed anxious to serve God earnestly and

truly.

"Much attention was paid to the Sabbath-school, and all seemed very much interested in it. It was well attended and very pleasant. There was considerable thoughtfulness and concern manifested among the scholars, for their salvation. Several of them were all of the scholars, for their salvation. members of the inquiring class, and two were received into the church just before I left.
"The school was well attended part of the time, but was broken up before I left on

account of the small-pox which was then prevailing.
"The church seemed very much interested in the affairs of the station. They made quite a heavy contribution (for them, in their circumstances, to make) toward completing the chapel. There had been very little discipline needed. A few formerly cut off had been restored to the church. On the whole, I think the condition of the church as good, and even better than I ever knew it before, and every thing seems more promising for the future."

The work of the Lord, in the island of Jamaica, is far from being what your Committee and the missionaries would be glad to see it. A part of the causes that have seemed to contribute to this result are physical. Portions of the island have been visited with a very severe drought, and in consequence the people have been in distress, many of them, they say, unable to fit their children for school or themselves for the house of God.

From responses received in answer to inquiries made from the

rooms of the Association, the Committee are satisfied that your missionaries feel deeply pained by the state of things, not only within the bounds of their own stations, but in the Island generally. One of them says:

NINETEENTH ANNUAL REPORT.

"It is indeed a 'day of reproach,' 'By whom shall Jacob arise?' is a serious, searching question. I suppose we must be as sadly affected by it as you can be. It ing question. I suppose we must be as sadly affected by it as you can be. It is a painful question often forced on us, must I be a 'savor of death unto death?' Must I accept the contrary of what I desire and labor to obtain? Yes, often. But thank God, not always. I think of the prophets, apostles, and martyrs—of our Lord himself, the personification of truth and holiness in doctrine and in life. With all his divine purity, excellence, loveliness, I see him 'despised, rejected of men,' 'a man of sorrows and acquainted with grief.' In spite of his faithfulness, of his infinite benevolence, and power, too, I find him saying of and to men: 'Ye will not come unto me that ye may have life.' 'Men have loved darkness rather than light, because their deeds are evil.' 'O Jerusalem, how often would I have gathered thy children together.' 'Father, forgive them for they know not what they do.' Can the darkness of such a picture be laid to the charge of unfaithfulness either of the Lord or of his servants? We spread the Gospel feast, but it is rejected. The world begs to be excused. So with our Master. But Gospel feast, but it is rejected. The world begs to be excused. So with our Master. But Gos forbid that we should use these things as an apology for our own deficiencies or defects. Let our prayer be: 'Lord, search me and try me, and see if there be any evil way in me.' But may we not take the facts of other times for encouragement and hope, in the darkness of our own? Must we not work on, even couragement and hope in the darkness of our own? Must we not work on even though with the prospect of being compelled to say in the end, 'Behold, your house is left unto you desolate'?' And have we no fruit of our labors?' God knoweth. Ministers are on every hill and in every valley, Bibles and hymn-books in almost every house in

SANDWICH ISLAND MISSION.

MAKAWAO, EAST MAUL

Missionaries-Rev. J. S. GREEN, Mrs. A. C. S. GREEN. Rev. J. P. GREEN, MISS MARY E. GREEN,

STATIONS-MAKAWAO, including a portion of HAMAKUA and KULU-Rev. J. S. GREEN, Pastor. Deacons-KERUA and KALAWE.

HUELO and KEOKEA-Under the charge of Rev. J. P. GREEN.

Of Makawao its pastor says:

"Three hundred is the number admitted to the church from the first, within the limits of my present parish. Of the deaths, removals, and suspensions, I can not obtain an exact account. You may report me the three hundred for the present."

The statistics of Huelo and Keokea have not been reported.

This mission has been almost wholly self-supporting, drawing very little from our treasury. The missionaries have, however, subjected themselves to some severe trials in the carrying out of their plans.

Of the seminary established nearly two years since by Rev. J. P. Green, for the education of Hawaiian girls, Miss Green writes:

"I feel bound to do every thing in my power for its success. "It now numbers twenty-six pupils. An additional room was found neccessary, but that, I fear, will not accommodate all the applicants. We shall regret much to have any refused admittance. Our terms are low, in order that the daughters of the poorer natives may be enabled to avail themselves of the benefits of the institution.

"My brother is sometimes sorely tired, not knowing from what source he shall obtain means to carry on this great work. The Hawaiian Board has donated three hundred dollars, which he used for repairs on the house; and before another winter of rain, there must be quite an outlay upon the roof, to make the building habitable.

"As I stood and scanned one and another of the girls at our Sunday-school, last

Sabbath, I mentally exclaimed, 'Thank God for such a change in those dear girls,' and then the sad thought came: 'What if we should be obliged to send them all to their

"Our congregation has increased since the establishment of the seminary. The constant attendance of the girls induces parents and friends of all classes to come out

Rev. J. S. Green makes his report this year, on the twenty-second anniversary of his arrival at Makawao as pastor and teacher. The year, he says, has been one of peculiar trial. Among the discouragements he mentions particularly the constant and rapid decrease of the people. In twenty years the number of the pupils in the schools from Huelo to Keokea, has been reduced from eight hundred to less than four hundred. Meeting-houses much larger than are needed, though once well filled with worshiping congregations; desolated fields, once teeming with inhabitants; and the ratio of two burials to one birth tell the story of an affecting decrease. The nation, he says, can not long stand such a draft.

Other causes of discouragement which he names are: first, the king's taking from the people their constitution, the gift of Kamehameha and giving them one which takes from about two thirds of them the right of suffrage, and in other ways affects them unfavorably. Second, the almost entire failure of wheat-growing, or of finding a substitute for that product, makes it difficult for the church, greatly weakened by death, removals, etc., to sustain their own religious institutions, or aid in sending the Gospel to the neighboring islands of the Pacific. Third, the mode of sustaining other missionaries on the islands embarrasses his efforts to make his church self-sustaining. The experience of the year, he says, deepens his conviction-

"That it was a mistake to suppose that by putting back the old missionaries on a salary, and thus relieving the Hawaiian churches of the duty and privilege of aiding their foreign teachers and pastors, more means would be secured for native pastors, and for the support of missions at the Marquesas and Micronesian Islands. The influence

of this movement on my people is injurious.
"I find encouragement in the assured belief that a portion of the church, a few of the

"I find encouragement in the assured belief that a portion of the church, a few of the many who have named the name of Christ, are of the true Israel of God and are growing in grace and adorning the doctrines of God their Saviour.

"The gospel of Christ, with its overtures of mercy, which I have been permitted to preach another year to foreigners and natives, in English and Hawaiian, affords of itself encouragement in my work. I seem to hear the voice of the Master, saying: 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"During the year my labors have been confined to Makawao proper, including a portion of Hamakua and Kulu, and excluding Huelo and Keckea. These two districts, formerly out-stations, I gave up to, my son op his return from the United States, early in 1864. The preaching in English, once on the Sabbath, still devolves on me. For my services in English, I obtain from one hundred and fifty to two hundred dollars a year, which has enabled me to eke out my support, the few years past, though it may not much longer, as my people—native church—have paid me less than ninety dollars the first six months of the year. Things look dark in this direction, but I desire to 'trust in the Lord and do good,' so as to secure the fulfillment of the promise that I shall 'dwell in the land and verily be fed.'"

SIAM MISSION.

BANGKOK, SIAM.

Missionaries-Rev. D. B. BRADLEY, Mrs. SARAH B. BRADLEY.

No material change has been made at this mission during the year. Progress calculated to cheer the heart, or stir the emotions of sympathizing friends, has not been reported. The usual labors of the mission, preaching the Gospel, holding other religious services, printing and distributing portions of the Bible and religious tracts, and visiting the people, have been pursued, but without marked results. The mission, however, has made no drafts on our treasury, having been sustained by the use of the printing-office, and a personal donation of four hundred and eighty dollars to Dr. Bradley from the King.

When the Association assumed the care of the mission in Siam, it purchased, of the American Board of Commissioners for Foreign Missions, dwelling-houses for three families, and an ample supply of printing-presses and type. Since the mission force has been reduced to one family, these things have been made available to the support of the mission. Dr. Bradley earnestly desires to be relieved from the care of the printing-office, and aided in his general mission work; he therefore requests that two assistants should be sent to the mission, an ordained minister and a practical printer. The Executive Committee have not yet felt that Providence had prepared the way for this; although the persistent faith of the missionaries in Siam, and the preparation made by long years of faithful labor, and the circulation of scriptural and religious reading, suggest the hope that there may yet be a precious ingathering of spiritual fruit in that kingdom. Thousands of pages of the sacred Scriptures, and of Christian tracts have been spread over the land; they have been more or less read, and can hardly fail to work a gradual change among the people. It is thought that a secret but powerful influence is thus affecting the Siamese mind. The Executive Committee will be glad to correspond with any who may be called by God, and prepared for service in that country.

MENDI MISSION, WEST-AFRICA.

STATIONS AND OUT-STATIONS: GOOD HOPE, (SHERBRO ISLAND.) VICTORIA, AVERY, BORTHE. Missiongries-Rev. H. H. Hinman, M.D., Rev. G. P. Claplin, Rev. E. J. Adams, M.D., D. W. Burton, M.D., S. J. Whiton, Mrs. Hisman, Mrs. Claplin, Mrs. Burton, Mrs. Whiton, Mrs. Mair, Miss Herrietta Masson.

Assistants-Rev. GEO. N. JEWETT, JOHN JOHNSON.

Rev. C. F. Winship and wife, formerly connected with this Mission, who hoped, one year ago, to rejoin it, were prevented by the continued ill-health of Mr. Winship. He died at Princeton, Ill., July first, 1865. Mrs. Whiton died at the Mission, Good Hope, November ninth, 1864, in child-bed, having been previously greatly weakened

by diseases of the climate. Mr. Whiton and Mr. Adams left the Mission to return to the United States in December. Mrs. Mair rejoined the Mission, after a short absence, March twenty-first, 1865, accompanied by Miss Henrietta Matson, who had been recently appointed. In consequence of the entire prostration of Miss Matson's health, they both returned to this country in September. Mrs. Mair is now waiting a vessel, daily expected to sail from Boston, to return to the mission. Mr. and Mrs. Claffin, and Mr. and Mrs. Burton, who have spent the whole year in this country, expect to sail in the same vessel.

It will thus be seen, that in the providence of God, the history of this Mission during the year is one of great vicissitudes. We may add to this, that the cost of sustaining the Mission, owing to the very high rates of exchange, has been comparatively great, more than double what it would otherwise have been. This increased expense, combined with the great demand for missionary laborers among the freedmen, and the absorption of young and middle-aged men in the armies of the country, has deprived the Committee of the ability to reinforce the Mission as it needed. For no inconsiderable portion of the year Rev. Mr. Hinman and wife have been the only white missionaries at the Mission, assisted by native helpers, partly from Sierra Leone, and partly by those educated at the Mission.

Yet the Mission has not been wholly left without seeing fruits of its labor. In June, having returned after a year's absence, Mrs. Mair wrote:

"I can see some progress has been made. Our children give some evidence of the labor that has been expended on them. Two of them are conducting the out-school art this station. They perform the greater part of the duties of a native teacher, and are we trust, being fitted for future labors among their own people. We hope that our young people, being thus able to gain experience in teaching, while still under our mediate care, will improve in stability of character, so that we can with safety send them to the out-posts by and by."

April seventh, Rev. Mr. Hinman wrote:

"You will be pleased to know that the spiritual state of our Mission is rather better than it has been. The regular attendance on the Sabbath and evening meetings is better than formerly. Last Sabbath three native members were received into the church, one of whom was a Kroo boy, one of two who came to us from a distance, as they said, 'to learn about God.' This one, who has been converted, seems to have truly learned of God, and is, I think, a simple-hearted, earnest Christian."

And July tenth, he wrote:

"Every thing connected with our missionary work is as prosperous as we have a right to expect. Several young persons are manifestly seeking the Lord, and at our last communion season two young men were baptized and united with the church. For two years past we have thought them to be Christians, but they did not feel ready to unite with the church until now."

Africa is a most needy and trying missionary field. Its doors are wide open, so that the heralds of the cross may go everywhere and find an abundant and easy entrance; and, aside from the influence

Makes the one promiter on other our care. 'We can have seent-the

of the climate, no heathen country that we know of presents so few obstacles to the introduction of the Gospel. A needy and an open field is God's call to all who, having in their hands the Saviour's command, "Go ye into all the world and preach the Gospel to every creature," are not already specially engaged elsewhere. Thousands of Christian young men have laid their lives upon the altar of their country to suppress an infamous rebellion; and now, when a gracious Providence is giving them relief, and allowing them to return home in peace and safety, will they not anew consecrate themselves to the service of the Saviour, to suppress the Great Rebellion against the King of kings, the Lord of lords?

We are specially anxious to sustain a vigorous Mission in Africa at the present time, believing that the success of missionary labors among the freedmen will yet furnish an abundant supply of missionaries and teachers, who will rise up, and with songs and rejoicing carry the gospel of their own salvation to that continent. An ordained missionary and family, and one or two female assistants, are now greatly needed.

MISCELLANEOUS.

Five hundred and twenty eight life-members have been added to the Association during the year; and the death of twelve has been reported. The whole number of life-members from the beginning has been four thousand three hundred and sixty-three. The Treasurer's report shows an aggregate of cash receipts of \$134,181.18, being an increase of about \$39,000, over those of last year, and more than double that of 1863. Cash borrowed, \$5249.92. Estimated value of clothing for the freedmen, \$61,674.40; making a total of receipts and disbursements of \$201,105.50, of which \$157,459.63 was for the freedmen: no inconsiderable sum in the aggregate, yet your committee are painfully sensible, small, very small, compared with the past or present wants of the people.

An average of 7500 copies of the American Missionary Magazine have been issued monthly, and 17,250 copies folio, making in all for the year, 391,000. We believe its issues have greatly increased the interest felt for the freedmen, and added to the contributions in their behalf.

CONCLUSION.

In this brief survey of the fields in which our missionary labors have been put forth it can not fail to be observed that the providences of God more and more plainly indicate the dark and benighted people of the continent of Africa, and the freedmen and others ignorant and destitute among the colored people of the United States, as the peculiar objects of our care. We can but accept the

trust, and in the discharge of it, labor not for a party, nor a denomination, nor yet for our country only, but for a continent, a people, and for Christ. In appealing to Christians and philanthropists in their behalf, we neither forget nor obscure the scriptural truth, that in seeking their welfare, especially those in our own land, we seek our own, in watering them we are watered, in promoting their interest we promote that of the whole country. Nor can we conceal our deep anxiety that patriots and Christians should know their time and opportunity. To every generation is offered the high privilege of making its mark for God and humanity, and of doing a work, the impress of which shall endure so long as the world endures. Our patriot fathers of the revolution improved their opportunity, and proclaimed the right of every man to "life, liberty, and the pursuit of happiness," but failed to make the proper application to the slaves of our country, and the opportunity passed from them forever. Our Christian fathers of the generation just passing away, did a noble work for Christ and the world in establishing the great missionary and religious publication societies which have been the glory of the age. These were founded with a Christ-like benevolence; but the demands which that benevolence made in behalf of the slave were not fully comprehended, and the opportunity of bursting the bonds of millions through the power of Gospel truth passed away forever, leaving their emancipation to be effected by the sword, and our land to be deluged with blood. Now to our age, in church and state, is the glorious privilege given of bringing up four millions of an oppressed but now delivered people, through the exercise of Christian benevolence and the practical application of the blessed Gospel. The opportunity is ours, the time is now; shall we be found heart and hand engaged in it, or will we let it pass for another generation, and bring upon ourselves and our children the curse of a lost opportunity, an unfulfilled obligation?

Table to the state of the state

LETTER FROM REV. HORACE JAMES.

BURNAU OF REFUGER, FRITMENS, AND ALLEGEM LISTS.

Handvarens Eastern Durrigor of Norm-Cardina, Maw-Burn, N. C., October 20, 1885.

To the Secretaries of the American Missionary Association.

New-Burn, N. C., October 20, 1885.

To the Secretaries of the American Missionary Association.

Bran Burnens: I write in response to your request that I would give you may there of what ought to be done for the Freedmen of the South, and what will be done in their behalf if Christians and philanthropists in our land shall perform their whole duty toward them. I understand you to solids these views, not for want of information upon this topic, as you are doubless able to comprehend this subject more clearly in all its bearings than I could do; but to obtain the view of a person more especially conversant with the South, and you or to the friends of your excellence regalation. Indeed, every thing is so uncertain at this time, it is so difficult to foresee what shall be on the morrow, or to guess at the ultimate results of the reconstruction policy which is now prevailing here, that one feels singularly uncertain what measures to take or what counsels to give.

What we wish to do is plain enough. We desire to instruct the colored people of the South, to lift them up from subserviency and helplessness into a dignified independence and citizenship. We wish to liaspire them with all the virtues of individual and social life, and prepare them to cnjoy the rights and perform the duties of free men under the law in one great republic.

We may be sure that this is a work which the South coll not do. They are subdued by arms, thoroughly so, and will not think of lifting up the sword again against the National Government; but, on the whole, they hate the ideas of the North as much as ever, and will yield to them no further than they judge to be politic and helpful of their chances to reasms power and control in the listed. They tolerate negro schools in the larger towns, and under the shadow of bayonets; but in the remote counties, such

possible.

If, then, Offristians and philanthropists are, like the Apostie, debtors both to the Jew and in the Greek, the wise and the unwise, they must pay this debt. In gifts and graces, in prayer and labor, in institutions and observances among this people. In no other way can so the properties of the string, in an interest and the tribunch of a possible reaction. Let the ground be precocupied. Let the Oburnd gain possession of it, which is nine points of the law, divine as well as human in in a few months more—perhaps not more than two or three—all utilitary forces will be withdrawn from these States. The people will no longer see the arm that subdiand, them. They will practice what they precedes, and act out their real realings. They will do many things which they dure not do in the presence of a military force. Now is the time, then, to strike a hard blow. Work done in the next few months will be worth more than in the years that follow.

will be worth more than in the years that follow.

In my own ophino, not every important means of doing good in the South, though it does not lie, perhaps, within the scope of your influences, is to settle it with good men, who shall become proprietors of the soil, citizens of the State, and examples of enterprise and thrift, as well as of the Christian graces. I know of no objection to a man's doing good as an agriculturist, a manufacturer, or a mechanic, even if he be making money at the same time. The more of honest, liberty-loving, faithful Christian men, that you can induce to go into the South, and settle there with their families, stimulated in part by the motive of pecuniary gain, the better will it be for the freedmen, the whites, rich and poor, and for the whole land. At this time I count an emigrant with good principles to be half a missionary.

In respect to labors which are more distinctively educational and evangelical, a system which shall group together several teachers employed constantly in schools, with a missionary engaged in out-of-door labors from house to house, would seem to be best adapted to circumstances in this part of the country, and most likely be be successful. It strikes me that there is but little probability that the Southern States themselves will voluntarily establish any system of education for their freed people

country, and most likely to be successful. It strikes me that there is but little probability that the Southern States themselves will voluntarily establish any system of education for their freed people which will be likely to supersede the efforts of benevolent organizations at the North for years to come; not until they have been leavened gradually, and moulded by the stow, still hand of time, will they become greatly changed in their habits of thought, feeling, and action.

I do not feel in the least discouraged respecting the work of reconstructing society here, nor doubtful of the success of our agencies in this field. We ought to be full of hope and of faith, full of zeal and of enterprises. By all means, exhort our brethren and friends at the North to persevere and be confient. It is a work in which we can not fall. Let those who engage in it be filled with the Spirit, and ready to endure hardness as good soldlers of Christ. The approxing smile of the Master will be their constant simulus, and the preclous fruits of benevolent love their daily reward.

I offer these suggestions in great haste, and the pressure of cares almost innumerable. If in any strengthen your opinions and ald your efforts.

I remain, dear brethren, yours, very faithfully.

Honan James.

I remain, dear brethren, yours, very faithfully,

HORACE JAMES.

ANNUAL DISCOURSE. nor dven rottler bute its seasoned a not rottem my rottler a of goings.

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Tolk a de stript of the frame of the least of the opinion of the Barra and a street on the manager of the manager of the a sense work build keyed water the delicited fine that suggested bearings as the said attitude the concan this o'd assitioned in a first appropriate the control in a second of the

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ONLY ONE HUMAN RACE.

BRETHREN: The enemies of the African race are now disarmed by the military power of our government. But the moral conflict still rages, nor will it terminate until a false public sentiment shall equally have been subdued. Let us, then, wield against it this sword of the Spirit, which I find in the old armory on the shelf marked:

Acrs 17: 26: "God hath made of one blood all nations of men to; dwell on all the face of the earth, and hath determined the bounds of their habitation."

This weapon was first used by our great champion Paul, in his celebrated attack on the Athenian philosophy on Mars' Hill.

It should be remembered that he did not address the sages of Greece as a physiologist, but as a Christian Apostle; teaching not anatomy, but charity. He was not giving his hearers the results of "cadaveric autopsy," when thus declaring the identity of the blood in the human races; but, attacking one of the abominable theories of heathenism; announcing a truth which even the acute Grecian intellect had failed to discern-a truth which confronted two of the fundamental errors of its theology. He announced to that Athenian audience a Creator, one Creator of all men; one God, in whose underived essence are concentrated all, and infinitely more than all the attributes their theology had divided and distributed among the several deities of the Parthenon. He exhibited man in the sublime relation he occupies as a citizen of God's empire. He exhibited the human race and its unity, not the product of a soil or a country, not an accident; but the child of one Father in heaven. In this he corrected the proud and arrogant theory of the Athenians, that they were Autocthones, sprung from the sacred soil. He declared that all the tribes of men are distributed over the world by one and the same paternal oversight; implying that this was designed, not to divide and alienate the several races, but to promote their common good; as any patrimony is divided among the children of a family for both their common and their individual benefit. In a word, the Apostle here announces

OUR COMMON MANHOOD.

I now bring it before you, not to advance the boundary of science, nor even to distribute its treasures; not to communicate a single fact with which you may not be well acquainted. My purpose is entirely practical. And it is on its practical side I now invite you to contemplate this subject. Let us, then, notice in what consists,

I. The identity of the human race.—It is strange that any one can have failed to discern the distinguishing endowments of manhood, to mark the definite line that separates man from the inferior races; or can have questioned whether the difference is in kind or only in degree; that even scientific men have claimed to find their progenitor in the squash, and themselves to be monkeys minus the tail; that they have failed to see that a gulf, impassable, lies between man and the most intelligent quadruped. But, strange as it is, we can account for it: it is a necessary consequence of our apostasy from God, that we should be untrue to ourselves. It would be easy to state fifty distinct qualities, properties, and relations monopolized by man. It may, however, suffice our purpose to consider them in a few classes. We notice,

1. His physical peculiarities.—While man combines in himself the mineral, vegetable, and animal, he is infinitely superior to them all; sublimating in his own person all these orders of existence to their loftiest uses; linking the material to the spiritual, the earthly to the angelical, the mundane to the celestial, the finite to the infinite.

From all the other distinguishing features we select one, and that the hand, as our badge. Whenever you find a class of animals that has not a developed thumb, you find a class that is not human. Mr. Roget says, (Bridg. Treat. Roget, vol. i. 314,) "It is only in man that the fore (upper) extremities are exempted from the office of supporting and moving the body, and are at liberty to be applied to other purposes, and employed as instruments of prehension and touch. In the power of executing an infinite variety of movements, and of action requiring either strength, delicacy, or precision, the human arm and hand, considered in their mechanism alone, are structures of unrivaled excellence."

We may say, then, that whatever by its nature lacks a thumb, that is, a fifth finger coming squarely in front of the other four, face to face, has not the family-badge; the right blood is not in it. Our human blood always flows through the thumb, because the thumb is the indispensable instrument of art and civilization. By it we handle the pen, the pencil, the sword, the knife, the ax, the graver, the helm, the rope, the chisel, the trowel, the spade, the organ. Monkeys and dogs may imitate us; but they can not build the Parthenon or sculpture the Apollo, paint the Transfiguration, write the Æneid, telegraph thought through space swifter than wind, span the rivers, or navigate the seas.

navigate the seas.

If any of you, having a facial angle somewhat acute, a cuticle inclined to the sable, have been told that your skin indicates you are not a man, hold up your thumb, and silence the slanderer. If your hand is crowned with a fully-developed thumb, go on your way rejoicing; you belong to our family—you are not a gorilla, but a man. If any one ever questions your manhood, show him that you can handle the needle, the pen. Write your name, and ask him; "Am I not a brother?"

If you should meet two objects; one of them using its hands as feet, call that an animal; but the other, walking erect, call it a man, even if its hair should be red or gray, (which is not the classic color,) its skin white, with a tinge of carnation, or even olive, or black.

But we leave the physical, to speak of higher things; to run over an inventory of the family possessions.

2. The intellectual faculties distinguish man; some of them absolutely; others, in their combinations and degrees.

Reason is one, including the capacity to recognize spiritual existence. Who believes that a horse or an orang-outang knows what spirit is? Reason is the foundation of general knowledge and of reasoning, because by it we intuitively believe first principles or axioms. By it we recognize the Infinite.

Reasoning is another, or the discursive faculty by which one proposition is proved by other propositions. Judgment is another; by which testimony is weighed, by which comparisons are made. It is the faculty that uses the words long, beautiful, deformed, and all other adjectives and epithets.

Imagination, or the power of intellectual creation, by which a poem or pleasure-garden is constructed. Abstraction and generalization, by which we classify objects and persons.

Memory we share with some brutes, but in such form and degree as to make it, in reality, another faculty. Man remembers dates, processes of reasoning, events, history, poetry. Foresight is feebly manifested in some brutes and insects; but in man, it is the capacity of deriving motives to action, from his endless future.

Articulate language; with all its beauty and power, is an endowment totally human, however brutes may utter their sentiments in the coarse sounds of the barnyard, or the song of the mocking-bird.

Artificial language is another distinction of the human race, in both the peculiar and exquisite organs which produce it, and which appreciate it, and in the mind that employs it. And some of these languages are found, among the ruder tribes of Africa and America, evincing a refinement of thought which ill accords with the present condition of the people there.

3. The moral faculties characterize Man.—He has a conscience or moral sense; not only distinguishing right from wrong, but appreciating moral beauty and deformity; judging character; estimating actions by motives; anticipating the scrutiny of the final judgment, and its awards. Man is also distinguished by

4. His social qualities.—Many animals are gregarious. Bees and ants form organized companies, but man alone can make what man would call society, with its thousand delicate relations, its vast ramifications, its broad and various play of intellectual and moral forces. Man adds to these,

5. The capacity for boundless progress.—Isaac Newton can lie in his cradle a helpless infant, having not an idea in his mind. He can grow into an intellectual stature that is gigantic. Our Saxon ancestors were barbarians; their descendants have made vast advances beyond their condition.

You meet a Feejean, and are puzzled by him, not knowing whether he is a brute or a man. Bring him and his child and his young horse to a Christian family in America; try to educate both the colt and the boy, and see whether the Creator has not drawn an eternal cordon of separation between the lowest specimen of the human races and the highest of the brutes, in this exhaustless capacity for improvement. Man is also distinguished by

6. His relations to God and the Universe.—He is a child of God, made for the moral government of God. As one has said of the stars, we may say of the animals: "God never gave them the ten commandments." The horse, the ape, or the elephant, can never say to God, "Abba, Father." A day of judgment is not revealed to the animals, with an eternity of retribution beyond it—this is the prerogative of man. Love to God is his privilege; it is the attainment of the good, possible to all men.

Man is a religious being. He may worship a stone or a crocodile; it is still the religious sentiment working outward. What we call superstition may be considered part of the religion of man; as the Bassoutous of Africa beautifully express it—superstition is a truth turned into a false track.

You never find a monkey worshiping any thing. Then, also,

7. Man's relations to nature distinguish him.—Man is the lord of creation. He can subdue the forces of nature; he can make all

the inferior races subordinate and serviceable. No matter what the color of his skin or the angle of his forehead, he can build a ship, and call it the Great Eastern; he can make a compass, and steer a ship by it at night, away from Sumter, the rebel fortress, to a loyal fleet; he can level mountains, and raise up valleys; dry up marshes, bridge over rivers, and make a railroad or a telegraph to span a continent.

The original command to him was: "Replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That was the original enfeoffment of the race, the deed of grant by which man obtained the fee-simple of this vast estate. This was the act of royalty endowing man with lordship and authority, with right to enter and use this whole portion of God's domains for his own purposes. And wherever you find a being that can read, or be taught to read and understand that title-deed, and use these rights, you find a man.

And I would now mention but one other distinctive feature of manhood:

8. God's peculiar treatment of Man. - On this point we can ask no leave of material science, but take the inspired book for our guide, and affirm several facts. All the generations of men, for the last four thousand years, were saved in the same ark, from the flood that drowned a world. Every genealogical record, to be complete, must begin with Noah. Every genealogical tree has its roots in that ark. We all meet there around the one family altar; kings, beggars, House of Hapsburg, cannibal of the South Sea, Wade Hampton, and Pompey. And again, when God would save the world His Son, took on Him our common nature. He became a Jew, but that was incidental; the essential fact is, he became a man. Whenever, then, you find a man, you find a being whose nature the Son of God has taken into eternal unity with Deity. This is the crown that adorns the brow of every member of our race. God has recognized no distinction there. His Son assumed the nature of neither animal nor angel, but man. Then again in consequence of this, the Gospel is God's offer to all men, of eternal life, on the same conditions: Believe, and thou art saved. Whoever can believe in Christ must be a man. There are not two kinds of pardon, one for a rich man and another for a poor man; two crosses; two fountains for the cleansing of the soul; two gates and two narrow paths to heaven; two Bibles; two mercy-seats; two Saviours; one heaven for the white man and another for the black man. One, one; all through time, all through eternity. "One Lord, one faith, one baptism." God hath made, not of two, or ten, but of one blood, all nations of men. And

he has carried the same unity through his method of salvation. But it is demanded: do not

DIVERSITIES EXIST?

They do. I understand them to be of three kinds: differences in the bony structure; in certain superficial secretions; in the temperament. So far as I am informed, this difference, however, does not extend to a single vital organ, or to the composition or functions of the brain, to a degree that necessitates an essential inferiority in any branch of the race. But, what is vital to our purpose, these diversities leave intact every one of those distinguishing features of manhood which I have now been enumerating and describing.

These diversities evidently were not designed to promote pride in one part of the race, and a degrading sense of inferiority in another, any more than the delicacy of woman in contrast with the robustness of man was designed for this end. They are a part of the beneficent plan of God, by which men are adapted to obey the law of mutual love, and for the promotion of our common benefit. Their principal design seems to have been to secure the religious development of mankind; one race excelling in the sentimental adaptation to religion, the other, in the intellectual; one, imparting; another, receiving, making superiority of endowment in races, as in a single family, promote the benevolence of the stronger, and the grateful dependence of the weaker.

But before leaving this part of our subject, permit me to offer my salutations to physiological science, especially to such of its representatives as have labored to demonstrate the plurality of species in the human race.

Men of material science, why should you and the men of faith ever oppose each other? The ends you seek are entirely harmonious, though diverse, and reached by different processes. Both aim at elevating man; one, by employing and expanding the intellect; the other, by employing the moral faculty. The one gets at facts by believing its material senses and the testimony of man; the other, by believing its moral sense and the testimony of God. The one advances the material interests of man; the other, his moral, social, and immortal welfare.

Do not indulge the vain fancy that science can look down on Scripture; that the dissecting-room is essentially a better place or a more attractive place, than the sanctuary; that the scholar stands on any firmer foundation than the saint. Both are mere interpreters of a book; each has his Scripture, from whence all his particular knowledge is derived. Neither invents the facts of his creed, neither invents the ultimate and eternal principles which lie at the root of all

he believes. Both find them, and believe them as they find them, whether revealed by words, or by stars and stones. Faith is as much a human faculty as sight or reasoning, and no more liable to deceive us than they.

Nay, if you urge us to the comparison, we shall go still farther, and say there is a nobler science than that of material forms and forces; a science standing on higher ground than yours, employing nobler faculties, handling loftier themes, effecting an infinitely higher good than yours.

We may live harmoniously together, but we have no fears of a contest, except that it wastes strength, disturbs good fellowship, and diverts many from more useful pursuits.

Let science and faith recognize their peculiar and coördinate spheres, and accord each other a full measure of respect. Legitimately they have no quarrel with each other. For instance, science does not contradict this doctrine of Paul. Science says she finds the pigments in the skin of the African, the Mongolian, and the Caucasian races to differ from each other. Paul says nothing to the contrary. He does not affirm that God-made all men with the same coloring matter under the skin. It is not the pigments of which he here says one word. It is the blood of men of which he affirms identity or unity. Science says she can trace every race of men back to certain habitats or places of their original dwelling. Very well; be it so. Scripture affirms nothing contrary to that, but distinctly admits that there is a habitat for each race, and affirms that God made each nation to dwell in its own. It does not affirm that God made every nation inhabit the same country. It affirms identity only of the blood, and affirms that the race made of one blood were to dwell all over the face of the earth.

While, as before remarked, the Apostle was not lecturing on anatomy to the philosophers of Athens, but on moral and religious principles, and therefore used the word blood in its figurative sense, yet even if Scripture, in this affirmation, had employed it literally, science could not contradict the affirmation. Man of science, have you found that people whose blood lacks a single essential property of human blood, be it structural, chemical or vital! The osseous structure, the coloring matter, the hair, may vary from your ideal standard; but the blood literally, perhaps, certainly as used in a moral sense, is identical in us all.

Does science affirm that every tribe originally had its distinct habitat? We must set that down as mere affirmation, and we shall confidently set the positive testimony of God against her crude analogies. Having then noticed the essential and distinguishing characteristics of a human being, let us now proceed to consider,

II. What rights and prerogatives are conferred by our common manhood, and what duties and responsibilities it imposes.

God has made nations and individual men, like all his other works, in such a way as to avoid monotony; incessant variety characterizing those most alike and most intimately allied. But on man, everywhere and forever, he has conferred certain indefeasible and inalienable rights; the great prerogatives of manhood, which it is sacrilege to violate, which are defended by the eternal justice, with its fiery, two-edged sword.

It has often been remarked that man and society can never rise above a semi-barbarism, so long as woman, the weaker sex, is treated unfairly and unkindly by the stronger sex. And it is true. But it is equally true in regard to the weaker members and branches of our race.

Let us, then, look for the rights and obligations of manhood:

1, Self-respect is the first of duties, never to be confounded with pride or self-conceit. Self-respect is the homage due to the nature and endowments conferred on us by a bounteous Creator, perfectly consistent with the profoundest humility, which has reference to the weaker side of our nature, and our moral delinquencies. The negro is bound to respect the manhood that is in him. It is noble, beautiful, grand. His mind, his moral nature, is as noble as Gabriel's; inferior, not in-kind, only in degree. And woe to him that attempts to diminish that self-respect in any negro!

2. Mutual respect.—Reverence is a duty toward God; reverence for him, and for every thing that is stamped with his image. You may chastise a child, not contemptuously, not vengefully, but with a reverential regard for his immortal nature, and a reverential remembrance of his relations to God and the universe, his rank in the scale of being.

3. Justice is claimed by our manhood.—Brutes have no such claim on one another, nor on man. Mercy or compassion, and a patronizing affection is all that is due to them. But he who bears the stamp of manhood, can claim of every other man justice; and if man denies it, the appeal of the injured, though rejected in every earthly court, will be heard on high.

Our revolutionary fathers appear to have been more profoundly versed in political science than we. In their wisdom, they uttered this oracle: Amongst the inalienable rights of man, conferred, not by human authority, but by the infinite Creator, are these—life, liberty, the pursuit of happiness.

All men have a right to life; a right never forfeited by birth under

any circumstances, by color of the skin or shape of the bones; but only by personal crime of the highest order: No legislation, no biblical exegesis, no sanction of the Church, no usage or public sentiment can make it other than a crime in the sight of Heaven, to diminish the length of a human life intentionally, or by indifference or carelessness.

Liberty is the right of man, to be abridged only by the restrictions of God's law, never by the demands of selfishness.

The pursuit of happiness is a prerogative of manhood. Any restriction placed on that, in any individual, for the benefit of another individual, or any class, without the free consent of the person thus prevented, is a crime, however sanctioned.

4. Love is the claim of every human being.—The law that binds every man to love his neighbor as himself, at the same time gives him a claim on the love of every other human being. No human tribunal can enforce it; but it will be solemnly, thoroughly enforced by a divine tribunal. Neither a man nor a nation can entertain wrong feelings, or withhold right feelings, with impunity. On the cultivation of delicate sensibility, a high-toned sense of justice, and appreciation of the rights and good qualities of others, depend both personal and national character.

We may build up a form of character that shall pass current as the world now is—yea a piety that men will acknowledge—even what will be regarded as a high civilization, which shall include a profound, cruel prejudice, or a cruel indifference to the welfare of a portion of our race; but it will be a piety, a civilization God does not approbate. A religion that does not recognize the moral unity of the human race can not be Christ's religion. We have, in fact, been contending with embattled hosts on this very point, whether the Christianity of this continent shall be a baptized Paganism; whether it shall resemble Russia, as she once was, is now no longer, of which one thus writes: "On all its broad plains, on the daily life of that serf-owning aristocracy, on the whole class which is neither of serfs nor serf-owners, the curse of God is written in letters so big and black that all mankind may read them."

We may not safely leave out of our benevolent consideration, by design, with positive intention, by accepted principles of politics or morals, any part of the human race. We owe love to every man; a love that, while admitting of intensity within a limited circle of kindred, friends, and countrymen, admits of no such thing as contempt for natural endowments, disregard of the most precious rights, or indifference to the highest welfare of any human being.

Have we not all one Father? God hath made us all, and all of one blood.

And these are the directions he has given us concerning one another: "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another." He says we are members of Christ's body; and must therefore feel toward each other the respect and love which becomes so sublime a relation. He says: "If one member suffer, all suffer with it." That is the case with every healthy body. His servant, Paul, expresses his will when he says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor, for his good to edification."

In fact, the moment you admit that the negro is a man, you admit that American Christianity has been very unbiblical.

O my countrymen! suffer me to remonstrate with you. My plea, if you will hear it, is strong, for it is eternal truth. I plead,

1. For God's honor; for his image defiled, distorted, effaced, des pised by you. "And God said, Let us make man in our image, after our likeness. So God created man in his own likeness, in the image of God created he him." How will you answer to him, if his image is in the body, when his African children bring their lacerated, maimed bodies, their visages imbruted by the life of intellectual and moral degradation to which you bound them with all the power of a mighty empire? If that image is in the spirit, how dare you despise it, wherever it is found? If God is represented, as every father is, by each of his children, do you not know that a parent's sensitiveness about his children's honor is as great as that which respects his own? This is one of his dreadful indictments recorded for the great day of assizes: "Ye have despised the poor!" Negro's blood has been shed on this soil, in this city, as if he were a brute. But the sentence of Jehovah is: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he him."

I plead with you again by,

2. The redemption work of Christ. That work, beginning at the manger, and ending in the sepulcher, was the expression of love; love higher than heaven, deeper than hell, stronger than sin or death or justice; but love of which you and the negro alike partake, and equally. If you stand at the foot of the cross, to have that cleansing blood fall upon your soul, there will probably be a negro by your side. If you go to the mercy-seat at any hour, you will probably find two there to one of your own complexion. If you go to heaven, you will certainly meet an immense multitude of them there; and you will find your color not worth much there. Love the people with whom you are to spend eternal ages in the same family, sharing every honor and favor with you.

I plead with you, by

3. Your nation's honor. The public sentiment of this country, for fifty years, in respect to the African race, has been an immeasurable disgrace to us.

Look at this intelligent people, enjoying the blessings of the freest government on earth, prospered of God beyond any other people, claiming to have a more living and efficient religious character than any other; yet overlooking the essential elements of manhood in an entire group of races, making some superficial differences from the prevalent color and form of the body a ground of contempt, of oppression, of injustice and cruelty, such as never disgraced pagan Rome!

We have, indeed, some pleas and palliations. "The negroes are not agreeable in their persons and habits." This is equally true of some white people; but who ever thought of making it a ground of excommunicating entire white races from their respect and sympathy! Should one object to a person of that race, because he was not well-attired, or cleanly, or intelligent, we should not consider it a prejudice. But this we regard as prejudice: to take an entire branch of the human family, and by one turn of thought settle the proposition, that they are not to be regarded as human; and settle the purpose to treat them as something below the human race. But do we not know that a prejudice is a personal deformity? When the people of the Southern States determined to regard the negro, and even the whitest mulatto, as made for slavery, for the mere purpose of ministering to the comfort, profit, luxury, and pride of another race, they lowered themselves as philosophers, as Christians, as men.

It has been affirmed that the people of the Northern States have more prejudice against the African race than the slaveholders. This is one of many illusions connected with this subject. There is a difference, and it is found here. The Southerner had settled this point beyond question-the negro is not a man. Now, so long as that is held as an axiom, unquestioned by either party, the negro and the dog will receive the same kind-treatment. But the moment the negro asserts any rights that the master is bound to respect, as soon as he claims to be a man, it will be found that it was not as such the master esteemed or respected him. See whether, even yet, the people of those States are willing to allow the negro to choose his rulers, even though he may prove himself as well qualified for the service as the majority of voters; whether they are willing to make personal qualifications, and not race, the test of the right of suffrage. Beside the unfounded prejudices toward this unfortunate race, we are guilty of injustice gross and flagrant.

Let me farther suggest

4. The nation's welfare, as well as its honor. We must remember

that nations are on probation as well as men; that they are under moral as well as material laws; that we must have been losing immeasurably in these dark years of prejudice, injustice, and cruelty. Four millions of Africans, cultivated, refined, among us, would have made the Southern States like another world. There would have been no millions of white trash; no bowie-knife, bullying, blustering, treason-breeding civilization.

No, it will not do for a great nation to settle questions about the negro merely by taste and preference, by convenience and custom, by even policy and expediency. Eternal principles are involved in it. God's eternal government takes cognizance of this subject in all its dimensions and ramifications.

The question before us now is, as it ever has been, What is right? We surely have learned one lesson at great cost. It will not answer for a Christian people to put a leprous stone in the very foundation of their great temple. It will infect the whole; and at last require to be taken down, that the infected parts may be cast away.

War was sent, with its rough hand, to tear it down, while the envious nations sat and mocked the misery of our condition.

Shall we build so again? The demon is exorcised; but he is wandering about in dry places seeking rest, and finding none. If he returns, he will bring with him seven other spirits worse than the first.

Can we afford to enter on another epoch of our history with our old notions and habits unchanged? Have we learned nothing by such a war? Is it not manifest that God has forgiven our old sins, and put us on probation once more?

If the black man or the Indian has intelligence enough to vote, let him vote for his rulers; if to make laws, let him make them. If he earns wages, pay him. If he can not hold his own in a fair race, let him come out second best. That is fair.

But did Thomas Jefferson tremble for his country in view of the justice of Almighty God? how, then, would he feel now, after the judgments we have witnessed and felt, in view of the desperate pride and prejudice of the men in the North and the South, who are still determined to treat the negro as a brute, and carry our country directly back over the same career of cruelty, selfishness, and injustice toward this unhappy race!

We urge again

5. The rights of the injured African.—What we insist upon is not a political theory, but an eternal moral principle. The negro's rights are given him by his and our God. He has a right to claim our esteem as a man, his rewards for labor and service, his choice of employment and employer, his choice of a companion for life, and the

full protection of the law for his family, as much as any other husband or father.

But we have deprived him of a fair chance in life's great race. For him we have held as naught the filial relation incorporated in the Fifth Commandment; the family, one of God's most precious bestowments. Nay, the very laws of the States have decreed that the negro shall no more have a family than the cattle have.

Now, every degree of this wickedness must be swept from our land.

I am not here to beg any favors for my African brother. I simply assert his rights, and proclaim the enormous wrong we have done him, and are exposed to continue inflicting on him, after all the terrible judgments of God. I would neither pet nor flatter him. Respect for his manhood forbids both. If you meet a negro who is mean, despise his meanness, but not his manhood. If he commits a crime, punish him; but deprive him of no right simply because of his color. Abandon the prejudice which is as galling to the manly heart of a negro as to yours.

I urge, then, my plea but once more. I present to you as an individual the consideration of

6. Your own welfare.—Is yours a prejudice only against this people? For your own sake, abandon it. It contracts the soul, and it hinders you from taking the right position in regard to them. It causes you to miss some precious opportunities of standing for the right, of resisting tyranny, of comforting Christ's poor.

If you are a master, then note the fifth chapter of James, which it would seem as if you had never read, and your preachers had never explained:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

My brethren of the Missionary Association, we surely have a work to do. We are to do our part in forming a correct public sentiment. That is the sovereign in this land, before whom nothing can stand. Assert the manhood of the negro; make it appear as horrible to defraud him as to defraud a white man of his rights; to inflict on him penalties for being what his Creator intended him to be; to make him the mere tool of another's selfishness; to discourage his reaching the highest attrimments and position he is capable of reaching and attaining. Insist on the prin-

ciple, no matter who is to enforce it, the General or the State government, that nationality and color shall not be the test of the right to elect our rulers, to testify in our courts, to sue before them, and if a native, to be chosen to sit in the presidential chair. In a word, every human being shall, on this part of God's earth, stand on a perfect level with every other man before the law. Caste-legislation shall no longer dishonor us and mar the beautiful simplicity of our democratic government.

We must educate the race, first for the ordinary intercourse and employments of life, just as the mass of white children are educated. And to the most capable, every avenue of knowledge must be opened, every instrument of mental discipline and culture furnished.

We must preach the Gospel to them in its purity, in its simplicity, and save as many of their precious souls as, by God's blessing, we

We must assist in establishing them. Poor people, on what a tempest-tossed sea their miserable bark has been for four years! And that tempest has at last cast them, shattered and broken, on a shore from which many of them will be swept back, unless rescued by us into, I can not conceive what kind of a troubled ocean. The storm of prejudice, pride, passion, is almost certain to beat on some of them until they find the last haven where the wicked cease from troubling and the weary are at rest. We can not do every thing. Let us do what we can to fix each family in a home, with the ægis of the law over his dwelling and his little farm, teaching them that which slavery has prevented their learning, of industry, mechanic trades, farming, gardening, housekeeping, training children; teaching them our national history, what an American citizen ought to be, and what his rights are; teaching the negro he is a man, and showing him what is becoming to a man, in reference to himself, his God, his neighbor, his country, his posterity.

The record of our four years of war is now made. We can take no backward step. But the record of the four years succeeding the war is now forming, day by day, hour by hour. God, in his infinite mercy, grant it may be such as will make some amends for the dark passages in our former history, and place us before the world as God's instruments in bringing on this day of universal brother-

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LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Adams, Cornella A., New-York City, N. Y.
Albright, Rev. L. M., Toledo, Ohio.
Aldrich, Benson, East-Orange, Vt.
Alexander, Rev. Waiter St., Pomfret, Ct.
Allen, Daniel T., Kalamasoo, Mich.
Alvord, Alpheus, Ganeya, Ohio.
Amerman, Henry, Plymouth, Ohio.
Amsden, Charles, Fisherville, N. H.
Anderson, Mrs. J. K., Salina. Kansas,
Arms, William A., Fentonville, Mich.
Armold, Capt. Moses Noyes, North-Ablington, Mass.
Austin, Miss Emily L., Philadelphia, Pa.
Austin, Mrs. Susan M., Oxford, Mass.
Avery, Edwir P., Greenville, Ct.
Ayer, Rev. Charles Lathrop, Mansfield Centre, Ct.

Avery, Edwin P., Greenville, Ot.
Ayer, Rev, Charles Lathrop, Mansfield Centr
Behbitt Col. E. B., San Francisco, Cal.
Baldwin, J. G., Middletown, Ot.
Baldwin, Rev. P. C., Bowling Green, Ohlo,
Barkuli, Rev. T. N., Perrysburgs, Ohlo.
Barkuli, Rev. T. N., Perrysburgs, Ohlo.
Barney, Mrs. Nanoy M., Southborough, Mass.
Barnum, Thos. R., New-Haven, Ot.
Barney, Mrs. P. D., Strykersville, N. Y.
Barton, Rev. Waiter, South-Amherst, Mass.
Bascom, Rev. Flavel, Princeton, Ill.
Bassett, Mrs. J. A., Hamden, Ct.
Beach, Burs S., Terryville, Ot.
Beach, James Henry, College Springs, Jows.
Bebee, Rev. J. L., Warren, Mich.
Beckwith, Rev. E. G., San Francisco, Cal.
Beecher, Julis Ann, Oberlin, Ohlo.
Becher, Hram J., New-Haven, Ct.
Bingham, Rev. Hiram, New-Haven, Ct.
Bingham, Rev. Hiram, New-Haven, Ct.
Bingham, Rev. Hiram, New-Haven, Ot.
Bilss, William P., Francestown, N. H.
Biakeslee, Miss Luellah, Mendota, Ill.
Bilss, William P., Francestown, N. H.
Biakeslee, Miss Luellah, Mendota, Ill.
Bilss, William P., Francestown, N. H.
Biakeslee, Miss Luellah, Mendota, Ill.
Bilss, William, Bourle, Ind.
Boland, Thomas, Homer, N. Y.
Bonner, James, Greenfield, Ohlo,
Boworth, Johns, West-Boylston, Mass.
Bourne, Augustus L., Bangor, Me.
Boynton, Benjamin, Andover, Mass.
Boynton, Mrs. S. B., Andover, Mass.
Briggs, Isaac P., Pomfret Landing, Ot.
Breden, Mrs. Lucy J., Sleokhvidge, Mass.
Briggs, Isaac P., Pomfret Landing, Ot.
Bredon, John H., Sprague, Ct.
Brooks, Dea. Sidney, Harwich, Mass.
Brown, Ms. Nancy Ann, Keene, N. H.
Brigham, Theodore F., Westborough, Mass.
Brown, Ms. Nancy Ann, Keene, N. H.
Brigham, Theodore F., Bag Harbor, N. Y.
Brown, Margarette Alee, Quincy, Ill.
Browning, C. D., Greenville, Ot.
Bruce, Joel G., West-Brookfield, Mass.

Burnell, Arthur T., Central City, Col. Ter. Burlon, P. D., Grinnell, Iowa. Bush, Dea. F. W., West-LeRoy, Mich. Bybes, Joseph, Washington, Ohio. Bushnell, Miss Hannah Kirkland, Cincinnati, Ohio.

Bybee, Joseph, Washington, Ohio.
Bushnell, Miss Hannah Kirkland, Cincinnati, Ohlo
Camp, Miss Fanny M., West-Winsted, Ck.
Campbell, Mrs. Agnes, New-York Mills, N. Y.
Campbell, Samuel, New-York Mills, N. Y.
Campbell, Samuel, New-York Mills, N. Y.
Campbell, Rev. William A., Clifton, Ohlo.
Carrier, Mrs. T. C., Benzonia, Mch.
Case, Mrs. Matilda, Mifflinville, Ohlo.
Chace, S. Angier, Fall River, Mass.
Chamberllo, Mrs. Sanny, New-York, N. Y.
Champlin, Mrs. Sanny, New-York, N. Y.
Champlin, Mrs. Sanny, New-York, N. Y.
Chandler, John F., East-Woodstock, Ck.
Chapin, Des. S. J., Atlanta, III.
Chapman, Rev. E. D., Gerry, N. Y.
Chapman, Timothy, Bethel, Me.
Chapman, Timothy H., Bethel, Me.
Chapman, Timothy H., Bethel, Me.
Chapman, Timothy H., Bethel, Me.
Chapman, Miss Delis A., Willimantic, Ck.
Chilti, Ellsha, North-Woodstock, Ck.
Chilpman, Miss Delis A., Willimantic, Ck.

Dada, Rev. Wm. B., Clear Water, Minn.
Dane, William, West-Brookfield, Mass.
Daniels, Mrs. E. L., East-Medway, Mass.
Daniels, Rev. H. M., Winnebago Depos, Ill.
Davenport, George, East-Woodstock, Ct.
Davis, Rev., Perley B., Sharon, Mass.
Davis, Rev., Jeremiah, D.D., LLiD., New-Haven, Ct.

Dean, Leonard M., North-Woodstock, Ct.
Denison, J. H., New-York, N. Y.
Dickinson, Rev. James T., Middlefield, Ct.
Dickinson, Rev. James T., Middlefield, Ct.
Dickinson, Rev. O., Salem, Oregon.
Dixon, Mrs. Eliza A., Homer, N. Y.
Doollittle, Rev. E. J., Chester, Ct.
Douglass, Mrs. A. W., Hudson, Mich.
Dowd, Julius A., Gullford, Ct.
Draper, George R., Dryden, N. Y.
Drury, John E., West-Boylston, Mass.
Duran, Partiell, M. West-Boylston, Mass.
Duncan, Dr. William C., Cincinnsti, Ohio.
Dunham, Rev. Samuel, West-Brookheld, Mass.
Dunn, Rev. George W.
Dunnile, Katherine Avery, Quincy, Ill.
Durfce, Dr. Nathan, Fall River, Mass.
Durfce, Mrs. Zillah, Wyombg, N. Y.
Dwinell, Rev. J. E., D.J., Sacramento, Cal.
Dwinnell, Henry, Danvers, Mass.
Dyer, Marthe E., Wanscon, Ohio.

Earl, Benjamin, Fall River, Mass. Edwards, Dea. William J., West-Hampton, Mass. Elmer, Rev. Hiram, Clinton, Mich. Evans, Mrs. Anna Bella, Ripley, Ohio.

Fairbanks, Mrs. Betsey S., Southborough, Mass. Farley, Rey. John, Maumes City, Ohlo. Farrington, Mrs. Cleopatra, Grantville, Mass. Fay, Mrs. Betsey, Munsonville, N. H. Fay, John H., Rochester, Ohlo. Fenn, Aaron W., Roxbury, Ct. Ferris, Joseph E., Newcomb, Ill. Pinster, Leonard, Cleveland, Ohlo. Fisher, Rev. James B., Port Leyden, N. Y. Fisher, Miss Polly K., Medway, Mass. Fitch, Rev. James B., Port Leyden, N. Y. Fisher, Miss. Sarah, New York Mills, N. Y. Fitch, Mrs. Sarah, New York Mills, N. Y. Fitch, Rev. J. M., Saybrook, Ohlo, French, May Frances, Natick, Mass. French, Rev. Reuben, Fostoria, Ohlo. Pritch, Rev. Reuben, Fostoria, Ohlo. Pritch, Rev. William P., Bryan, Ohlo. Fullam, Lemuel, West-Brookfield, Mass. Fyller, Miss Margaret, West-Winsted, Ct.

Gale, Gabriel N. P., Caldwell, N. Y.
Gamble, Samuel, St. Joseph, Mo.
Gardner, Harry L., Wilmore, Pa.
Gardner, Harry L., Wilmore, Pa.
Garrette, Franscenia Wilder, Milbury, Mass.
Garr, Rev. Joseph, William Centre, Ohlo.
Glear, Rev. Joseph, William Centre, Ohlo.
Glibert, Mrs. Diarnha, A., Bridge Creek, Ohlo.
Glibert, Mrs. Diarnha, A., Bridge Creek, Ohlo.
Gliberd, Mrs. Diarnha, A., Bridge, Creek, Ohlo.
Gleason, Jos. S., West-Brookfield, Mass.
Goddard, Dea. D. B., Worcester, Mass.
Goddard, Dea. D. B., Worcester, Mass.
Godf, Charles H., Knoxboro', N. Y.
Good, Rev. Joseph, Bowling Green, Ohlo.
Gorton, Daniel, Lowell, Mass.
Gotvald, Rev. W. V., Aaronsburgh, Pa.
Grant, Dea. C. O., Auburn, N. H.
Gray, Mrs. Abigall N., Polo, Ill.
Gray, Rev. Calvin, Polo, Ill.
Grayes, Ruth, New-Paris, Ohlo.
Griggs, Joseph C., Stockbridge, N. Y.
Griggs, Rev. L. S., Spring Valley, Minn,
Griggs, Dr. Samuel, Westborough, Mass.
Griggs, Mrs. Mary W. Mansfield, Ohlo.
Griswold, Leverett, Guilford, Cb.
Guild, Miss Amelia, Unionville, Ohlo.

Hackley, Julius, Alamo, Mich.
Halduman, Rev. J. S., East-Townsend, Ohlo.
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Hamilton, James E., Kingston, Ind.
Hamiln, Mrs. A. J., Grinnell, Iowa.
Hamford, Geo W., Watton, N. Y.
Hanna, Mrs. Ione T., Mercer, Pa.

Harris, Retoen, Pitestora, V.

Harris, Or. Stephen, Windham, V.

Harrison, Miss Gilve E., Munnsville, N. Y.

Harrison, Miss Gilve E., Munnsville, N. Y.

Harwood, Dea. Ephraim A., Worcester, Mass.

Haskell, Mrs. Eunice, Pitchburgh, Mass.

Haskell, Mrs. Eunice, Pitchburgh, Mass.

Hawes, Sarah Eilla, Browne's Corner, Me.

Hawes, Joseph L., Newney, N. J.

Helkok, Rev. Dormer L., North-Bloomfield, Ohio.

Hill, Asa, Athol, Mass.

Hill, Geo. C., Rosendale, Wis.

Hill, Charlet, Mrs.

Hill, Sana, Athol, Mass.

Hill, Sana, Athol, Mass.

Hill, Geo. C., Rosendale, Wis.

Hill, Sonas Coolidge, Hartford, Ct.

Hills, Jonas Coolidge, Hartford, Ct.

Hins, Bert Ellery, Hartford, Ct.

Hins, Bert Ciley, Hartford, Ct.

Hins, Charlet, Wis.

Hill, Geo. Prof. C. H., New-York, N. Y.

Hitchcock, Nathaniel, Deerfield, Mass.

Hoan, H., Libble, New-Market, C. W.

Hobart, Joshua, North-Ambers, Mass.

Hodges, Mrs. Mary, Auburn, Mass.

Holbrook, Rev. An, New-London, Ohio.

Holbrook, Mrs. Sophia A., Grafton, Mass.

Hollington, Rev. A., New-London, Ohio.

Holbrook, Mrs. Sophia A., Grafton, Mass.

Hollington, Rev. A., New-London, Ohio.

Holytins, Dea. William, Warren, Ct.

Hotchklas, Eber S., Gullford, Ct.

Hough, Rev. Lents, Wolcott, Ct.

Hough, Rev. Lents, Wolcott, Ct.

Hough, Rev. Lents, Sacramento, Cal.

Howe, Miss Pannle S., Sacramento, Cal.

Howe, Miss Pannle S., Sacramento, Cal.

Hough, Rev. Lents, Wolcott, Ct.

Hough, Rev. Lents, Wolcott, Ct.

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Hough, Rev. Lents, Millord, N.

Hutchinson, Almansor, Galines, N. Y.

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Jaggar, Myron M., Galesburgh, Ill.
Jaggar, Myron M., Galesburgh, Ill.
Jamison, Mrs. Martha Ann, Frankfort, Ohlo,
Jefferson, John, Bloomingburgh, Ohlo,
Jefferson, John, Bloomingburgh, Ohlo,
Jennings, Dea. Homer, Danby, N. Y.
Jewett, Mrs. Mary A., Grafton, Mass.
Johnson, Dea. L. C., Saybrook, Ohlo,
Johnson, Dea. L. C., Saybrook, Ohlo,
Johnson, Mrs. Mary B., McMinnville, Oregon,
Johnson, Win, New-Haven, Ot.
Joslyn, E., Hood River, O'regon,
Jube, Win. U., Newark, N. J.
Judson, Miss Lucic J., Gloversville, N. Y.

Memp, Mrs. Edward, North-East, Md.
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Kerr, Robert R., Greenfield, Ohio,
Kerr, Robert R., Greenfield, Ohio,
Kerr, Robert R., Greenfield, Ohio,
Keyes, Dea. Willard, Quincy, Ill.
Kilbutn, Elijah C.,
Kilmball, James M., Westborough, Mass,
Kimball, Leonard, Lowell, Mass,
Kimball, Leonard, Lowell, Mass,
Kimball, Leonard, Lowell, Mass,
Kimball, Capt. Nathanfel, Manchester, N. H.
Kilgsbury, Mrs. Annette R., Quincy, Ill.
Kilgsbury, Joseph, Francestown, N. H.
Kilgsbury, Joseph, Francestown, N. H.
Kilgsbury, Joseph, Francestown, N. H.
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Kingstruk, Joseph, Francestown, N. H.
Kilgsbury, Joseph, Francestown, N. H.
Kingstruk, Joseph, Josephury, Ill.
Kingstruk, John H., Brighton, Ill.
Knostman, John H., Brighton, Ill.
Knostman, Miss Susan M., Brighton, Ill.

Lafon, Thomas, M.D., Newark, N. J.

Laird, Rev. James, Jewett City, Ct.
Larrimer, John, Bloomingburgh, Ohlo.
Leland, Mary H., Millbury, Mass.
Lemman, Miss Jennie E., San Francisco, Cal.
Leonard, David, Burlington, Iowa.
Leonard, Miss Elizabeth H., Burlington, Iowa.
Leonard, Miss Elizabeth H., Burlington, Iowa.
Leonard, John, Galesburgh, Ill.
Leonard, Joseph H., Burlington, Iowa.
Leonard, Mrs. Mary S., Burlington, Iowa.
Lewis, Morgan, Hartford, Ct.
Lincoln, Abraham, President.
Longley, O. S., South-Amherst, Mass.
Lord, Chas. N., West Hampton, Mass.
Love, Cannell, Ishaca, N. Y.
Lowe, B. A., Springville, N. Y.
Lowe, B. A., Springville, N. Y.
Low, C. S., San Francisco, Cal.
Lyon, Fordlee, Wanseon, Ohlo.
Lyon, Horatlo, Wanseon, Ohlo.

McClelland, Brainard T., Oberlin, Ohlo.
McClelland, Page F., Oberlin, Ohlo.
McClue, Rev. William O., Olnelnnail, Ohlo.
McCutcheon, Rev. John, Ruggles, Ohlo.
McGutcheon, Rev. John, Ruggles, Ohlo.
McGuigan, Rev. R., Middletown, Iowa.
McKenzle, Rev. Aiexander, Augusta, Me.
McLaury, James S, M.D., Waston, N.Y.
McMillen, Rev. Milron, Delaware, Ohlo.
McMaster, Mrs. Lydia O., Southborough, Mass.
Mathiet, Rev. Millbury, Mass.
Mathiet, Rev. Millbury, Mass.
Marhot, Mrs. May B, Buchanan, Mich.
Marvin, George W., Walton, N.Y.
Mathews, Mrs. H. T., Tabor, Iowa.
McWwell, McVallerine V. A., Millbury, Mass.
Miller, Rev. Adam. Harford, Pa.
Miller, Alba, Winnebago Depot, Ill.
Miller, Alba, Camdon. N.Y.
Miller, Mrs. Harferd, Pa.
Miller, Mrs. Springfledd, Mass.
Morris, Henry, Mrs. Springfledd, Mass.
Morris, Dea. Nathaniel H., Peterborough, N. H.
Moge, Dea. Danlel, Wellesley, Mass.
Morre, Parker, Metamora, Ill.
Moselly, John, Southbury, Ct.
Moulton, William P., Exeter, N. H.
Mudge, Augustus, Danvers, Mass.
Murray, Hon. William P., Exeter, N. H.
Mudge, Augustus, Danvers, Mass.

Nash, Mrs. Amelia M. L., Brunswick, Ohio. Newman, H., Pulaski, Ohio. Newton, Miss Louisa, East-Bloomfield, N. Y. Nicolle, Elias, Polk City, Iowa. Northrop, Rev. B. F., Griswold, Ct.

Otis, Mrs. Laura, Cleveland, Ohio. Otis, Rev. O. F., Providence, R. I.

Painter, Rev. C. C. C., New-Marlborough, Mass. Palmer, Mrs. Anna, Fitchville, Ohio. Page, Rev. J. B., Chicago, Ill. Parker, Mrs. B. C. C., West Newton, Mass. Parker, Mrs. Eliza A., East-Jaffrey, N. H. Parkhurst, Bethuel, Pomfret, Ct. Parmenter, J. S., Athol Depot, Mass. Parsons, Mrs. Charlotte, Tontogany, Ohio. Patterson, J. R., West-Alexander, Pa. Patterson, Mrs. Nanoy S., West-Alexander, Payne, Mrs. Elvira B., Galesburgh, Ill. Payne, Roswell, Galesburgh, Ill. Pecke, Rev. George, Greenpoint, N. Y. Peffers, Rev. A. B., Epsom, N. H. Peloubet, Rev. T. N., Oakham, Mass.

Perry, Charles, Mariborough, Mass.
Perry, Mrs. David, Brookfield, Vt.
Peterson, Jacob, Canoga, N. Y.
Peterson, Mrs. H. M., Pecris, H. M.
Phillips, Mrs. L. C., Harford, N. Y.
Pillips, Mrs. L. C., Harford, N. Y.
Pillips, Mrs. E. Mily U., Norwich Town, Ct.
Picce, Mrs. B. A., Norwich Town, Ct.
Picce, Mrs. B. A., Norwich Town, Ct.
Picce, Mrs. B. Sarah W., Norwich Town, Ct.
Picce, Mrs. Barah W., Norwich Town, Ct.
Pike, Miss Barah W., Norwich Town, Ct.
Pike, Miss Barah W., Norwich Town, Ct.
Pike, Miss Barah W., Norwich Town, Ct.
Pinkerton, Elder Joseph, Bloomingburgh, Ohio.
Poage, Rev. G. C., Newton, Iowa.
Pond, Rev. Enoch, D.D., Banger, Me.
Pond, Mrs. Mary S., Newark, N. J.
Poole, James, Lynn, Mass.
Porter, Sarah A., Danville, Iowa.
Porter, Mrs. E. S., Hadley, Mass.
Porter, Sarah A., Danville, Iowa.
Powin, Rev. T. S., Franklin, N. Y.
Powell, C., Barry, Ind.
Provent, Rev. T. S., Franklin, N. Y.
Pratt, Hart F, Dryden, N. Y.
Pratt, E. M., Williamsville, Vt.
Pratt, E. M., Williamsville, Vt.
Pratt, E. M., Williamsville, Vt.
Pratt, Sart N. Lois A., Cheshire, Ct.
Proudfit, Rev. R. R., New-York, N. Y.
Pugaley, Mrs. Emily Hunt, Paw Paw, Mich.
Putnam, Mrs. Leaner A. Eafford, Cambridge, Vt.

Rand, Selden F., Keene, N. H.
Ransoun, J. M., Champlain, N. Y.
Raynolds, James, Ripley, Ohio.
Rhodes, Rev. S. H., Marlon, Ind.
Richards, Rev. Charles, Maumee City, Ohio.
Richardson, Henry B., Medway, Mass.
Richmond, Miss Fanny, Gloversville, N. Y.
Ripley, David, Newark, N. J.
Roberts, J. B., Galesburgh, Ill.
Robbins, Mrs. Mary B., Muscatine, Iowa.
Rogers, John C., Hoyleton, Ill.
Rogers, Mrs. Mary E., Norwich, Ck.
Ross, Willard N., Fitchburgh, Mass.
Rossiter, Luther, Lake Forest, Ill.
Rowbotham, William, Newark, N. J.
Rowhand, Rev. Lyman S., Bangor, Me.
Russ, Amasa, Waitsfield, Vt.
Russell, Thomas G., Delhi, N. Y.
Russell, Thomas G., Delhi, N. Y.
Russell, Mrs. William D., Newark, N. J.
Rust, Bertrand, Grand Blanc, Mich.
Rust, Danlel W., South Avon, N. Y.

Sabine, Joseph F., Syracuse, N. Y.
Sacket, Claudius, Waverley, III.
Safford, John M., Cambridge, Vt.
Salsbury, Byington, Ripley, Dhio.
Sanford, L. A., Gaines, N. Y.
Sawyer, Rev. Conant, Gloversville, N. Y.
Sawyer, Addison M., Athol, Mass.
Sawyer, Rev. Conant, Gloversville, N. Y.
Schindler, John, Springfield, Ohio.
Scoville, S. H. Gaines, N. Y.
Seales, Daniel, San Francisco, Cal.
Seeley, Rev. L. C., Springfield, Mass.
Seelye, Rev. Samuel T., East Hampton, Mass.
Seelye, Rev. Samuel T., East Hampton, Mass.
Shattuck, Dea. E. C., Warsaw, N. Y.
Shedda, Ezra, Ontarid, III.
Sheddon, Simeon, Southampton, Mass.
Sheldon, Simeon, Southampton, Mass.
Shelman, Miss Serah R., Penn Yan, N. Y.
Shedda, Ezra, Charles, Sulthmanton, Mass.
Smith, Charles, Dr. David P., Springfield, Mass.
Smith, Harry G., San Francisco, Cal.
Smith, Mrs. Surah, Worcester, Mass.
Smith, Mrs. Surah, Worcester, Mass.
Smith, Mrs. Sarah, Worcester, Mass.
Smith, Mrs. Sarah, Worcester, Mass.
Smith, Jens, West Albany, Ye,
Snell, Pof. E. S., Amberst, Mass.
Snook, F. A., San Francisco, Cal.
Snowden, Theodore M., Clucinnatl, Ohlo.
Soule, Rev. George Hampton, Ct.
Southworth, John Q. A., Wilder Station, C. W.

Spalding, Leonard, Milibury, Mass.
Spohn, Miss Angelina, Columbia Center, N. Y.
Spring, Miss M. Louise, San Francisco, Cal.
Stacte, James A., Anderson's Station, Ohio,
Stephens, Miss Helen, Paterson, N. J.
Stevenson, Rev. Joelas, West-Alexander, Pa.
Stickney, Moody T., Bangor, Me.
Stimson, Mrs. Morris, Kalamazoo, Mich,
Stockbridge, Lebbeus, Hanover, Mass.
Stotik, Geo., New-Corydon, Ind.
Stone, Amass, Cleveland, Ohio.
Stone, Mrs. Hannah, Auburn, Mass.
Storo, J. W., San Francisco, Cal.
Stowell, Rev. A. D., Wilbraham, Mass.
Straight, Leonard, Mayfield, Ohio.
Striker, Rev. I. P., New-Milford, Pa.
Sturgeon, Eider John, Prankfort, Ohio,
Sturgeon, Miss Susan, Mansfield, Ohio,
Swift, Dea. Clark S., Warren, Ct.

Swift, Dea, Clark S., Warren, Ct.

Taylor, Jeremiah H., Cobait, Ct.
Temple, Mrs. Mary A., Fitchburgh, Mass.
Terry, Theodore B., Hudson, Ohlo.
Thomas, Sidney A., New-Haven, Ct.
Thompson, George, Medina, Ohlo.
Thompson, George, Medina, Ohlo.
Thompson, Jennette, Bethlehem, Ct.
Thompson, Miss Lucy, Avon, Ct.
Thompson, Miss Lucy, Avon, Ct.
Thompson, Mey. J. N., Hoskins Station, Ohlo.
Thorpe, Lewis, Athol, Mass.
Thurston, Rev. J. N., Hoskins Station, Ohlo.
Thorpe, Lewis, Athol, Mass.
Thurston, Edward M., Providence, R. I.
Thurston, Rev. Eti, Fall River, Mass.
Thurist, Dispeh P., New-Sharon, Me.
Torry, Rev. Chas. C., Chester, Vt.
Tovry, Rev. Henry C. P., Vergennes, Vt.
Towne, William B., Brookline, Mass.
Tuttle, Henry, Clinton, Wis.
Tyler, Raiph, New-Haven, Ct.
Twitchell, Rev. J. E., Dayton, Ohlo.

Underwood, Charles Finney, Irvington, N. J. Urwiler, Geo. S., New-Orleans, La.

Vaars, Mrs. Hannah L., Dorrville, R. L. Vance, Rev. James E., Chatham, Ohto. Vandeman, John L., Washington, Ohio. Vetter, Anna Maria, Oberlin, Ohio. Vetter, Anna Maria, Oberlin, Ohio. Vincent, Jackson, Northport, Ind.

Vincent, Jackson, Northport, Ind.

Walcott, Mrs. J. L., New-York Mills, N. Y.
Walcott, William D., New-York Mills, N. Y.
Walcott, Charles, Saybrook, I.
Walker, Rev. Joseph G., Spring Hill, Ind.
Walker, Rev. Joseph G., Spring Hill, Ind.
Walker, Rev. J. Green, Britter Hill, Ind.
Walker, Rev. J. G., Bense Church, Ohlo.
Ward, Das John C., Skone Church, N. Y.
Ward, Mrs. J. G., Bonse Church, N. Y.
Warren, William H., Westhorough, Mass.
Weaver, Griswold, Clinton, Wis.
Wells, Joseph G., Cedron, Ohlo.
Wheler, Mrs. Folly, Mason, M. H.
Wilpiple, Des. Horstido, Saybrook, Ohlo.
White, James, Newark, N. J.
Wilte, Miss Lucy M., Little Meadows, Pa.
White, Seth H., Delhi, N. Y.
Wiltiamore, F. M., Bennington, N. H.
Wilcox, Mrs. Ann B., Camillus, N. Y.
Williams, Oharles G., Pomfret Landing, Ck.
Williams, Charles G., Pomfret Landing, Ck.
Williams, Charles G., Foxbrough, Mass.
Williamson, Rev. McKnight, Greenfield, Ohlo.
Wilson, Alexander, Flora, Ill.
Wilson, Rev. J. G., Jaffrey, N. H.
Wing, Henry F., Gratton, Mass.
Witherbee, William W., Marlborough, Mass.
Wood, Mrs. S. F., Middlesex Village, Mass.
Wood Mrs. S. F., Middlesex Village, Mass.
Woods, Kurkus D., Enfeld, Mass.
Woodward, Mrs. Almira O., Willimantic, Ck.
Woods, Ruffus D., Enfeld, Mass.
Woodhen, Nathan, Sallsbury, Mass.
Wright, Mrs. Phebe, Northampton, Mass.

Young, Rev. H. L., Toledo, Ohio.



TWENTIETH ANNUAL REPORT

OF THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

GALESBURG, ILL., OCTOBER 31st AND NOVEMBER 1st, 1866.

TOGETHER WITH A

List of the Life Members

ADDED DURING THE YEAR.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 53 John Street.

1866.

MINUTES

OF THE

TWENTIETH ANNUAL MEETING

THE Twentieth Annual Meeting of the American Missionary Association was held in the First Congregational Church, Galesburg, Illinois, commencing Wednesday, October 31st, 1866, at 3 p.m.

The meeting was called to order by Rev. E. Beecher, D.D., on whose motion Rev. Jonathan Blanchard, the oldest Vice-President of the Society present, was elected Chairman.

President Blanchard, after brief remarks, read the One Hundred and Eleventh Psalm. Prayer by Rev. L. H. Parker, of Galesburg.

In the absence of the Recording Secretary, Rev. R. C. Dunn, of Toulon, Illinois, was appointed Recording Secretary pro tem., and Rev. J. M. Chamberlain, of Grinnell, Iowa, Assistant.

Rev. M. E. Strieby, Secretary of the Association, read the Minutes of the last Annual Meeting.

An abstract of the Treasurer's Report was read by Rev. George Whipple, Secretary, and the Report was referred to a Committee, consisting of C. S. Colton, Esq., Levi Sanderson, Esq., and Eli Farnham, Esq.

The Annual Report of the Executive Committee was presented by Secretary Whipple, and after remarks by Rev. J. Blanchard, D.D., Rev. W. B. Brown, Rev. R. C. Dunn, Rev. J. M. Van Wagner, Rev. E. P. Smith, Rev. M. E. Strieby, Rev. E. Beecher, D.D., and John Gulliver, Esq., the Report was referred to the following Committee: Rev. W. Salter, D.D., Rev. Robert Brown, Rev. L. H. Parker, and Rev. Charles Cutler.

On motion, the Chair appointed a Business Committee, consisting of Rev. E. Beecher, D.D., Rev. H. M. Storrs, D.D., Rev. I. P. Langworthy, Rev. J. M. Van Wagner, Rev. M. E. Strieby, Rev. C. H. Pratt, and John Gulliver, Esq.

Committee on Nominations: Rev. F. T. Perkins, Rev. W. B. Brown, and Rev. E. Jenney.

After prayer by Rev. C. H. Pratt, Association took a recess until 71 P.M.

In the evening the introductory services were conducted by Rev. W. Salter, D.D., of Burlington, Iowa. The Annual Sermon was preached by Rev. H. M. Storrs, D.D., of Cincinnati, from Luke 13:18, 19. Subject: The Parable of the Mustard Seed; or, Principles of the Foundation and Growth of the Kingdom of God. Prayer and benediction by President Blanchard.

On Thursday morning, November 1st, at 81 o'clock, a prayer and conference meeting, led by Rev. W. D. Clark, of Galesburg, was

Thursday morning, at 91 o'clock, the President took the chair. The minutes of Wednesday were read and approved.

The Business Committee, through Rev. E. Beecher, D.D., reported the following resolutions:

1. That this, the Twentieth Anniversary of the American Missionary Associationmarks an era in its history, and gives it occasion to render thanks to God for greatly increased receipts, for marked progress in its work at the South, and for

the general health of our officers, missionaries, and teachers.

2. That the physical condition of the Freedmen, and especially of the many utterly friendless and destitute orphans, still demands commiseration and help. theirly friendess and destitute orpinans, still demands commiseration and help. The want of work and wages, the precarious tenure of their homes and lands, and the extensive failure of the crops of cotton and corn, leaving many of this people, without fault of theirs, in a suffering condition, calls upon this Association for the continuance of its most strenuous exertions for their physical relief.

3. That the educational progress of the Freedmen, attested by the monthly re-

ports of the teachers, the testimony of unprejudiced witnesses, and especially by the early and extended call for Normal Schools, furnishes cheering evidence of the capacity of these people for improvement, and requires a great enlargement of our school operations.

4. That a people so thoroughly religious in their natural instincts as the Freedmen are, and yet so uncultured in regard to practical morality, can be permanently benefited only by an education that is blended with religion, and, therefore, this Association feels the duty to be still pressing on it, to continue the union of education and religion in its work at the South; and, in its entirely unsectarian yet evangelical character, as heretofore, it invites cordially the cooperation therein of the whole Church of Christ.

5. That the Freedmen of the United States have a claim upon this nation, founded upon the wrongs they have suffered, the wealth their toil has given us, the common humanity they inherit, their tried loyalty to us in our struggles, and their valor in many a well-fought field; that God in His providence has committed to us, in trust, them and all the colored people of our land, that we should not to us, in trust, them and an the colored people of our hand, that we should not only enfranchise them, but give them an opportunity of the highest culture in art, education, and religion, so that they may be fitted for the work and mission to which God has called them; and that He has in a remarkable manner identified their welfare with our own, as a nation, so that we can not be free, elevated, just, and honorable except in the fulfillment of our duties to them, and has opened a field before us for the highest of moral victories, a victory over the spirit of caste, and of national prejudice and antipathy, and is calling on us to illustrate, on a vast scale, in this and other cases, the spirit and principles of the unity of all nations in the love and fear of God.

6. That in view of the large increase of its income during the past year, and the demand for greatly enlarged efforts, humane, educational, and religious, now pressing upon it, the Association will endeavor to raise \$300,000* in cash during the fiscal year upon which it has entered.

* Increased to \$400,000. See page 5.

The sixth resolution was, on motion, referred to the Committee on the Treasurer's Report, and Messrs. Ralph Emerson, of Rockford, Illinois, and John Gulliver, were added to the Committee.

The first five resolutions were then taken up seriatim, discussed, and adopted.

The Committee on the Treasurer's Report reported that, after a careful examination, they found it entirely correct, and duly certified by the Auditors. They recommended its adoption and publication with the proceedings of the meeting. Report accepted and adopted.

The same Committee reported resolution sixth amended by sub stituting \$400,000 for \$300,000. The resolution, after some earnest remarks in favor of the amendment by Ralph Emerson, Esq., and others, was made the special order for the evening at 7 o'clock. After prayer by Rev. E. Jenney, a recess was taken until 21 P.M.

In the afternoon the Lord's Supper was celebrated, Rev. W. Salter, D.D., and Rev. W. G. Pierce officiating at the table.

After a short recess, President Blanchard resumed the chair, and by his invitation, Rev. E. P. Smith, Rev. M. E. Strieby, and Rev. H. M. Storrs, D.D., addressed the Association.

The Business Committee, through its chairman, presented the following resolution:

Resolved, That we hail with joy another revival of the missionary spirit in our churches, in their increased devotion to the missions of the American Missionary Association among the freedmen; and we trust and pray that, as in the entrance upon the Foreign and Home fields, so in this advance, we may be baptized with a pentecostal effusion from on high, and that a more earnest type of piety may be the product and the support of our work; and that, to this end, we welcome the appeals and agencies of benevolence, as powerful helpers in the revival and spread of true religion.

The resolution was laid over for discussion in the evening.

Rev. F. T. Perkins, in behalf of the Committee on Nominations. reported the following persons as officers for the ensuing year.

Report accepted, and the officers unanimously elected.

President.

REV. E. N. KIRK, D.D., Mass.

Vice-Presidents.

Hon. F. D. Parish, Ohio. Prof. C. D. CLEVELAND, Pa. Rev. Jonathan Blanchard, Ill. Hon. A. C. Barstow, R. I. J. P. WILLISTON, Esq., Mass. LEWIS TAPPAN, Esq., N. Y. Hon. JACOB BUTLER, Iowa.

WILLIAM C. CHAPIN, Esq., Mass. Rev. W. T. Eustis, D.D., Ct. Rev. LEONARD SWAIN, D.D., R. I. Rev. J. P. THOMPSON, D.D., N. Y. Rev. RAY PALMER, D.D., N. Y.

Hon. E. D. Holton, Wis.

A. P. Porter, Esq. N. Y.

Rev. George Shepard, D.D., Me.

Rev. Stephen Thurston, D.D., Rev. J. M. Sturtevant, D.D., Ill.

Me.

Prof. Samuel Harris, Me.

Rev. Leonard S. Parker, N. H. Seymour Straight, Esq., La.

Rev. Silas McKeen, D.D., Vt.

Rev. Cyrus Prindle, D.D., N. Y.

Hon. I. Washburn, Mass.

A. P. Porter, Esq. N. Y.

Rev. Charles B. Boynton, D.D., Ill.

Rev. Edward Beecher, D.D., Ill.

Rev. W. W. Patton, D.D., Ill.

Rev. D. M. Graham, D.D., Me.

Rev. Cyrus Prindle, D.D., N. Y.

Horace Hallock, Esq., Mich.

Rev. F. A. Noble, Minn.

Corresponding Secretaries.

Rev. George Whipple, Rev. M. E. Strieby, Rev. J. R. Shipherd. Chicago.

Treasurer.

EDGAR KETCHUM, Esq.*

Assistant Treasurer.

Mr. WILLIAM E. WHITING.

Recording Secretary.

Rev. HENRY BELDEN.

Executive Committee.

| ALONZO S. BALL, | T. C. FANNING, | SELLA MARTIN, |
|-----------------|----------------|---------------------|
| J. B. BEADLE, | J. M. Holmes, | THOMAS RITTER, |
| HENRY BELDEN, | SAMUEL HOLMES, | M. E. STRIEBY, |
| J. O. BENNETT, | S. S. JOCELYN, | G. WHIPPLE, |
| WM. B. BROWN, | EDGAR KETCHUM, | WILLIAM E. WHITING. |
| S. N. DAVIS. | ANDREW LESTER | |

Rev. W. B. Brown offered the following resolutions, which were adopted:

Resolved, That the thanks of the Association are cordially expressed to the Trustees of this church for the use of their house; and to the citizens of this beautiful town of Galesburg for their generous hospitality and kind reception of strangers from abroad during this anniversary occasion. Also to the railroad companies that have favored the members with half fare in coming and going from this place.

Resolved, That the thanks of the Association be tendered to Rev. Dr. Storrs, of Cincinnati, for his able and timely sermon, and that a copy be requested for publication in the minutes of the Association.

Rev. Dr. Salter presented the following:

The Committee to whom the Report of the Executive Committee was referred, would respectfully recommend that the Report be adopted, and published under the direction of the Executive Committee. They would also call the attention of the Association to that portion of the Report which refers to the importance of reënforcing the Mendi Mission in Africa. The field is there open, and demands more earnest cultivation, in connection with the great work pressing upon us at the South.

Report accepted and adopted.

Prayer by Rev. S. G. Wright, of Neponset, Ill. Recess until seven P.M.

In the evening addresses were made to a large and interested audience, by Mr. K. A. Burnell, Rev. J. R. Shipherd, Rev. E. M. Cravath, Rev. E. P. Smith, Rev. W. B. Brown, and Rev. E. Beecher, D.D. The resolutions which were laid over—one substituting \$400,000 for \$300,000, and the other referring to a spirit of revival—were heartily and unanimously adopted.

Closing prayer and benediction by the Chairman, and the Association adjourned to meet at the call of the Executive Committee.

^{*} The election of Treasurer was referred to the Executive Committee, who filled it as above.

| | \$2,765 95
12,856 81
7,801 18
2,575 89 | 171 28
590 00 | 7,027 58
2,842 14 | 484 48
188 18
19,981 22 | - 1 | 210,915 25 614 58 |
|---------------|--|---|--|--|--|---|
| EXPENDITURES. | For Home Missions, Wheel Mission, Amarica Mission, Slam Mission, | Sandwich is stands Mission. Olibos and Ottawa Mission. Freedmen, including Missionaries, Superintendents, and Teach. ers Saturies, and Travelling Expresses, Books, School-Houses, and Furniture Freenance of Oresion. | Olothing. Publications: American Messionary paper, Annual Report, Magazine, etc. Postage, \$852.47; Discounts, \$108.52; Interest, \$1,851.45. | Antus and Antus essay meeting, hotelding Traveling Ex- posses of Speaker, Traveling Expenses of Officers of the Association, United States Taxes and Stamps, Collecting Agents and Stamps, | Sularies, Secretaries, Assistant Treasurer, and Clerk, | Balance, being cash on hand Sept. 30, 1866, |
| | For | STEP 1 | | **** | 3 | |
| | | | | \$258,045 96 | 498 48 | |
| | October, acknowledged in American Missionary paper for Dec., \$17,069 08 November, " " " " " Peb., 28,069 94 January " " " " " " Peb., 28,068 95 January " " " " " " " " " " " " " " " " " " " | May, 81,978 76
June, 16,514 47
July, 20,540 84
Aur., 13,54 86 | Sept., 9,036 14
Oct., 12,752 19
Nov., 32,838 18 | for Salaries of Missionaries and Teachers, Gash borrowed, (nearly the whole of this has been expended in advance for another vear.) | Cash on hand, September 80, 1865, | 1 |

| JAMES O. BENNETT, Auditors. ANTHONY LANE, | above.
Istributed, | |
|---|--|---------------------|
| F ₹ | #858,486 98 Cash Disbursements at 17,866 27 Clothing, Bibles, etc., | \$816,369 25 |
| Cash Receipts as above | Cash borrowed, less difference between cash on hand Sept. 30, 1885 and 1886, 17,866 27 [Clothing, Bibles, etc., distributed, | |
| Gash Receipts as ab
Value of Bibles and
Value of Goods rece | Cash borrowed, less | |

REPORT

OF THE

EXECUTIVE COMMITTEE.

WE commemorate to-day the twentieth anniversary of the formation of the American Missionary Association. These years have been memorable in the history of the nation, having witnessed its gigantic and successful struggle, moral and material, for the overthrow of slavery and the emancipation of millions of its people, thus confirming its future stability and marking an era in the progress of the human race. We are called to rejoice, with gratitude to God, in these vast and beneficent results, and in the part, humble though it was, which this Association had in securing them. But these results have only opened a wider field of Christian activity, and into this the Association has also entered. Its labors during the past year have been the most extended, and, we trust, beneficial in all its past history. We have occasion to render thanks to God for vastly increased receipts, for marked progress in our work at the South, and for the general health of our officers, missionaries, and teachers. But yet death has been among us, and now, as last year, he has chosen shining marks. Rev. S. W. S. Dutton, D.D., the genial, loving, and simple-hearted man. the true friend of the colored people as well as of all the poor, and the faithful and able pastor-a Vice-President of this Associationhas been called from aiding his fellow-men on earth to his reward in heaven. Mrs. Harriet E. Goodrich, (formerly Miss Townsend,) whose letters had rendered her name familiar, and whose labors as a missionary had endeared her to a wide circle of friends, has also passed away. She died December 5th, in Adrian, Mich., in the full assurance of a blessed immortality. Mr. D. Brown, an amiable young man, but in feeble health, went to Georgia as a teacher, only to discover that he had gone there not to toil, but to die. He closed his career at Augusta, in March last, peacefully trusting in the Saviour.

FINANCES.

The receipts of the past year have met the expectations of our most sanguine friends. The income from all sources is \$253,045.98 in cash, \$105,441 in the valuation of clothing, \$358,486.98 in all; a gain over the previous year of \$118,864.80 in cash, \$43,766.60 in clothing: total \$162,631.40! The expenditures, as shown by the Treasurer's Report, have been \$271,586.78, leaving a balance against the treasury of \$18,540.80. But it should be understood that more than the amount of this difference has been expended in appropriations, in advance, for the coming year; so that the account under review for the year exhibits, in reality, no deficit. We take pleasure in saying that a large share of the increase of income for the year is due to the action of the National Council of Congregational churches which met in Boston in June, 1865, and which recommended to the churches the contribution of \$750,000, to be apportioned among three societies: to the American Home Missionary, \$300,000; to the American Congregational Union, \$200,000; and to the American Missionary Association, \$250,000. At the time this vote was passed this Association was without the adequate agencies for collecting the funds, and some fears were expressed as to its ability to accomplish the object. But the Executive Committee at once accepted the responsibility and set itself to the task of providing for it. The first step taken was the appointment of three district secretaries. Rev. C. L. Woodworth accepted that position in Boston, Rev. E. P. Smith in Cincinnati, and Rev. William De Loss Love, temporarily, in Chicago. On his retirement, at the end of six months, it was deemed expedient to establish a Western Department of the Association, and to appoint a secretary with headquarters at Chicago. Rev. J. R. Shipherd accepted and now holds the place. These officers were aided by the following-named agents: Rev. E. Davis for Maine, Rev. L. Grout for New-Hampshire and Vermont. Rev. S. W. Magill continued his acceptable services in Connecticut. Rev. H. G. Ludlow was for a short time engaged in successful labors in New-York, until the failure of health compelled him to relinquish the effort. Rev. J. P. Bardwell remained in Ohio for a portion of the year, and Rev. J. M. Chamberlain was commissioned for the West. Several other esteemed brethren have also acted as agents, under appointments previously made, or for brief periods. Besides these arrangements, it was deemed advisable to send representatives abroad to solicit aid from Great Britain and the Continent. Accordingly, at different times, or together, Rev. Sella Martin, Rev. J. C. Holbrook, D.D., and Rev. W. W. Patton, D.D., have performed effective service in that behalf. Under their representations, the Congregational Union of England and Wales and the

Scotch General Assemblies have voted collections for us, or commended us and our work. These testimonials we esteem most valuable, and they are inserted in the Appendix (A). The Executive Committee would recommend still further efforts in the same direction, from time to time, as the aspect of affairs abroad may warrant.

As it required some time to bring all these instrumentalities into operation, it seemed proper that the year recommended by the Council should coincide with our fiscal year. The result we have given above; but we find that if we had taken the first twelve full months after the adjournment of the Council, the aggregate cash collections lacked but ten per cent of reaching the \$250,000.

We refer to these figures as a matter of historical interest, and as a pleasant indication that Providence is raising up helpers for those so long neglected.

We can not conclude our statement of our sources of income and help, without referring with gratitude, to the efficient aid and encouragement rendered to us by Major-General Howard, the head of the Freedmen's Bureau. In his devotion to the highest interests of the colored people, in his impartial attention to all who are laboring for their good, and in his able administration of the Bureau, amid all its perplexities, we feel that this conscientious Christian officer deserves the thanks of the country and the profoundest love of the emancipated millions of the land. The facilities which the Bureau has furnished us for prosecuting our work have often saved us much expense, and enabled us to do much more than we should otherwise have attempted; and the presence and assistance of its officers have given security to our property at the South, and protection to the lives of our teachers.

PRINCIPLES.

The Constitution of this Association is explicit in the enunciation of its principles, setting it forth as a missionary organization, on an evangelical and unsectarian basis. It owed its origin to the strong sympathy of its founders with the colored people, then in slavery. It sought the good of that race, here and abroad, in every way that their circumstances and its ability permitted; and when, at length, emancipation freed the millions in this land, it felt itself providentially fitted for the work of their elevation, for it had become familiar with their character, and enjoyed their confidence. To this great undertaking it still feels called upon to devote its main attention.

Its missionary character enables, nay compels, it to undertake all parts of this work, the physical, the educational, and the spiritual. The precepts and practice of the Founder of our holy religion urge it to the care of the physical as well as the spiritual, and the

inseparable intimacy between the intellectual and religious instruction of an unlettered people, felt by every missionary society, makes plain its duty to maintain schools among them, and its organic law, the charter obtained from the New-York Legislature, provides for it. In certain quarters there has arisen of late a claim that our missionary character debars us from the maintenance of schools among the Freedmen. On the contrary, we are firm in the conviction that this peculiar people, so thoroughly religious in their natural instincts, and yet so uncultured in regard to the practical moralities of religion, can be permanently benefited only by an education that is blended with religion. But we can not here enter into the full merits of this vital question. We insert in the Appendix (B) an article which is valuable as a (part of the) history of the discussion, and as a more complete statement of our views.

The evangelical feature of the Association is set forth in the Constitution, and maintained by the Executive Committee, in no controversial spirit. It has always rejoiced in the cooperation of all who sincerely sympathized with the oppressed and the poor, but when, at its organization, the question was raised of combining in the missionary work with those who, though firm friends of the slave, yet received not Christ as a divine Redeemer, it did not hesitate, but chose a more humble commencement on an evangelical basis, rather than present magnitude and importance, purchased by gathering with those who know not our Lord. Painful as might be a separation from them, it could not forsake Him. And now, again, if the question in any form must be pressed, it will make the same choice. Many evangelical denominations will probably choose to work denominationally, but to any which have not the arrangements made for reaching the Freedmen with schools and physical supplies we present this Association as a congenial and well-prepared channel for that purpose.

The unsectarian character of the Association invites the cooperation of evangelical Christians. Since the work among the Freedmen has begun, it has been made the bearer of the alms, schools, and missions, in a greater or less degree, of the Wesleyan Methodists, the Free-will Baptists, and the Congregationalists, together with those of individuals and churches belonging to other denominations. The Free-will Baptists make their own collections of money, select and commission their own teachers, to be approved and commissioned also by us, and they are then sent out with all our facilities, and the aid we can secure from the Freedmen's Bureau or the Government. The Wesleyans, in like manner, make and transmit to us their collections, and we sustain in the field a proportional number of their teachers and ministers. With the Congregationalists the arrange-

ment is more full. The National Council of these Lead es, finding the Association providentially prepared, by its evangelical principles, its past history, and its present plans, for the elevation of the Freedmen, selected it from all others as the instrument for reaching them. Thus commended to their churches, we became the collectors of the funds, and we have aimed to discharge faithfully the trust committed to us, spending their money in promoting the welfare of the Freedmen, in accordance with the views of the Council and the wishes of the churches. This we can do, and also maintain like faithfulness to the other denominations that have, or may hereafter, come into special arrangements with us for limited and definite modes of cooperation. We will conscientiously use the funds of each for the purpose agreed upon, and no other. Hence, in all sincerity we renew our standing proffer to the various denominations of evangelical Christians, that they may send through our channels, and with our facilities for reaching the people, their own ministers, missionaries, and teachers, chosen and supported by themselves, and under our commission, to teach and preach and found churches, if God shall so prosper them according to their own denominational forms and doctrinal belief, untrammeled by us.

THE FREEDMEN.

GENERAL SURVEY.

Before entering upon the details of the work of the year among the Freedmen, we offer some general observations that will give a more comprehensive view of the situation of affairs, the number of persons employed, the hinderances in some directions, and encouragements and progress in others.

1. We have had under commission during the year 353 persons, of whom 89 are males and 264 females, 41 are ministers of the Gospel, nearly all of whom have devoted more or less of their time to the educational work. Their distribution on the field was as follows: Washington and the District of Columbia, 27; Maryland, 9; Virginia, 100; North-Carolina, 34; South-Carolina, 43; Georgia, 50; Mississippi, 27; Tennessee, 26; Kentucky, 9; Missouri, 9; Illinois, 14; Indiana, 1; Kansas, 2; Florida, 4; Alabama, 2; Louisiana, 2; Texas, 4.

2. The physical condition of the Freedmen still makes its appeal for help. Amid the many and varied hinderances, some of these people have found work with fair wages, and have consequently accumulated money, which they have invested in lands and homes, or have deposited it in the Freedmen's Savings Bank, awaiting more propitious and secure times before investing. We insert in Appendix C some statements showing the character and success of this most excellent

institution intime with the mass of the Freedmen the case has been different, and that, too, without fault of theirs. The want of work, or of confidence that the work would be paid for, their removal from localities where they had been placed, the lack of assurance that they could retain any new spots on which they might settle, and the unfavorable season which in many sections has ruined the crops, both of cotton and of corn, have all conspired to leave many of these people in great destitution. There must be much suffering during the approaching inclement season, and the charitable and humane will still need to lend a helping hand. Food may be provided by themselves or by the Government, but clothing must come from the North or from abroad. The most pitiable and helpless among them are the orphans, made so by the war, or the ravages of the small-pox, which has extensively prevailed. So touching have been the appeals made to us, and by us thrown before the public, in behalf of these orphans, that we have been able to commence two asylums. one at Wilmington, N. C., and the other at Atlanta, Ga. The funds for the first came as special gifts from various donors; those for the other, from the generous donation of a tried friend of the colored man, Hon. I. Washburn, of Worcester, Mass. But such asylums are needed in every large town in the South and in every district densely populated by the blacks. In the year upon which we now enter it is our purpose to meet this pressing want as fast as the means can be gathered. As a first-fruit in this endeavor, we have the satisfaction of announcing that the venerable Lewis Tappan, Esq., our late Treasurer, has deposited with us the sum of \$3000 with which to found another asylum. May the God of the poor and helpless raise up many more such helpers!

3. The progress of schools among the Freedmen has exceeded the largest expectations of their friends. The enthusiasm of the scholars has not been the mere outburst of curiosity, but has been steady and effective. The sure evidence of the monthly reports of our teachers proves this, while the testimony of unprejudiced witnesses corroborates it. The Rev. Dr. Johns, the Episcopal Bishop of Virginia, who recently attended the closing examination of our schools in Norfolk, pronounced them to be the best schools in Norfolk, white or black. But a still more decisive test is found in the fact that their progress has been such as to demand the starting of normal schools in which the more advanced pupils may be qualified to become teachers! It is a laudable ambition on their part, that they should assist as the educators of their own people. In a dozen cities of the South are there scholars for such normal schools, and it will be our aim, as far as the means are furnished, to establish them. The citizens of New-Haven, who are so capable of appreciating the benefits of the highest order of school privileges, are taking measures to lead off in this needed work by founding a New-Haven school for teachers at Fortress Monroe, Va. We invite other communities, as well as individuals, to follow this laudable example.

4. The religious advancement of the Freedmen is going forward with steady but less obvious progress. Those best acquainted with this people can most fully appreciate the statement that this advancement "cometh not with observation." We can not expect that it will be marked immediately by the frequent formation of churches. and the ordination of ministers. The REAL progress of religion among them will begin and keep pace with their Christian education. With the adults, the grand instrumentalities of religious advancement will be the Sunday and night-schools; the female missionary, visiting from house to house; the better education of the ministers of their own color; and the efficient aid of white ministers, blending preaching and teaching. For the young, and upon them rests our chief hope, all these influences will be helpful, but the main dependence, for a time, must be upon the Christian education of the day and Sunday-schools. It is a marvel to us that persons who really understand the character of this people, could ever expect any real religious progress among them in the divorcement of education from religion. With our views of the case we shall yield to the separation only under the stern compulsion of necessity, and with that necessity we shall surrender, especially in these incipient years of the undertaking, a large share of our hopefulness of the true religious development of the Freedmen. We can not be faithful to Christ, and to the souls of this people, except in the union of education and religion among them, and, by the help of God, we will be faithful to them and to Him!

DETAILED SURVEY, MAINLY FROM THE TEACHERS' REPORTS.

WASHINGTON AND THE DISTRICT OF COLUMBIA.

Ministers.—Rev. J. M. Mace, Rev. I. Cross, Rev. D. A. Miles.

Teachers.—Mr. W. S. Tilden, Mrs. Margarette Cook, Mrs. E. S.

Disbrow, Miss Anna F. Carter, Miss Charlotte Hill, Miss L. W.

Stebbins, Miss K. B. Harvey, Mrs. J. B. Johnson, Miss S. A. Vinton,

Miss Julia M. Case, Mr. Wm. J. Wilson, Mrs. M. A. G. Wilson, Miss

J. B. Lander, Miss A. M. Wilson, Mrs. O. M. Tilden, Mrs. E. R.

Nichols, Mrs. C. S. Potter. Arlington.—Mr. H. E. Simmons, Miss

E. M. Brown, Miss E. G. Stanwood, Miss M. T. Griffith, Miss M. J.

Lennon, Miss E. M. Barnes, Miss E. A. Bancroft.

At the opening of the present year the American Missionary Asso-

Giation had schools at four distinct points in the city of Washington. At Campbell Hospital four teachers were employed; at Soldiers' Library, three; at Pisgah Chapel, corner of Q and Eleventh streets, one; and at Third street Church, four. .

The number of pupils reported for January was, in the day-schools, six hundred and thirty-eight; in the night-schools, about two hundred. Two Sabbath-schools were carried on, one at Campbell Hospital, and the other at the Soldiers' Library, numbering together about two hundred.

The prejudice against these schools in certain localities in the city, and its happy removal, are thus stated by one of the teachers:

"When Campbell Hospital was assigned to us for establishing colored schools, the residents in the vicinity were much disgusted with the idea, and a great deal of trouble was apprehended; now the people confess that at no time since the hospital buildings were erected has the neighborhood been so quiet as at present So, also, when it was proposed to us to establish a school at the Soldiers' Library, Judiciary square, the residents in that aristocratic locality protested very strongly against the measure; and it was at one time feared, even by our friends, that the school would be a nuisance to the vicinity, and might be broken up. After three months' trial, the school proves to be no nuisance, nobody objects to its continu-ance, and it was declared by a gentleman who resides near, in a speech he gave us at our Christmas gathering, that all his fears were dispelled, and that he had never known a school anywhere make less trouble to the neighborhood, or to deport themselves more creditably both in the school-room and out of it."

In January the school at Arlington Heights came under the control of this Association. We subjoin some interesting statements in regard to the place and its school:

"Arlington Heights possesses historic interest, not so much from its former proprietorship, as being the burial-ground of some twelve thousand Union soldiers, and the spot where systematic efforts were early made for the protection and education of the Freedmen.

"This village is built upon the estate formerly owned by G. W. P. Custis, and, after his death. occupied by his son in-law, General Robert E. Lee. It is a beautiful estate, comprising some eleven hundred acres lying along the heights across the Potomac, opposite Washington.

"Here the Government, in the spring of 1863, determined to found a village for "Here the Government, in the spring of 1863, determined to found a village for the Freedmen. Accordingly, in May, a party of one hundred, under the charge of Rev. D. B. Nichols, was sent over to commence the cultivation of the farm, and to prepare the site for the new village. This village was built in the fall of 1863, and was dedicated to its use, December 3d of the same year, by appropriate services at the chapel and school-house. In the spring of 1864 an addition was made to the village of fifty houses; making a total of houses now standing of sixty-two, containing two hundred and forty-eight tenements.

"'The Providence House, for aged and infirm Freedmen,' a large two-story building, was erected by the contributions of friends in Providence, R. I. It has been a wrand success from the beginning, giving a comfortable home to hundreds

building, was erected by the contributions of friends in Providence, R. I. It has been a grand success from the beginning, giving a comfortable home to hundreds who otherwise must have been left to suffer. The necessary funds for the erection of this building were collected by an agent of the American Tract Society, and the building was put up by them, and was under their supervision and direction, until its transfer to the American Missionary Association.

"While the village was building, the American Tract Society of New-York was invited by the officer in charge of the Freedmen to erect a building, to be used for school purposes, and 'the entire religious and educational interests of the village were placed under their control and supervision.'

"Money for this specific purpose was collected in New-England and Philadelphia, and a building, thirty by seventy-two feet, was erected.

"A school was commenced here, December 7th, 1863, under the charge of H. E. Simmons, of Providence, R. I., numbering at first only ninety-nine scholars, yet soon increasing to two hundred and fifty; and, in the summer following, to nearly six hundred scholars. From this time the population of the village began to decrease, but the school has always averaged three hundred, or over, in actual at-

"For over two years the Society sustained all the expense of this school, amounting to nearly \$4000 a year, mostly from funds given expressly for the benefit of the Freedmen. During a portion of the time a chaplain was also sustained by the Society, who devoted himself to the religious training of the people. A Sabbath-school has always been taught by the teachers in charge of the day-

"This school was established as a model, experimental school, to ascertain the kind of books needed for the instruction of this people. The objects for which it was instituted having been accomplished in January, 1866, the Tract Society transferred its interest in the school to the American Missionary Association, by whom it is now carried on. The principal and teachers also passed temporarily into the employ of the Association, and remained with it until April 1st, when Mr. Simmons and two of the teachers were obliged by ill health to resign.

"The Association have now a full corps of teachers engaged in this school."

Some colored soldiers, under the tuition of one of our excellent teachers at Washington, and their interest in the Colored Orphan Asylum at Atlanta, are thus referred to in a letter from another teacher, just from Atlanta:

"I went with Miss Stebbins, teacher of Co. G and Co. C, 107th Colored Regiment, to visit her classes. The day before my arrival Miss S. had read to Co. G the appeal in the American Missionary for the orphans at Atlanta, and they had contributed \$25. My introduction to them, as a missionary directly from Atlanta, seemed a marked 'reception;' and when I told them I had seen the site already purchased for the asylum, and described its locality, overlooking the city where Gen. Sherman fought, and the beautiful spring, the largest in Atlanta, that bubbles up on the upper side, and throws a stream clear across the lot, and then told them here was to be a real Christian home for the children whose fathers and mothers had

here was to be a real Christian home for the children whose fathers and mothers had perished in the war, you would have thought from their interest that each one of them owned a part of that lot, or expected to have a child in the home.

"Company G enjoyed our visit so heartily that we decided to go to Fort Corcoran and interest other soldiers of the 107th. The colonel received us cordially, called out his men, and introduced Miss Stebbins. The men listened to her appeal in breathless attention, and with faces full of pity as she read passages from the American Missionary, and asked if they would not like to contribute to help a people who were struggling so hard to help themselves. All who had money gave freely. (They had just made a deposit in the Freedmen's Savings Bank.) I thought I had seen colored people in all circumstances, but this was a novel sight—those dusky faces and uncovered heads in line, under a cloudless sky, answering to the appeal of a gentle woman in behalf of the little ones of their own color in distant Georgia. The colonel went with us to C. C. They their own color in distant Georgia. The colonel went with us to Co. C. They contributed gladly and generously, and we had \$50, the gift of the 107th Regiment, for the Atlanta orphans."

MARYLAND.

Rev. Francis Frederic, Mr. Nathaniel Noyes, Miss S. L. Daffin, Miss C. E. Gould, Miss H. M. Grosvenor, Miss H. M. Haskell, Miss E. Garrison Jackson, Miss Maria M. Magnos, Miss Mary E. Watson.

In our last report we stated that "the formation of the Baltimore Association, for the moral and educational improvement of the colored people, superseded to a considerable extent the operations

we had planned, and already most successfully inaugurated in Baltimore." Our schools in that city were subsequently discontinued. The following statement, by a gentleman connected with the Baltimore Association, reveals the difficulties it encounters:

"Our people generally are much imbittered against the education of the negroes; from the counties we have received but five dollars. By hard pressure we got ten thousand dollars from the city authorities, but we can not expect an appropriation this year, as all the members who voted for the bill, with one exception, were defeated at the recent municipal election on account of their votes. We applied to the last Legislature, (which was largely Union.) but received nothing; we will apply to the same body, which meets to-morrow, but expect nothing. After we found private collections difficult, we applied to the churches for aid, only two of whom did any thing for us, and they were Jews. The only collections taken up for us on Thanksgiving day were by the First Congregational and First United Presbyterian churches. Does not this show the necessity of missionary work among our white population, to bring them to a case of justice toward their colored brethren? But little can ever be collected in Maryland for home missions, until this spirit of animosity is eradicated by Northern emigration, and the education of the blacks, by which we will force the old slaveholding power to acknowledge that they (the blacks) are human beings, and capable of the same culture as our race.

"We are not only opposed by the rebels, but by the great majority of the professors of religion among the Unionists; we therefore feel our labor is to educate the whites as well as the blacks.

"We now have forty applications from colored school societies in the counties or teachers to open schools; this demand we are unable to meet."

In other portions of Maryland our schools have been at Darlington, Port Deposit, Weston, and Mount Pleasant. They have been sustained by the people of the place, except traveling expenses and monthly salary.

VIRGINIA.

MINISTERS AND TEACHERS.

Rev. N. C. Brackett, Rev. Lincoln Given, Rev. W. D. Harris, Rev. S. A. McLean, Rev. D. A. Miles, Rev. W. T. Richardson, Rev. E. A. Stockman, Rev. James Tynes, Rev. S. J. Whiton, Mr. W. W. Andrews, Mr. Truman P. Baldwin, Mr. B. G. Bryan, Mr. Luke E. Bemis, Mr. W. L. Coan, Mr. J. W. Dungey, Mr. C. E. Johnson, Mr. Robert Harris, Mr. George Hammond, Mr. J. C. Haskell, Mr. Landman, Mr. George R. Merrill, Mr. J. A. Nichols, Mr. C. G. G. Paine, Mr. H. C. Percy, Mr. John Scott, Mrs. L. W. Brackett, Mrs. S. H. Clark, Mrs. Eliza J. Coleman, Mrs. C. S. McLean, Mrs. Clemina Mains, Mrs. Margaret Rodgers, Mrs. R. A. Robinson, Mrs. Clara Rossiter, Mrs. Anna M. Shaw, Mrs. H. E. Simmons, Mrs. M. W. L. Smith, Mrs. Lorinda Tukey, Miss M. J. Armstrong, Miss Ellen M. Benton, Miss Mary S. Brigham, Miss Martha Boutelle, Miss L. D. Burnett, Miss M. R. Babbitt, Miss Sarah M. Burt, Miss E. F. Campbell, Miss Myra Campbell, Miss Fanny Coan, Miss Annie E. Carpenter, Miss S. E. Calhoun, Miss Ellinor Dixon, Miss J. W. Duncan, Miss Hope R. Daggett, Miss E. C. Dewey, Miss

† Com. and sustained by F. W. Baptists.

Anna A. Dunn, Miss Maria Downey, Miss Annie S. Dudley, † Miss M. J. Doxey, Miss Elizabeth S. Fay, Mrs. M. C. Foster, Miss Sarah J. Foster, † Miss Fanny Gleason, Miss Abbie Guild, Miss Helen Griggs, Miss Sarah E. Gillespie, † Miss Lizzie A. Gilmore, Miss S. F. Goodell, Miss S. L. Gibbs, † Miss Sarah D. Hunt, Miss E. Cordelia Hydorn, Miss Lizzie Henry, Miss Anna H. Kidder, Miss Martha A. Kellogg, Miss Phœbe Libby, † Miss Mary A. Leake, Miss Ellen A. Leavitt, † Miss Sarah Pew, Miss L. M. Peck, Miss A. H. Peters, Miss N. G. Partridge, Miss Sarah A. Pond, Miss R. G. C. Patten, Miss Sophia E. Russell, † Miss Sarah A. Robinson, Miss H. M. Richardson, Miss W. L. Smith, Miss Jennie M. Stuart, † Miss Emily Stuart, † Miss Emma D. Smith, Miss M. A. Smith, Miss Emma Southwick, Miss Julia A. Shearman, Miss Josephine E. Strong, Miss Nancy A. Smith, Miss E. A. Terry, Miss Sarah J. Twitchell, Miss Anna R. Wilkins, Miss Mary D. Williams, Miss A. A. Wright, † Miss Anna M. Wright. †

We devote a large space to the reports from this State. This is demanded by the numbers of the colored people, the extent of the work we have carried on there, and the length of time we have occupied the ground with schools.

The physical destitution has been great in some localities; it has been patiently borne, and, in many instances, we are glad to say, happily relieved.

Mr. Paine writes from Hampton:

"Many of the children are orphans, and more have no fathers, and now that the hospitals are closed there is very little for their mothers to do. It is very hard for them to get along. The children often tell me that they come to school without any breakfast. They have come barefooted when there was ice in the roads; and with clothing so worn and scant that it was no protection against the wind and rain, but, thanks to the good friends in Worcester, Cambridge, Franklin, and other places, we have been able to supply some of them with comfortable clothing. Oh! if you could see some of the little ones after we have taken them in and taken off their filthy rags, and put on new garments, and see the joy and happiness that beam from their eyes, you would feel that those who give are truly blessed."

Miss Peck says, dating at the same place:

"Children come to school barefooted over the frozen ground, and we sometimes find the tears running down their cheeks, caused by actual hunger, and the sufferings of the sick and the aged are untold; yet even in the greatest extremity they are never found looking back wistfully to the flesh-pots of Egypt.

"From none of them do we hear a murmur or a complaint, and from some we hear such words as these: 'When the Lord shuts one door, he opens another.' They that put their trust in the Lord shall never be confounded.' It might be expected that their privations and sufferings would engender a feeling of bitterness toward their former masters, but it is not so; we are often deeply affected by their feyrent prayers for their old masters, prayers breathing a spirit of forgiveness, 'till seventy times sevem.' Instead of dwelling upon their troubles, they seem inclined to magnify their blessings, and make the most of them."

Miss Campbell reports:

"A woman came to work for us, leaving three children at home. From her conversation we judged that they were needy, and went to see. The oldest child

+ Com. and sustained by F. W. Baptists.

a boy about ten, was sitting by the stove barefooted; he kept the door open to admit light, for there was no windov in the cabin. We looked around for the other children. The little woolly-headed sisters were snuggled together upon the bed, shivering beneath a piece of tent-cloth, a spread no thicker than a sheet, and a bed-tick. All the clothing that one had was a little cotton freck and stockings, the other had rather more. And yet this mother said she knows God would never leave her to suffer. She had neither knife, fork, nor spoon in the house, and no food excepting a little we gave her the day before. Surely, if she does not call that suffering, she will never suffer."

Mrs. Foster, at Norfolk, writes:

"The question is often asked me by friends at the North, What is the prospect of the colored people getting a living this year? I answer them by giving facts such as these: Here comes a woman, the mother of nine children, some of them with her, all rags. 'Please, ma'am, give me some clothes for myself and children.' I ask: 'Have you got a husband?' 'The rebs took him acrost the lines and I have not seen him since.' 'Where do you live?' 'About fifteen miles in the country; walked a part of the way yesterday, camped out all night, and came in the city this morning; have been looking for you ever since I got in the city.' This is about 2 P.M. 'What do you do for food?' 'Well, honey, I works in the field when I can get a day's work. I get along the best I can, but it 'pears like I never can get money to buy clothes.' Some come twenty-five miles with similar stories. Some have rented land, from one to five acres, and are paying from one to three dollars per month rent for it. They have to put up a house, or rather a hut; then fence in the land, and as it is all bush and stumps, it has to be cleared and grubbed up. This has to be done as best it can, for father and mother both have to work out to get food for the family and money to pay the rent every month; these say when I visit them, or they come to get clothes,' It is such hard times I can not get clothes.'

"I think if our agents would exercise faith in every place they go, as strong as an old auntic that came to me last February, we should not want for any good thing. She came in one morning and said she had come out to see if I could give her a dress and a pair of shoes. She was very old, trembled as she walked, leaning on her walking-stick. I found a dress, and told her I could not find the shoes. She looked up—and such a look; I never shall forget it—and replied, 'Honey, I did think my Jesus would give me the shoes to-day.' I repeated I could not find any for her, yet she repeated her faith that her Jesus would give her a pair. I had one box, not opened; I took my hammer and opened it, to see if I could find any in it. After taking out about half the contents of the box, I was about ready to give up. I looked at the auntic, she seemed to be looking by faith to Jesus. I went to work again, and down in the bottom I found shoes just right, and when I told her there was a pair I thought would fit her, she gave a shout such as I never before heard. Her joy was such I could not help shedding tears of joy with her."

2. The schools, notwithstanding all hinderances, are prospering. At Hampton the Butler School House has been assigned to the use of the Association. It is in the form of a Greek cross, each wing being seventy-five by thirty, with seats for two hundred scholars. By the aid of the Bureau it is now partitioned off into smaller rooms.

The facilities at this point for a normal school make the demand for one pressing, and it has been determined to commence one here at the opening of a new term. The Executive Committee would anew press upon the Association and its supporters the importance of this department of labor. Only by training teachers from the people themselves can the demand be at all met.

The schools at Hampton are thus reported:

"Our day-schools, under the superintendence of Mr. Paine, are prospering finely. The pupils number upward of fifteen hundred. Of course, among so

many, there are some who try our faith and patience; but taken as a whole I think the children are getting along extremely well. We are blessed with an earnest, devoted band of teachers, who seem possessed of the true missionary spirit.

"Our night-schools are held in the Baptist Church in Hampton, and are peculiarly interesting. Would you like to glance in upon us while in session? The room is spacious, but the ceiling very low. Long rows of rough settees afford seats, and in the middle of one side stands a plain board pulpit. Standing by this pulpit, and looking over the room, the heart of any lover of freedom would thrill at the sight which met his eyes. On the left, two or three seats are filled with learners, varying in age from the gray-headed man to the youth of sixteen. A lady from Massachusetts is passing from one to another, teaching them to read easy lessons. Further back, a lady from Maine, and another from Boston, are busy with large classes of a similar character. In other parts of the room teachers from almost every New-England State are engaged in the same good work.

"Oh! how earnestly those gray-haired men bend their wrinkled ages over the Freedmen's primers and how their countenances light up with joy as they read those simple sentences! You can see many traces of agony in those weary-looking faces, and tears spring to your eyes as you think of the long, toilsome years in the house of bondage.

"Yonder sits a white-haired old man, whose dimming eyes compel him to wear spectacles, and by his side is a gentle lady from the North, patiently teaching him to read. Now and then a strange light flashes over that black, care-worn face, as he masters sentence after sentence from the primer which he holds in those hard, muscular hands. God bless the earnest old man! Beyond, in the corner, are several aged women, learning the alphabet. See how patiently they toil on, hoping yet, ere they go down to the grave, to be able to read God's blessed book for themselves."

Mr. Paine says:

"But the picture is not all dark. When I think that within two miles of me there are more than fourteen hundred pupils in our day-schools, and three hundred in our night-schools, that five hundred of these can read intelligently, and are studying arithmetic and geography and writing, and that the first class, numbering over fifty, have commenced Eaton's Practical Arithmetic, have a very good knowledge of geography, and will in a few days commence the History of the United States, I feel that something has been already accomplished, and that there is ground for encouragement and hope in regard to the future."

From Norfolk, Mr. Percy thus writes:

"I am pleased to report a happy and unexpected change of sentiment in this vicinity respecting us and our work. The more intelligent class seem to be favorably disposed toward, if not in perfect sympathy with, the educational movement and the efforts to elevate the colored people. We have even received friendly visits, both at school and the mision house, from prominent citizens, whom we had until now supposed our enemies. A few days since we were no less gratified than surprised to receive a eall from Rev. Dr. ————, who had incidentally formed the acquaintance of a teacher at a church meeting. In a conversation with him he expressed his belief that the colored people would be far better in slavery than in the enjoyment of freedom; yet, as the fortunes of war have unconditionally made them free, he is in favor of their education, and will by his influence cheerfully second any efforts for their instruction. It is his opinion, however, that this work must for some time be continued by Northern benevolence. The South is so poor, and so much aid is required for support of their own feeble churches, as to render further charity an impossibility. Upon invitation, the doctor promised at an early day to visit our schools, which he has already done, addressing the children with kind words of encouragement and counsel."

The pupils in this city number six hundred and seventy, and a normal school could soon be supplied with scholars.

A pleasant incident is given by one of the teachers in Norfolk:

"The day after our school-house was burned, little Robert said: 'Well, Miss Duncan, if they did burn our school-house, they can't burn what we have got in

"Robert is quite a small boy, not quite ten years of age; he has been going to school but two years, six months of which time it took him to learn his alphabet; school but two years, six months of which time it took him to learn his alphabet; during the remaining eighteen months he has worked his way up to the first class (the most advanced class) in the school. He is very desirous of becoming a preacher, and thinks that if he studies 'right hard,' he can.

"'Does Robert think,' I said to him one day, 'that book-learning is all that is required to make a good preacher?' He looked up at me awhile, and then said, 'I know what you mean—I must have religion.'"

By arrangement with other societies, this Association occupies the whole ground at Norfolk, and its schools can be easily graded with a view to progress and a higher education.

The schools in Portsmouth were much delayed at the commencement of the year by the then developing policy of the administration, and the difficulty of obtaining suitable buildings. A mission family was established there in December, and six teachers and a matron were speedily at work. Rev. W. T. Richardson, formerly in our service in South-Carolina, was transferred here. The year was finally a successful one.

Schools were started by the Association in Richmond soon after the surrender, but by the arrangement with the Assistant Commissioner they were transferred to other bodies.

Our Free-Will Baptist friends have entered the Shenandoah Valley with teachers, under their and our commission, and amid many obstacles have established schools at Harper's Ferry, Charlestown, Martinsburg, Shepardstown, and Front Royal. They also had teachers at the Downey Farm, the Wise Farm, and missionaries and teachers at Roanoke Island, N. C., Cairo, Ill., and some points in Missouri, and are doing a noble work.

3. The religious history of the year among the colored people of Eastern Virginia is marked by a great revival. Of its character and results the following extracts will furnish the data for an estimate:

"TYLER HOUSE, Fortress Monroe.

"I am glad to be able to report an encouraging state of things in this field. A precious revival is in progress among the colored people. The work goes forward very quietly, and with little excitement. Hardly any extra meetings are held, but the regular ones are fully attended. There have been many hopeful conversions in this neighborhood, and many are anxiously seeking Christ.

"Many little incidents, occurring every day, show what a deep religious feeling pervades the community. Two little girls were talking in the mission yard the other day, and as they separated we overheard one say to the other, 'Don't forget to pray.' Walking with one of the teachers among the cabins, a few days since, we found a small girl who professed conversion. 'How are you going to show that you are a Christian, Julia?' said the teacher. 'By the way I live, ma'am,' was the prompt reply."

One of our teachers near Fortress Monroe writes, under date of June 1st:

"The Holy Spirit has been manifested among us, and it has been our high privilege to see many of our pupils seeking Jesus, and to speak, in willing cars, the glorious, ever new story of His death for us. As I listen from day to day to the outgushing of their hearts in their rude and simple joy, I call to mind the words of the hymn so expressive of full possession of Christ:

"'I've found the pearl of greatest price, My heart doth sing for joy; And sing I must, for Christ is mine, Christ shall my song employ.'

"Something like five hundred have united themselves with the various churches. While I fear much of this is excitement and will soon die out, I am yet rejoiced to believe that very many, whose life gives evidence of the change God has wrought in them, have passed from death unto life."

Our Superintendent at Norfolk writes, under date of June 7th:

"On the last evening in May, we made a formal closing of our night-school although the actual closing was a week before, on account of the intense religious interest in all the churches. We had less than a dozen pupils at each of the last five sessions. I hardly know what to think of this revival. There have been many seemingly sure conversions, but there is so much confusion and disorderly noise at their meetings, which are held daily and nightly in churches crowded almost to suffocation, that it hardly seems like 'the work of the Spirit.' Many of our school children are entertaining a hope in Christ; many more are seriously

girls commenced sobbing and crying for mercy. She was not one who had been sober, on the contrary seemed very gay that morning. It seemed, indeed, as if the Spirit had come upon the scholars, for in a half hour's time more than half of my scholars were crying, 'Mercy, mercy,' and 'Save me, Lord; oh! save my soul.' I talked with them awhile, and went to Miss D. to know what I was to do. We concluded it was best to have a prayer-meeting right there. Miss D. gave her scholars permission to go into my room, and nearly all the scholars rushed into the room, down upon their knees they went, praying to be saved.

"One of the largest boys was in such agony that he rolled about and could

hardly speak. After two days' hard struggling he came out bright and happy, and hardly seemed able to express his great admiration and love for the God who had done so much for him."

These extracts and letters, and the phenomenal facts of which they give account, must excite both anxious and earnest interest and inquiry in every Christian mind and heart. Concerning them it certainly seems no gratuitous assumption that there is here an imperative demand for religious teachers, to guide and instruct those so deeply moved. The admission that much of it is mere excitement and sympathy, only makes the demand for such guidance and instruction all the more imperative. If with religion our teachers feel so much at a loss, as one expresses it, fearing that they "shall not speak the right word," how impotent must they be, in the presence of such demonstrations, who have never "tasted that the Lord is gracious," and have no personal experience in such matters! Can Christians wisely and consistently intrust their gifts for the Freedmen to such, however well qualified in every other particular?

NORTH-CAROLINA.

MINISTERS AND TEACHERS.

Rev. S. S. Ashley, Rev. David Dickson, Rev. Stephen Laidler, Rev. S. S. Nickerson, Mr. J. D. McLaulan, Mr. Azor Baker, Mr. H. S. Beals, Mr. Wm. Moore, Mr. Joseph A. Nichols, Mr. Wm. Treadwell, Mr. M. L. Williston, Mrs. Mary E. Ashley, Mrs. Mary Dickson, Mrs. H. N. Beals, Mrs. P. B. Nickerson, Mrs. E. L. Piper, Miss Lydia P. Auld, Miss Mary Brownson, Miss H. S. Billings, Miss Sarah Brown, Miss Abbie A. Bowker, Miss Sarah A. Beals, Miss Abbie B. Clark, Miss Helen M. Dodd, Miss S. R. Davis, Miss M. D. Francis, Miss E. C. Gould, Miss H. H. Grosvenor, Miss Lucy Haskell, Miss H. M. Haskell, Miss Elizabeth James, Miss F. E. Morgan, Miss L. A. Small, Miss Sarah Williams.

From this State we are compelled to report much physical suffering. Miss James writes:

"ROANORE ISLAND, Nov. 29th, 1865.

"I am not now teaching. It has been very sickly here; for months we had no physician, and the people called on me as though I had power to heal. I have been visiting among them, laboring for and with them, writing their letters, business and otherwise, and in a variety of ways endeavoring to assuage their woe. Many are returning this autumn to the main land, and more will soon be compelled to return. They shrink from this, fearing lest their condition be as bad or worse than before. My heart aches for them, for there is little to hope.

"I have just spent two weeks in Elizabeth City, I went to see what I could do for this people. Rations are being cut off. They are to be driven by starvation from the island. Where shall they go? No foot of land do they possess, no cottage in the wilderness. They can not all be hired by their original owners. Many have set their faces as a fiint against them. Are they to be left to die?"

Mr. Beals says:

"Little know the multitude at the North the significance of that word poor. Often we walk half a mile, sometimes a mile, to carry a mess of sweet potatoes, or any thing we can take from our scanty table, to allay the cravings of hunger. Last Saturday night I found a woman more than eighty years old, who had nothing the state of the state of

ing to eat the past twenty-four hours but a part of one sweet potato.

"Ten barrels of clothing came to hand, for which we thank you and every body represented in the packages. Some of the children, now in school, had no article of clothing but a single shirt till the barrels came. Thus far, we are only fixing

up the sick people, and children almost naked.

"I have now visited every house, among more than two thousand Freedmen here. If any one wishes to see human suffering in the cheerless homes of the Freedmen and refugees, I could show them enough, in a single afternoon, to give them a sleepless night, a night of tears. I do not mean to represent the whole class of Freedmen in this destitute condition. Small families, and strong, able bodied persons are able to work and supply their own immediate wants; but a hundred homes here are devoid of every comfort. Damp, chilly winds whistle through them. Little or no bedding, except rags, are found in them, and we despair of promoting virtue and purity where whole families herd together to keep themselves from freezing."

In another letter Mr. Beals describes the joy which kind friends in England occasioned among these sufferers:

"With nine packages of clothing I received that splendid lot of English blankets. God bless the donors of this rich gift, which will very soon warm the bodies of two or three hundred shivering Freedmen. It will do more than this.

† Com. and sustained by F. W. Baptists."

These gifts, in many instances, inspire the most grateful devotion to God, as well as love to men. Last evening I hurried away to a distant portion of the city with three of these blankets under my arm. One old man, crippled in the cotton-field, two aged women, and three children lived, in the shed to which I directed my steps. The little girl was reading the Testament by the fire-light to the rest of the family. I knew how they shivered and huddled together these cold nights, for I had often been there. 'Dese yere blankets,' said the choking voice of the old man, 'will warm soul and body.'"

These representations of suffering culminated in the appeal of Superintendent Ashley, which led to the establishment of the Wilmington Orphan Asylum. We append a few extracts from that appeal:

"You are aware that last spring Gen. Sherman sent into this city and vicinity thousands (about twelve thousand) of refugees Freedmen. Full one third of them died before summer was past. Very many of the deceased were parents; some were the guardians and protectors of children whose parents had perished on the way; consequently, crowds of young orphan children were left to be provided for by charity. Most of these orphans are now in the city. In addition to the orphans of refugees, there are many whose parents were living on plantations in that vicinity. Those parents were either obliged to leave the plantation on which they were residing, or the children were too young to be of raduable service to the planters, and were therefore turned adrift or thrown upon the 'Bureau' after their parents' death. The Bureau has no home in which to place them, consequently they live about as they can.

"Some of these orphans are very young, and are perishing through sheer want. Take a single instance, and it is only one of a score. Last Sabbath afteraoon, as was returning home from meeting, a colored man met me and said he wished to call my attention to a case of suffering. Just across the river there were a father, mother, and four children; the children were all small, the oldest not above ten years. The parents sickened and died a few weeks since. The children were left alone and lived alone. They were attacked by the small-pox. Two days ago one of them died, and the corpse is still lying in the room where the living children are; another of the children is lying by the side of the corpse sick with the small-pox, the other two are ailing and will soon be down; there they are, the dead and the living—the dead unburied, the living starving, naked, sick, and none to care for them. The dead one was soon buried, and the living are in the small-pox hoshelal. What shall be done with these little children when they come from the hospital? 'Bind them out,' I hear some one say. Yes, but they must have a home until a place for binding can be found. Besides, many of the orphans are too small to be bound out; some are sick and can not be."

This dark picture is relieved by the light thrown upon it, not only from the new asylum, but from the school-room. One of the teachers writes:

"Although our school has been of a seemingly most unwieldy size, and the session-room but meanly adapted to its office, yet I believe that, without just suspicion of vanity, I can report a progress which is at once a joy and an encouragement to me. My school has reached a state of discipline for which I had scarce a faint hepe when, three months since, I assumed the (so called) command of the most chaotic mol of children ever misnamed a school.

"The children sing with a spirit and sweetness that is heart satisfying. I defy any Northern skeptic to spend an hour in my school, and depart unconvinced that Southern negroes are endowed with not merely common but very noble manhood."

Concerning a class of young men in his night school, he writes:

"This little school is a very oasis in the desert. I do not by this mean to imply that the field here is generally a barren one, for fact would warrant no such estimate; yet I feel no humiliation in owning to a greater zest in the instruction of this choice circle of intelligent and earnest young men than in the training of my school-room host of heedless children. Three evenings in the week I feel

myself a king, as my twelve zealous pupils gather around me, for surely never was teacher called to more royal task, and never did monarch bear sway over nobler or more loyal subjects. Herein, at least, you have commissioned me to an office that any true man, surely any Christian believer, may deem himself honored

The schools in Wilmington number ten hundred and fifty scholars, and will soon call for a normal department.

Spiritual blessings have not been withheld from this portion of the field. Miss James writes from Roanoke Island:

"I have given for rewards the Testaments I received from you, and the spark-"I have given for rewards the Testaments I received from you, and the sparking eyes of the glad recipients were reflected on every side. They prize God's Word above all other books. O brother! I rejoice every day of my life that it is my privilege to be a missionary teacher! I long to see stands converted to Christ, and Christians living rightly before God, and He has graciously given me my hire. Thirty-five of these Sabbath scholars have, I believe, been converted within the past two years, my little Jennie among the number. She was converted three weeks ago last Sabbath night, on the way home from Mr. Nickerson's prayer-meeting. She had been for many weeks in the attitude of the publican, weeping and praying the Lord to convert her soul. I took her there that night for the first time. We had an excellent meeting, and she not only by rising asked the prayers of others, but when we knelt she used her own voice, pouring out an agony of petitions that the Lord would cleane her bown, sinful heart, and yet came away with the burden resting upon her soul. I had gone, as usual, upon horseback, taking her behind me; returning, I walked my horse all the way, talking with her of the love and tenderness of Christ, and just before we reached the gate the light of heaven beamed into her soul. I would you could have heard her when, before retiring, she, as usual, followed me in prayer at family devotions. It was one burst of joy, so different from before. Since then she has lived a Christian, and though she was a conscientious child before, there is a great change in her.'

SOUTH-CAROLINA.

MINISTERS AND TEACHERS.

Rev. F. L. Cardozo, Rev. E. J. Adams, Rev. E. A. Stockman, Mr. A. Blanchard, Mr. L. Fowler, Mr. S. C. Hale, Mr. R. S. Holloway, Mr. C. C. McKinney, Mr. C. D. Noble, Mr. J. J. Wright, Mr. Wm. O. Weston, Mrs. S. M. Blanchard, Mrs. M. H. Cardozo, Mrs. M. A. Currie, Mrs. H. E. Holloway, Mrs. Emily Fowler, Mrs. E. N. Low, Mrs. C. L. McKinney, Mrs. Alice R. Scovill, Mrs. Amanda Wall, Miss A. J. Allender, Miss C. F. Aitkins, Miss J. L. Alexander, Miss P. A. Alcott, Miss Mary P. Allen, Miss Minnie S. Brown, Miss Margaret Burke, Miss Abbie Case, Miss Martha A. Clary, Miss Rosabella Fields, Miss Sarah Fowler, Miss Anna O. Head, Miss Charlotte Johnson, Miss T. J. Phillips, Miss Mary Still, Miss A. A. Shrewsbury, Miss Margaret Sasportas, Miss A. J. Twitchell, Miss Sarah A. Thayer, Miss J. A. Van Allen, Miss Catherine Winslow, Miss M. F. Weston, Miss M. Winslow.

Our educational efforts in this State are mainly confined to Charleston and Hilton Head. The schools at Charleston have been among the best under our care. The following notice, taken from the Charleston Daily News, will give a disinterested view of them:

"Through the politeness of Mr. Reuben Tomlinson, 'State Superintendent of Education, we received an invitation to be present at an examination of the colored school in the Normal building, on Thursday afternoon, May 31st. We arrived about half-past three o'clock, and found the large centre room on the third floor, where the exercises were to come off, already filled with children, teachers, invited and volunteer visitors. The hall was crowded with civil and military, ladies and gentlemen, black and white, great and small, male and female; all in perfect order and in the best of humor, expecting to be amused and determined

'Among those present we recognized Generals Devens and Scott, Surgeon De Witt, Mr. Tomlinson, Mr. Sawyer, Mr. Geddings, Hon. Geo. A. Trenholm, Rev. C. P. Gadsden, Judge George S. Bryan, and Dr. R. Lebby. Various missionaries, military officers, and civilians, from the North, also assisted on the occasion.

"The upper-tendom of colored Charleston was out in full force. Their handsome, intelligent faces, and really elegant dress, presented a very fine appearance. In courtesy and native refinement they are far in advance of the upper-ten of many cities it has been our good fortune to visit.

"The scene was novel; colored 'exhibitions' in Charleston are still in their infancy. But what offered the greatest attraction to our best colored society is the fact that the Normal School is the recherché seminary, to which all the aristocracy send their children. This school is supported by the American Missionary Association of New-York. Rev. F. L. Cardozo is the Principal. He is assisted by a corps of twenty teachers, ten of whom are from the North, and the remainder colored natives of Charleston. Mr. Cardozo is also a native of this city, where he received his primary education. He afterward finished his studies at the University of Glasgow.

"This school has about one thousand pupils; average daily attendance, eight hundred. These are divided into three departments and twenty classes. The studies comprise the entire range of elementary branches, from the English primer to the Latin grammar. The institution was opened under the present auspices in October, 1865. Tuition free, the children paying for their books only.

"About three fourths of the scholars are Freedmen, the remaining fourth (comprising the more advanced classes) is composed mainly of those who were born free, and who now constitute an aristocracy of color. This school must not, therefore, be considered as giving a fair average idea of colored education in the city. The first class of girls, we learn, are under charge of Miss Weston, and some of them have been her pupils for five or six years. It is the design to make this a Normal School for the education of teachers, and the best material only has therefore been retained, as far as practicable, and the remainder sent to other schools, Thus, in some of the classes scarcely a single pure black is seen. The greater number of scholars in the more advanced classes are very fair; all hues are represented from the pale-faced Caucasian to the shining ebony of the native of Da-

"They were all very neat and clean, well-dressed, and bore themselves throughout the exercises with great credit to themselves and their teachers. Mr. Cardozo is evidently a good disciplinarian, fully appreciates the value of system, and, by having every thing reduced to method, has accomplished much in a brief

The appreciation in which the most influential persons in Charleston hold these schools and the importance of educating the colored people may be seen in the following facts given by Mr. Cardozo:

"We had two visits this week, one from Geo. A. Trenholm, ex-Secretary of Treasury of the late Confederacy, Rev. A. T. P., and two ladies; the other from Rev. Messrs. G. and P. These three ministers are prominent and influential Episcopal clergymen here. Mr. Trenholm every one knows.

"They said they came because they felt an interest in the education of the colored people, and because they have been appointed a committee, by the Episcopal Convention of South-Carolina, to establish such schools all over the State, in accordance with the offer of the Episcopal General Convention, which met in Philadelphia last fall. They want to begin by establishing one in Charleston.

"They expressed themselves very much pleased both with our method of teach-

surprised.

GEORGIA.

MINISTERS AND TEACHERS.

These were the first white natives that ever came into our school. We have had visitors almost every day, but always Northerners until this week. "I was requested by a very prominent lawyer and influential citizen of Charleston to tome to his office and confer with him on the subject of schools. 'I did so,

and was surprised to find the greatest liberality expressed. He told me he was intimate with Governor Orr, who was in favor of a common school system for the State, for both white and colored."

From a very interesting letter of Miss Alcott, we make room for the following extract, which relates to the religious interests of the people:

"CHARLESTON, Dec. 28th, 1865.

"We realize very fully, I am sure, how much the Association is expending here in Charleston; yet, even in view of this large expenditure, I am confident that you would be more than satisfied could you visit us and see the amount of work actually performed. With day, evening, and Sabbath schools, distributing clothing, writing letters for the people, and visiting the families, your teachers are by no means idle. We came here to work, and we are happy in working, notwithstanding some deprivations and some annovances inseparable from a position like

"One thousand children flock daily to the Normal School, where a 'Northern dispensation is in active operation. Every child, as Rev. Mr. French says, is a text to the old masters, and every child is certainly a text to us, not for sermons, but for earnest working. These children, though, for aught I can see, they possess as much 'human nature' as fairer school children at the North, have possess as much 'human nature' as fairer school children at the North, have an appreciation of school privileges rarely found at home. 'Please for don't give us long holiday,' said one and another on Friday. 'We want a few days, but not long. We like to read.' Parents testify to their eagerness for school; "They needs no driving; they is always talkin' about their teachers.' 'I can't keep my Margaret from her book,' says one mother, with hardly concealed delight. 'Pears when she gets her dinner, she sits right down again for her leasen.'

"We find very much that makes us feel deeply our need of the Holy Spirit's influences. The special need of these people and of these children is Jesus. Elevation after Christianization is comparatively easy. Christianization is not more needed here than in every school, perhaps; only the need of refining influences is so manifest. There are, I'm glad to say, some very encouraging indications that our instructions do not fall on deaf ears. There are cases of troubled consciences, voluntary confessions of wrong, new efforts to be obedient, that no one but a teacher knows how to appreciate. These children are so emotional, so full of surface-feeling, and withal so naturally religious, that one needs to train and restrain with exceeding care."

In Beaufort, mostly occupied by another Association, we have had but a single teacher and one missionary.

At Hilton Head there have been nine teachers and a superintendent, who have done good service, though, from the peculiar nature of the population and the circumstances under which it was collected, there has been less stability than in other portions of our field. Now that the plantations are to be sold, there will undoubtedly be immediate changes. There have been two teachers in colored regiments in that vicinity during the year.

Rev. Fred. Ayer, Rev. W. A. Green, Rev. H. Mobley, Rev. Hiram. Eddy, Rev. Ira Pettibone, Rev. W. P. Russell, Rev. L. Freeman, Mr. E. A. Barnes, Mr. Donald Brown,* Mr. E. A. Cooley, Mr. Dewitt C. Jencks, Mr. John A. Rockwell, Mrs. E. F. Aver, Mrs. E. A. Barnes, Mrs. E. A. Cooley, Mrs. Mary DePew, Mrs. M. E. F. Smith, Miss Martha D. Avers, Miss Jennie E. Barnum, Miss Emma A. Brigham, Miss Rebecca Craighead, Miss Mary H. Colburn, Miss C. A. Drake, Miss E. W. Douglass, Miss H. W. Dowd, Miss Ellen Day. Miss Delia M. Dav. Miss E. E. Durand, Miss H. C. Foote, Miss Fanny Fernald, Miss L. Freeman, Miss Harriet Gaylord, Miss Sarah L. Glezen, Miss Mary E. Hilliard, Miss Sarah A. Hunt, Miss S. A. Hosmer, Miss Sarah A. Jenness, Miss Lucy Kinney, Miss Rose M. Kinney, Miss Emmeline Kidd, Miss Frances E. Littlefield, Miss Eliza M. Miller, Miss Ada L. Miller, Miss Kate S. Mattison, Miss Julia M. Marshall, Miss Harriet Phillips, Miss M. L. Pettibone, Miss Maria L. Root, Miss Elmina L. Stratton, Miss Mary E. Sands.

The Empire State of the South will require a somewhat extend. notice at our hands.

There has been a good deal of physical destitution in this Single during the past year. "Sherman's march" disturbed and unset many things there, and amid these changes the colored man, thous exulting in the boon of liberty, is for the time and in some localitie a sufferer. Miss Drake thus writes from Savannah:

"There has seemed lately to be an unusual influx of poor destitute people fro. the country. 'Soon as we made de crop, dey run us off, an' gib us nothin'," the pitiful story they tell of their cruel masters, too well confirmed by th

wretched appearance and tattered dress.

"One of the first of many scenes of destitution which I recollect was dural the cold weather so severe at the North, and very biting even here to bare at and unprotected limbs. On that cold Monday morning, January 8th, I found and the cold Monday morning, January 8th, I found and the cold Monday morning. wharf two or three families, arrived from Thomasville a few days before, no waiting for a boat to convey them to some other point. In all the city there no shelter for the homeless wanderers, and during those nights, men, we and children had remained on the wharf beside their few possessions, exic. retthe freezing air. How eagerly they hailed my offer of clothing, and glad in I was that from our stores their comforts were greatly increased.

"Not long after this incident, a feeble old woman, panting from asthmacle to ask for a 'Sunday dress.' I followed her to the comfortless shelter whed had lived since the incoming of the army freed them from their hard chic In a miserable little outbuilding, without window or chimney, by a little kindled on the floor of earth, sat the crippled husband, trying to mend in already covered with patches of as many colors as were in Joseph's coat a only shoes which they had worn for three years, she said, were those on away by the soldiers; and her dresses were made from the coarse bags flact their deserted camps. On receiving a large bundle of clothing, the poor ed knew not how to express her gratitude. She laughed aloud in her joy, ing. 'May de good Lord put up a reward for you in heaven. What I a to do for you, de good Man up dere will.'"

The large number of orphans at Atlanta led to the appeal of Sectary Smith, and to the generous response of Hon. Mr. Washburn, hose bounty has been applied to the purchase of lands for the asylum and a normal school. We append a few paragraphs from the appeal:

"The Contraband camp supported here by the Freedmen's Bureau has been broken up and all the refugees scattered, except a few who are old and broken down, and the children of those who have died of small-pox during the winter, and the children of soldiers who have died in the war. These orphans, about one hundred in number, are in a most pitiable condition. Some of them have been taken in and sheltered by the colored people, who have but little more than they. Others-wander about the town, stopping at any hut or shanty where they can get in for a night's lodging. Others are still at the Contraband camp, in the huts built by the Twentieth A. C.; little fellows from ten months to eight years old living on hard tack and salt pork, and nobody in the wide world to care for them but the Government. A sergeant from the Freedmen's Bureau brings their rations, and some of the broken-down aunties who are still lingering and waiting to die, hobble about, and, as they say, 'nuss'em the best they can.' I looked in at one of the log shanties—no floor, a few rags and blankets for a bed on the ground, and no other furniture or comfort of any name or kind in the house. 'Who lives here?' I asked. 'We all,' said a little girl seven years old, standing beside her brother, four years old, who was sitting on the ground holding between his feet another brother ten or twelve months old. 'And who is we all?' 'We d brother and baby.' 'Where's your mother?' 'She's done and dead.' 'And r father?' 'Dun no.'"

ur latest information from Atlanta is given by the Rev. Mr. Cra-, and is this:

At Atlanta the Society owns a pleasantly located and comfortable home for / teachers. A large school-house and chapel will be ready for occupation the re part of October. This building, which will accommodate three hundred pils, will be additional to the buildings occupied last year. For an orphan ylum and a normal school, the Association has clear title to a five-acre block of nd, on a commanding position overlooking the city, which block is now fenced, d arrangements are made to erect buildings for the occupation of the orphan ldren, as soon as our other buildings are completed.

'We are waiting for some large-hearted man, like the one who purchased this ck of land, to come forward and build a boarding-house for the normal school,

ch is so much needed."

fur earliest movement in Georgia for the establishment of schools in Savannah. The following abridgment of an extended notice he Savannah Republican of the "Dedication of the Mission ol Building for Freedmen," will exhibit the happy issue of

e interesting ceremonies of the dedication of the buildings recently erected the auspices of the American Missionary Association took place at the Mischool, at the corner of Harris and Price streets, at four o'clock yesterday on. The proceedings were of an exceedingly interesting character, as inting a new and very important educational scheme.

school-house is a commodious frame building, and though not of finished enship, is well adapted to the purpose for which it is designed. It was stefully decorated with wreaths and bouquets.

exercises were opened with a fervid invocation to the Throne of Grace, Rev. Mr. Woodworth.

history of the building was then read by Mr. E. A. Cooley, from which it d that the Mission was indebted to the military authorities for the material building, having been formerly the property of the Confederate States

government, and used by them as a depot for stores at Whitesville, about thirty miles from the city. The fortunes of war placed it in the hands of the United States military authorities, and it was by them transferred to the American Missionary Association for the purposes to which it has been dedicated. After the reading of this document the boys and girls, to the number of two hundred, united together, under the direction of Miss Julia M. Marshall, of Brooklyn, in singing 'Hosanna,' which was rendered with much effect, evidencing the painstaking bestowed upon them in this department by their instructress.

"The children again sang, with much taste, 'Where Liberty dwells is my

"The Rev. Hiram Eddy, of Connecticut, was then introduced to the audience, and in an address full of sound wisdom, practical admonition, and feeling eloquence, enlisted the attention of the audience for some time."

We are much indebted to the untiring perseverance of Rev. Mr. Pettibone for this building.

Schools were established in Augusta by Rev. W. P. Russell, and were in successful operation during the year.

Our next advance in Georgia with schools was from the West. A letter from Rev. E. P. Smith will give the facts:

"Mr. Cravath started for Nashville, last Thursday week, with a corps of ten teachers. He had previously secured a house for a 'Home' in Macon. On reaching the city, the company went directly to their quarters, and were most agreeably surprised to be welcomed to their home by a company of colored ladies who had learned of their coming, and had volunteered to make the house ready. Mr. Cravath says: 'We found our home swept, scoured, and garnished, and quite a number of the good people waiting and anxious to show their gratitude by any help they could render. It was an ovation delicately done, but done to

"In the five churches (colored) of Macon, the ten teachers are to commence their work. Rev. Mr. Eddy will be missionary at large, and will undoubtedly extend the work in all directions from there, if we can get the means. The colored people are organized into a voluntary association, and will provide the rooms for schools, furnish fuel, and kindle the fires. Miss Martha D. Ayers, of Worcester, Mass., is to be the matron of the Home. I trust you will get many

voices of cheer from that apostolic band of twelve at Macon.

"In passing through Atlanta with his company of teachers, Mr. Cravath was fairly plundered of one of them. The schools at Atlanta were full to overflowing, and the teachers were so overworked that Mr. Cravath could not resist the appeal to give them more help. The great want at Atlanta is a home such as that secured at Macon. With it we could use twelve teachers at once. Then we need very much another preaching-place, and a school-room near the Contrabance

An article in the Macon Daily Telegraph gives some details in re gard to the schools in that city:

"More than four thousand colored people of both sexes and all ages are sed ing the privilege of instruction in the schools in this city, established, pic the advent of peace, by the charitable people of the North, and under the she vision of Rev. Mr. H. Eddy and Mr. Rockwell, assisted by ten or twelve the from the Northern States. These ladies are the teachers, and they are states. evince energy, zeal, and talent in the management of the schools.

"There are four morning schools, one in each of the four African churacr there is one afternoon school, embracing the more advanced pupils of the ed ing schools; and there is one night school, where freedmen of every color age, of both sexes, meet to learn. In the morning schools about six hund tend; and as many as three hundred and fifty sometimes attend the night s, which indeed may be denominated a mixed school, on account of the heteroge character of the pupils; for from old men of seventy down to the mere chill from the old married dame to the sprightly yellow lass, all sizes and ages n

The dedication of "Storrs Chapel," in Atlanta, is thus described in the report of schools in that city:

"Adjoining the 'Mission House' a lot has been secured upon which a large government building has just been moved, to be transformed from a Confederate commissary building into a chapel thirty-two by eighty, and four school-rooms thirty-two by twenty. It is already named 'Storrs Chapel,' in grateful recognition of a monthly concert collection of \$820 (to be made a thousand) taken in this behalf in the First Congregational Church of Cincinnati."

The state of feeling toward the schools in Atlanta, together with some facts as to progress and numbers, are thus given:

"Our schools have been growing in numbers and interest and popularity—I may say, making friends even among the whites, and those, too, quite opposed when we first established them. Recently two ladies of secession proclivities surprised my wife and me by a call at our school-room. After spending half an hour, they, on arising to depart, expressed their gratification at the good appearance of the scholars, and wished us success in our charitable efforts in doing what the Southern people could not do were they so disposed.

"Occasionally we hear of remarks like this: 'When the Freedmen's Schools were set up, we felt opposed to them; but our views are changed, and we favor them.' On asking a lad who attended our night-school how he bought his new book, he replied: 'The man that I live with bought it for me; he was my master.' 'Then he likes to have you learn.' 'Yes, he helps me himself, and Miss Eliza, his daughter, is teaching my mother and sister.'

"We have met no opposition from the first. Our work has grown gradually upon our hands, until six hundred day and one hundred night scholars are now actual pupils on our school rolls; and if we had suitable buildings and enough of eachers, we could, in a short time, 'drum up' one thousand.

"The Freedmen's Bureau, through order of Gen. Tillson, has turned over to use government building thirty-three by sixty feet, which we purpose to fit up for the school-house. It is designed to use it also for religious gatherings. This object secured, our facilities for carrying forward our work will be greatly increased.

"The statistical report shows six hundred and four scholars on the rolls this month, making about one hundred and twenty pupils to each teacher. Our night school, which was started on the 1st of January, 1866, has averaged seventy to eighty, and drawn heavily upon our strength."

The entrance into the capital, Milledgeville, is thus described by Mr. Eddy:

"Two weeks ago last Sabbath I visited Milledgeville, and preached there. I

went by invitation from the colored people, who sent a delegation to ask that a chool might be organized in that place. I found the utmost eagerness for a chool, and all the facilities required; I found a good church edifice, belonging to he colored Baptist church, and with the best convenience, for a school of two hunlred and fifty scholars, of any churches in this region. I immediately made the regements, and notified the people of Milledgeville that I would open a free it there on the 12th instant. I went over on Saturday, and found the most se excitement, in view of what, to them, was the wonderful event. The child he old man were alike excited. I preached on the Sabbath to three most ined audiences, besides talking to the Sunday-school in the forenoon; and I remark, in passing, that I found the most orderly and well-conducted Sunchool here of any which I have found in the South that was under the enontrol of the colored people. In the afternoon service I was encouraged by resence of several white people; among them were two members of the Leg-re, three ministers, one professor of Oglethorpe College, and one judge. Prof. on took part with me in the services; I mention this to show that the apparent ssion of sentiment in the community is in favor of the schools. And I was his morning by a South-Carolinian, a minister, that the prejudice against the ls was beginning to give way, and would, and must, ultimately all disappear. t the afternoon service I announced that a free school for colored children dults would be opened at ten o'clock on Monday. There was no effort made out an audience, but when ten o'clock came, one remarked to me that the urch and grounds around seemed like a camp-meeting. The teachers, Mr. RockTWENTIETH ANNUAL REPORT.

Natchwell and Miss Sands, arrived on the ten o'clock train, and as they passet regi-the streets, doors and windows were filled to catch a view of the Yank pedagogues. The church was a scene of deep interest. There were precand classes and conditions of men, from the child of five years up to the child ag-ld eighty. The galleries were crowded, the aisles full; and with them appeared o white man, the Rev. Mr. Brooks, pastor of the Baptist church. I was g ad to see him present, and he did us good. The scene was of the most lively character. The school was opened with religious exercises—singing, reading the Scriptures, and prayer—when short addresses were delivered. First, I introduced the matter, then called on Mr. Brooks, who in a few remarks fully and cordially indorsed the enterprise, and, Mr. Rockwell having made a few remarks, we proceeded t organize the school by taking the names of those who expected to attend. W found the parents were generally present, observing what was going on with th most affecting interest. They bent over the breastwork of the galleries, looke down from the pulpit, (for they had crowded every part of the house,) and seeme to say, 'Surely the year of jubilee has come.' But, notwithstanding the deep er citement of the occasion, the audience was under the most perfect control. M Rockwell hushed them to silence by a wave of the hand. There is no more obtdient people in all the world than these poor, despised ones, and I believe there is great destiny in store for them. Their readiness to obey, and their eagerness t learn, lay the foundations for very sanguine expectations.

A pleasant little incident-welcome to a teacher:

"The Legislature has adjourned, and it is very quiet. The most of a stir, and the only bustle I have witnessed, was occasioned by the arrival of Miss Sands, former teacher, yesterday morning. The children had been told that a teacher would come in on the train from Macen. At recess they climbed a hill while overlooked the road leading to the depot, and as soon as they discovered the Miss Sands had returned, they ran wild with delight and rent the air with their shouts. The school is large and very interesting, and I think promisque one of the most successful in Georgia. It numbers two hundred and eight sides those attending night-school. The teachers engaged here are of the grade, and enthusiastic in their work."

FLORIDA.

MINISTER AND TEACHERS.

Rev. Gorham Greely.

Mrs. H. B. Greely, Miss E. B. Eveleth, Miss C. Jocelyn.

Several plans are projected for settling the colored people on t fertile and unoccupied lands of this State. Mr. Greely mentio the following:

"St. Augustine, Fla., January 4th, 1866.

"Chaplain Moore, who is detailed as Superintendent of Education for the Freedmen in this State, under the Freedmen's Bureau, a good friend of the cored people, together with another gentleman, has bought, for the benefit of the colored people, 8000 acres of land on the right bank of the St. John's river, below lars per acre. The land being good, and the location eligible, it is being rapid taken up. About one half of the Protestant colored people of this place he engaged lots of land, and are making haste to move. One installment of the expect to leave the first of next week, and the rest soon to follow. Probably, few, except the Catholics and the soldiers, will remain by the last of this mon They take from three to twenty acres to a family, averaging about fifteen acre the probability is, that the tract will all very soon be taken up and settled more than a thousand people, and the settlement be extended."

The various ways of treating the freedmen, and the results, thus given in the Florida *Times*, a new and sprightly loyal jour published at Jacksonville:

The y come in contact with representatives of the two classes, and it is in their in their experience. One comes in theiring his niggers, and with despairing, haggard, exed countenance, the d—d niggers won't work, and there is no use in trying them; I

atteen dollars par month, and rations more than they can consume, and two them won't do as much work as one slave; they won't work—we can raise no itton by free labor!' Another planter replies, 'I have no difficulty; I work fty hands, pay them ten dollars per month, and two of them do more work han three slaves! It is the way you treat them. I find no difficulty.'

"An intelligent slaveholder, a gentleman of cultivation and liberal views, met a ge planter foaming, fretting, cursing, despairing—the country was ruined, no re cotton could be raised, niggers wouldn't work, his plantation was valueless, etc. 'What will you take for your plantation?' asked the gentleman, after n attempts to induce him to reason. 'Twelve thousand dollars,' said the netr. 'I'll take it.' The property was transferred, and the new proprietor mediately placed it in charge of the negroes, the former slaves of the old proctor, who, to the number of ninety, entered into contract to cultivate the farm on shares, they receiving one third the crop. They assure the new proprietor they will raise two hundred acres more cotton than ever before."

The schools are thus referred to by Mrs. Greely:

" St. Augustine, Fla., September 30th, 1865.

'Our Sabbath-school is prospering, notwithstanding our great want of teachers.
e still hold the children of Catholic parents who have been accustomed to atid, although the priest and 'sisters' have been making attempts to draw them

Two adults, formerly Catholics, are now members of my class, and are inring what they must do to be saved. About forty men and women belong to class, all eager to learn the Word of God. Several have recently embraced

is is a Catholic city. There are here three priests and six 'sisters' in the that, all practical if not real Jesuits, constantly on the watch to draw in unity souls. As soon as they hear of the birth of a colored child, they immedity visit the mother, if she be not a member of some church, and insist on the debing christened by their priests; and they give her no rest until the child hristened; and it is not unfrequently the case that the mother, though not a fessor of religion, brings the child to Mr. G. to christen, in order to get rid of ir constant teasing.

"This is a strong power here, but it is evidently weakening among the coled people. It seems doubtful now, if they succeed in their plan to draw the liddren of Catholic parents from our schools. There has been quite a little common among the parents. We have heard them say, while talking together: They are in favor of colored people learning to read, why haven't they done it tre? I want my children to go where they can learn every thing that white dren do."

MISSISSIPPI.

MINISTERS AND TEACHERS.

tev. J. P. Bardwell, Rev. Palmer Litts, Rev. S. G. Wright, Mr. n Kincaid, Mr. Nathan Condol, Mrs. L. A. Grandison, Mrs. L. Litts, Miss Emma E. Cross, Miss Mahala Close, Miss Clara P. man, Miss Elmina Hendry, Miss Sarah P. Hurlbut, Miss Anna wood, Miss Blanch V. Harris, Miss Elizabeth Harris, Miss Helen Jones, Miss Martha Jarvis, Miss Clara B. Kimball, Miss Mary E. ves, Miss Carrie Segur, Miss Clara Spees, Miss Anna M. Somers, Ellen E. Smith, Miss Emma M. Stickney, Miss Emily O. War-Miss Addie O. Warren, Miss H. E. Whiting, Miss Champney; Cohea, monitor.

Rev. S. G. Wright, formerly Superintendent of Schools at Natchez, taking for a time the position of chaplain to a colored regiment at Winchester, thus notices his parting from his associates, and his work at the former place, and his introduction to his new field of labor:

"NATCHEZ, November 18th, 1865.

"We have just closed our weekly prayer-meeting. It was a serious, profitable hour. It will be the last some of us will ever enjoy together. This prayer-meeting has been a means of great good; we established it last fall, and it has been maintained without interraption until this time."

"WINCHESTER, November 28th, 1865.

"We left Natchez Wednesday evening, 22d inst., and arrived here Saturday, half-past ten o'clock P.M. The officers of the regiment were anxiously awaiting our arrival. The camp is near the station on the Mobile and Ohio Railroad. The town is composed of a few families of poor people.

"There are several families of colored people living about in the woods. We intend to have a school for them. A pious lieutenant has been teaching a school in the regiment since they arrived here last August, and he has preached the

Gospel faithfully to the soldiers every Sabbath.

"I have never anywhere on the river witnessed so much of earnest Christian devotion as in this regiment. Lieutenant H. is a graduate of Illinois College, studied for the ministry, but entered the army before commencing the study of theology. He has formed a Congregational church here, only his members are not baptized, as they had no ordained minister; about a dozen will be baptized uext Sabbath. Last Sabbath evening twenty came forward for prayers. Meetings are held in the quarters all through the regiment. They have a large school-room, and a house nearly completed for us."

Persecutions await our agents and teachers in this State. The assault upon Rev. J. P. Bardwell, and the murder of Lieutenant Blanding, though extensively published, deserve mention here as a permanent record of the atrocity:

"Rev. J. P. Bardwell, agent for the American Missionary Association in Mississippi, was lately enticed into a law office in Grenada, Miss., and set upon by a ruffianly crowd that gathered in the street, in open day. This missionary to the freedmen could get no reason for the choking and beating which they proceeded to administer, except that he was working for the 'niggers.' The Bureau Agent, Lieutenant Blanding, helped him wash the blood from his face, and advised a complaint to the mayor. On reaching the mayor's office, Mr. Bardwell found that the man who had led the crowd, and beaten him, had already been before the mayor, made complaint against himself, and paid the fine of ten dollars imposed by his honor, and was ready for more work at the same price. Three days after, Lieutenant Blanding, Agent of the Bureau, was attacked on the street, shot three times, and died in twenty-four hours."

May 4th, Mr. Bardwell wrote from Jackson:

"I hoped the shooting of Lieutenant Blanding would have a tendency to quiet the rufflans, for a time at least, but it seems otherwise. While Lieutenant Blanding lay dying, a committee of citizens waited on Captain May, Sub-Commissioner of Freedmen's Bureau, telling him that the teachers must leave town. He told them that the teachers were not government employée, and had no control over them. With this committee came a committee of condolence, and also the information that if he did not leave he would be shot next. The man with whom the teachers boarded is threatened with prosecution for stealing cotton, cattle, etc., and of course, if he is prosecuted, they will convict him of any crime they choose."

At Brandon Miss May Close thus describes the hinderances offered, and her mode of meeting them:

e still

"I shall close my school June 30th. I had expected to remain over the summer, but I now find that I could not teach through the heat of the season with my present accommodations. I have had much opposition from the press and people. White school-boys have stoned my school-house, breaking out the windows and endangering our lives. The mayor stopped this at my request. An editor of a paper then notified me, by letter, that if I continued my night-school, the consequences would be upon my own head. I replied that I should teach both night and day, bidding him to bring on his 'consequences.' He said that if I was a person of any refinement I would not remain in a community wherevery one looked upon me with loathing and disgust. He added that the children in the vicinity of my pew get up and leave when I enter church. I replied that children of well-bred Christian parents never left the pew when I entered, in this or any other town. He said that he could hardly prevent one of these parents from coming right up to see me. I repeated it, and said I should be happy to see this 'Christian parent,' but he never came.

"I exchanged three letters with this editor, and I made no concessions. I was entirely alone, and boarding in a mulatto family. Yet my defiance astonished these rowdies. The presence of troops at Jackson, twelve miles from here, saved me, Oh! how much they dread the presence of troops! The mayor and a few older citizens censured this editor, telling him that he had gone too far, that the next thing the town would be garrisoned, etc. The gentlemanly editor came to the man with whom I board, telling him that he would let me alone now; he supposed I thought I was doing God's service in teaching niggers, etc. I am sor, that this is the close of the school year, as I want to hold my post here; but my room is so small, and I feel the wearing effects of teaching night and day, so I will close until September or October."

TENNESSEE.

MINISTERS AND TEACHERS.

MINISTERS AND TEACHERS.

Rev. E. M. Cravath, Rev. E. H. Freeman, Rev. John O. Ogden, Rev. Isaac Prince, Rev. S. S. Stivers, Rev. E. O. Tade.

Mr. Charles Crosby, Mr. H. B. Town, Mr. James Tade, Mrs. E. M. Cravath, Mrs. Carrie Crosby, Mrs. E. H. Freeman, Mrs. M. Hawley, Mrs. A. L. Tade, Miss L. A. Cravath, Miss Addie C. Clapp, Miss Elizabeth A. Easton, Miss Clara H. Harmon, Miss L. Jackson, Miss Clara Jones, Miss Frances Kerdoc, Miss M. M. Spain, Miss S. S. Stevenson, Miss H. M. Swallow, Miss E. O. Tade, Miss Warren.

The great event of the year, in our operations in this State, was the opening of the "Fisk School," in Nashville, an abridged account of which we glean from the Nashville papers:

"The building west of the Chattanooga depot, heretofore used as a military hospital, was yesterday formally dedicated as a colored High School, by appropriate addresses by distinguished military and civil gentlemen of this city.

"Prof. John Ogden, of the Western Freedmen's Aid Commission, and Rev. E. M. Cravath, of the American Missionary Association, will be Superintendents of the institution.

"The following figures will give some idea of the extent of the building: The first division is 170 by 20, and divided into twelve rooms. Three wards 200 by 20 extend back, each divided into four sections, the rooms being 50 by 20, and two buildings in the rear, 20 by 60. The whole structure is well ventilated from the roof. The rooms are fourteen feet high, plastered and well lighted. There are four hydrants with water and fire-pipes extending through the buildings. The courts within the wards are handsomely sodded, and over 100 by 60 feet. The whole appearance of the place is very neat and attractive.

"A large concourse of teachers and pupils connected with the various colored schools in the city, with a number of distinguished invited guests, Governor Brownlow, Chancellor Lindsley, of the State University, and Superintendent of the City Schools, Senator Bosson, General Fisk, and a goodly number of other

civilians and officers, were present to witness the opening of this institution. The band of the Fifteenth U. S. C. I. were present and varied the exercises by some excellent music."

We regret that we have not room for the excellent addresses delivered on that occasion by Chancellor Lindsley, Senator Bosson, Gen. Fisk, Governor Brownlow, and others. We add the following telegraphic dispatch, sent to the Cincinnati Gazette:

"NASHVILLE, June 15th.

"The great 'Fisk' free school for colored children closed its first term to-day. A large number of citizens crowded the chapel to witness the examination. Nearly one thousand pupils are taught in this school by fifteen excellent teachers. It is supported by the Western Freedmen's Commission of Cincinnati and the American Missionary Association of New-York. The examination to-day was a brilliant success, delighting every body, and astonishing especially old Tennesseeans, who never before gave countenance to a negro school."

The opening of Lincoln Chapel, at Memphis, was a worthy accompaniment to the Nashville inauguration. Rev. E. O. Tade, to whose self-denying and persevering labors the colored people are indebted for this chapel, thus describes the occasion:

"January 1st, 1866, was a high and glad day to your missionary in Memphis, Tenn. Three toiling and wearying months having passed, he was on that day permitted to see a humble place of worship opened for the special benefit of the colored people of that part of the city, and, he trusts and believes, for the general good of that despised because wronged race in every State and through every clime.

"A general invitation was given that on New-Year's day, at two P.M., Lincoln Chapel, on Union street, would be opened and dedicated to the glory of God, and the cause of truth and righteousness.

"The meeting-house was crowded to its utmost capacity, and then it was estimated that more than two thousand stood without, seeking to hear from open doors and windows. Your missionary gave a short history of Lincoln Chapel, and what its aim was; this often called forth shouts of approving gladness. After these prefatory remarks, Rev. A. L. Rankin led the congregation in solemn prayer, giving thanks for what he was now permitted to see and hear, and consecrating that house to the service and glory of Almighty God."

The burning of this chapel in the riot at Memphis adds one of the shades that make up the unmitigated blackness of that nefarious transaction.

The friends of the colored people will rejoice in the subjoined statement from Mr. Cravath:

"At Memphis the A. M. A. holds title in fee-simple to two building-lots, on which are now being erected a primary school building 15 by 64 feet, and a central school-house 47 by 57 feet, two stories high, making four school-rooms on first floor and a chapel on the second. The funds have been raised for the heating and furnishing of these buildings, so that our schools will be much better furnished than before the Memphis mob destroyed the colored churches and school-houses"

A pleasant little incident is given by the Nashville correspondent of the Cincinnati Gazette:

"A TENNESSEE PLANTER AND A NEGRO SCHOOL.—No man about Nashville is better known than Gen. Harding; his plantation is one of the finest in Tennessee, and he went into the rebellion with all his soul. But he has been subdued, has taken all the oaths, and seems disposed to observe them. He has on his plants—

tion one hundred and ten negroes, the remnant of a once valuable stock owned before the war. Yesterday Gen. Fisk went out to Gen. Harding's to talk withhim and the colored people about a school. When the matter was first broached Mr. Harding expressed himself in strong terms against it. He was willing to pay for the work he obtained, but a colored school he would 'never have on his plantation. However, a meeting was called, Gen. Harding introduced Gen. Fisk, told who he was, what was his business, and sat down.

"Then the general took the floor and explained his views in regard to a school. The scene just there and then formed a spectacle worthy the pencil of a Raphael. There sat the ex-rebel planter and general, and before him a congregation of exalaves, whose dusky faces, when they heard of the school, were lighted up with a joy better imagined than described. One old man broke out, 'Bless de Lord, Mas-

sa General, dat is just what we want, exactly!'

"After hearing the general, and beholding the enthusiasm of the blacks, Mr. Harding gracefully surrendered one of the most wicked prejudices of the South, and agreed that a school should be opened on his plantation, to which he would

give all possible encouragement. As soon as arrangements can be made, and a suitable teacher procured, a school of sixty children will be opened."

KENTUCKY.

MINISTERS AND TEACHERS.

Rev. Gabriel Burdett, Rev. John G. Fee, Rev. A. Scofield, Rev. J. A. R. Rogers.

Mrs. Scofield, Miss E. Belle Mitchell, Miss Sarah G. Stanley, Miss Luthera Wilson, Miss Scofield.

Violence toward the colored people has reigned in some parts of this State. From a report made to Gen. Howard we condense the following statement:

"GENERAL: In compliance with instructions received from the department, directing me to proceed to the city of Lexington, Kentucky, to examine into the condition of the freedmen in that part of the State, I have the honor to report that I visited Lexington and vicinity, and prosecuted my investigation for the period of about one month.

"An examination of the sworn evidence, or the abstracts made therefrom, will reveal to you sixty cases of outrage in a limited district and period, unparalleled in their atrocity and fiendishness—cruelties for which, in no instance, as developed

by the testimony, is there the least shadow of excuse or palliation.
"I have classified these outrages as follows:

"I have classified these outrages as follows:

"Twenty-three cases of most severe and inhuman beating and whipping of men, four of beating and shooting, three of robbing, five men shot and killed, two shot and wounded, four beaten to death, one beaten and roasted, three women assaulted and ravished, four women beaten, two women tied up and whipped until insensible, two men and three families beaten and driven from their homes, and their property destroyed, two instances of burning of dwellings, and one of the inmates shot. Of these victims twelve men were Union soldiers, and three women the wives of Union soldiers."

The Rev. John G. Fee, whose name is identified with anti-slavery efforts in Kentucky, and the Rev. J. A. R. Rogers are making commendable and persevering efforts to sustain permanently a school of high grade, and open equally to blacks and whites, at Berea, in that State. Another feature of the plan contemplates the purchase of lands adjacent to the school, to be sold to the colored people at reasonable rates, and thus encourage their settlement around the school.

Report of Berea Mission for 1866:

"First among the fruits of the past year's missionary labor in Berea must be reckoned the reëstablishment of Berea Literary Institute on the broad principles of human brotherhood, and the practical demonstration that a school on this Christian basis can here be sustained without any interference of military powers.

"Other results, through the grace of God, have been achieved. At this place fifteen persons have taken upon them the vows of the Lord, two of whom hope to be heralds of salvation; the Sunday-school has increased from twenty-five to one hundred members; the place of holding meetings has become too strait, and a subscription started for a new church; material prosperity has begun, houses have been built and machinery introduced, and the eyes of thousands both of friends and foes turned here 'to see whereunto this thing would grow.' After Christmas many of the best colored families in Central Kentucky are proposing to move here in order to obtain the advantages of the school; multitudes of freedmen, who have never seen and never will see Berea, have had their hearts cheered and hopes kindled by learning that at this place all men were treated alike, and that in the opportunities afforded for culture no distinction was made because of race.

The institution was opened in January last, but, in consequence of previous arrangements about buildings, colored scholars could not be admitted till the first of March. Owing to the former reputation of the school, large numbers were eager to obtain its advantages. One lady from Rock Castle, an adjoining county, said that all the young people of the region were purposing to come to Berea. When colored scholars were admitted, more than half of the white students left. Threats of violence were rife, and lukewarm friends turned away. But some held fast, humbled themselves anew before the Lord, and, sustained by his presence, went calmly forward. Children of God's poor came to take the place of the scholars who left, the hearts of many were emboldened, and the truth that we are all one in Christ Jesus was exemplified anew. From that day to this, the institute has slowly, but without serious interruption, been extending its roots more deeply and firmly into the soil. Two thousand dollars have been secured for the school besides funds for building purposes. We do not expect that the school will come to its maturity like Jonah's gourd, in a night. From the nature of the case, it must have time for its growth. If the adage as old as Herod that' beginnings are half' is true, then much has been done. If it is a blessed result that there is one white community in the South that takes a deep interest not merely in the education of the freedmen, but in their education in an institution which sets itself against the whole spirit of caste, to Him, who by his Spirit has wrought the work, be all the glory. Of far-reaching importance as are these results, we trust that they are but the beginning; that the seed sown, with all its wonderful possibilities, which has begun to take root, is to produce a glorious harvest.

"We wonder at the results in view of the small measure of love for Christ that we have had, but are thereby cheered on to labor and pray for the development of the church, and the accomplishment of those things which the Christian eye

can see at a glance are here so greatly needed.

"The results of the preaching of the Gospel in long circuits from this place, to the freedmen, and the people of the 'hill country,' demand a special report."

At Camp Nelson, Rev. A. Scofield describes the destitution:

"Tell the good friends in England that we feel grateful for their kind remembrance of our suffering poor. The blankets (one bale) they sent us through your kind ministration have warmed and comforted at least four hundred needy women and children. I will mention a few cases in particular. One woman called on us for a blanket, and, as she appeared destitute, we gave her one. I followed her a few hundred yards to see how she fared. But O me! what a house! Slabs nailed in the form of a pen, about eight feet square, with a rude fireplace on one side, and one bench and a pail comprised the whole furniture. On a few loose boards, which served for a floor, lay a pile of rags which served for a bed, a loose board answered for a door, and open cracks and corners supplied the place of windows! And whom do you think I found there? Two women and six children, two of them quite young. There they were, cold and huddled up around their fire, made of boards gathered up here and there around the camp. It was a sad sight, and I trust neither you nor the good friends in England will blame me for sending them a second blanket. Only a moment ago one of these children was in here begging for bread; on this bitter cold day, and not one pint of food for the whole eight to eat!

"A day or two since I saw a ragged blind man passing by. I caught up a blanket, and running up to him, threw it over his head. With surprise he asked what that was for. I replied, 'A present to you from the good people of England.' I left him pouring out his blessings upon the heads of the donors."

Mr. Scofield is making exertions to secure lands for the people, and to maintain schools among them. His labors have been earnest and self-denying.

Schools opened in Louisville are thus described by Miss Stanley, a teacher:

"The month has been one of pleasure and profit both to myself and my pupils. At no previous time has there been such close application to study, and continuous effort to gain the mastery over difficulties encountered, as have been exhibited during the month. Instead of employing the closing weeks of school in preparing for a public exhibition, as is the custom in the schools of Louisville, we omitted all attempts at rhetorical display or private theatricals, and spent the last four weeks in reviewing the studies of the term. The result was highly satisfactory; there was manifested a power of continuity and concentrativeness which I did not suppose could be developed in natures so mercurial. I think it was a pardonable vanity I experienced on the closing day of school, when the classes in history and grammar, geography and arithmetic, passed examination creditably, responding to questions not found in the text-books, with correctness and that easy confidence which evinces familiarity with general principles as well as the letter of books. The severe training of this month of hard study has been of incalculable benefit to them. They became so thoroughly familiarized with the branches pursued as to cause the knowledge acquired to seem a part of themselves, and capable of practical application in every-day life: they have learned to have confidence in their own powers, and properly to estimate their capability for improvement.

"Summarily, the work in Louisville for the five and a half months I was engaged here abundantly repaid the effort made. Considering it in a character merely intellectual, it was decidedly a success: for thoroughness in the rudiments taught, for accuracy and precision in recitation, cheerful submission to government, and propriety of demeanor, the school was unsurpassed."

Miss Stanley furnishes a pleasant little sketch of negro logic and shrewdness:

"An officer of one of the Freedmen's Commissions of the North called at the school, and was invited to address the scholars. He did so in a very pertinent and attractive manner, keeping the bright eyes of the eager listeners fixed upon him with interest and attention.

"'Now, children,' said he, 'you don't think white people are any better than you because they have straight hair and white faces?' 'No, sir,' cried the children, with intuitive comprehension of the great truth uttered by Paul on Marien, with intuitive comprehension of the great truth uttered by Paul on Marien, with intuitive comprehension of the great truth uttered by Paul on Marien, with intuitive comprehension of the great truth uttered by Paul on Marien, which is great government; they control this vast country; they invent elegraphs and steamboats; they construct railroads and war steamers. Now, what makes them different from you? The answer, 'Education,' seemed inevitable; but, instead, a chorus of little voices instantly responded, 'MONEY.' 'Yes, aid the speaker, 'but what enabled them to obtain it? How did they get money?' A simultaneous shout burst forth, 'Got it off us; stole it off we all.' A different answer might have been returned, but hardly a truer one as applied to the people of the South."

INDIANA.

TEACHER.-Miss E. E. Johnson.

For some two years before the war, we had a colored school in Evansville, designed mainly for those who had been driven from other States. For seven years Miss Johnson, of Massachusetts, has labored nobly, efficiently, and successfully. She now retires from the field, and the subjoined extract from an Evansville paper gives an account of the closing examination of the school:

"The examination of the colored school of this city, taught by the Misses Johnson, came off yesterday morning. We regret that we had not time to attend during the entire examination, but the exercises after recess well paid us for going. During the term these ladies have had registered two hundred and seventy-three scholars. There were at the examination one hundred and fourteen, ranging in ages, we should judge, from sixteen to five years old. There were quite a large number of visitors, both white and colored, in attendance, who, we are sure, were greatly delighted with the examination; and some we heard speak were most enthusiastic in praise of the entire school, and especially of the excellent teachers, who have braved public opinion and labored quietly, earnestly, faithfully, and assiduously to elevate the offspring of an unfortunate race, long held in bondage and the chains of slavery. We do not think there we one present at the examination but felt grateful in his or her heart toward those excellent ladies for the noble work they had accomplished.

"The scholars were examined in reading, spelling, geography, and arithmetic. The class in geography recited from the maps of the States, North-America, North-America, Stath-Area in the state of the states of the states of the states.

"The scholars were examined in reading, spelling, geography, and arithmetic. The class in geography recited from the maps of the States, North-America, Surope, Asia, and Africa, failing in but few questions during the entire examination. The questions were answered with a promptness and readiness that was in the highest degree commendable, while in arithmetic the class was quite as good.

"The reading and spelling were excellent. The Misses Johnson must have labored hard to train the minds of those pupils so successfully. During the examination the exercises were interspersed with singing and declamations. One little boy, not exceeding six years old, declaimed a piece of five or six verses perfectly. Another, a piece entitled 'God's Time,' was declaimed by a boy about fourteen years old; and another, 'Are we yet Free?' by a boy about ten years old. There were several songs sung, in which the taste of the colored race for singing was fully exhibited. One, suited to the tune of 'Dixie,' entitled 'What will be done with the Lazy Scholar?' pleased the visitors well."

ILLINOIS.

MINISTERS AND TEACHERS.

Rev. Wm. Holmes, Rev. R. Cooley.+

Mr. Geo. C. Booth, Mr. Wm. Joy, Mr. P. C. Talford, Mrs. H. S. Hathaway, Mrs. H. D. Cooley, Mrs. E. Carroll, Mrs. F. M. Woodward, Mrs. A. Baker, Miss A. Buzzell, Miss M. E. Curtis, Miss Virginia Dunning, Miss J. M. Miller, 12.

In Illinois, there have been schools in Cairo, at Mound City, and Quincy. With the exception of two teachers at Quincy and one at Cairo, all the teachers have been in the employ of the Free-Will Baptist Home Missionary Society, although receiving commissions from us.

MISSOURI AND KANSAS.

MINISTERS AND TEACHERS.

Rev. J. Copeland, Rev. J. W. Fox, Rev. L. H. Platt.

Mrs. J. Copeland, Mrs. C. A. R. Briggs, Miss Alma Baker, Miss Kate Dunning, Miss Dantie Hess, Miss Lydia A. Hess, Mrs. L. A. H. Montague, Miss Abbie H. Warren.

From Missouri, Bro. Copeland writes:

+ Sustained by the Free-Will Baptists.

"KANSAS CITY, December 1st, 1865.

"I have organized a Congregational church in Kansas City, small but promising, and hope its numbers will soon be increased. During the last month I held a protracted meeting here, continuing about ten days, in which I had some assistance from the Rev. Mr. Hill, the N. S. Presbyterian minister of this city. As the result of the meeting, some six or eight profess to have embraced the Gospel. About twenty during the meeting came forward for prayers. What will be the permanent fruits of the meeting the future must determine.

"The church at Westport continues to prosper. There have been eight additions during the quarter, and two excommunications; one for the habitual use of intoxicating drinks. Our weekly prayer-meetings have been fully attended and

intoxicating drinks. Our weekly prayer-meetings have been fully attended and deeply interesting during the entire season. We sometimes hold them for three hours with unabated interest to the close. The numbers are growing in grace hours with unabated interest to the close. The numbers are growing in grace and the knowledge of the truth; they ardently love their meetings, their church, their minister, and, above all, their Saviour. Our meetings are not attended by unnatural excitement, but it is a rich feast to attend them. Take the church as a whole, I can truly say that I have never ministered to a white church which could compare with the church of Westport in active, devoted, and whole-hearted piety. This I say, making all due allowance for the imperfections of our fallen nature, and especially for this 'broken fragment' of Adam's posterity."

From Kansas, we give extracts from our correspondence. Bro. Platt, at Topeka:

"I commenced my labors here on the fifth of October last. Since that time I have been laboring among the colored people with hope, but meet many things that show how great a need of labor there is. I meet the people on Thursday evening in a kind of singing school and prayer-meeting. The Sabbath school had procured a number of copies of the S. S. Hosannah, and I take my violin and spend an hour singing with them. I call on some brother to lead in prayer, and after singing some time I select a hymn that brings out some truth, and use it as a text for a ten minutes' talk, and have from one to four pray afterward.

They are all very fond of music, and I succeed in reaching a great many in that way that I can not in my Sabbath exercises. I sometimes think that I am

really accomplishing more in this way than by my preaching."

At a later date he says:

"I felt that if I were to labor among this people, it would be better for me to be an ordained minister, and a council was called by my church, which ordained

me on the thirty-first of last month.

"In my labors here I have not as much to report as I should like. One incident that I will mention interested me. A good sister in connection with the Methodist church here, on whom I called, asked me if it did not take a good deal Methodist church here, on whom I called, asked me if it did not take a good deal of my time to be around among the colored people so much? I told her that I spent the whole of my time among them, and that friends of the colored people in the East gave their contributions to support me. She said that the colored people ought to do something to help me, and took out her pocket-book and handed me two dollars. This was a part of her earnings by washing. You will please credit Rose Jones with two dollars, and charge me with the same amount. "Our greatest need is a house of worship. We have been using a small room that was occupied by a colored school, but it is not large enough to accommodate us, and I fear we shall not be able to have the use of it much longer."

Bro. Fox, of Ridgeway, says:

"When I last wrote you I was about starting for Wakarusa, to aid in 'a meeting of days.' I found quite an interest among the people, and I preached one week every evening save one. Then we stopped on account of the weather and the darkness of the nights. One not acquainted with a prairie country can have but a faint idea of the difficulty of holding meetings in dark nights. With a lantern and on a good trodden road there would be less risk. But to follow a blind track is next to impossible.

"Our meetings were quiet, but marked with deep feeling. Eight or nine seemed to give evidence of their acceptance with Christ. Five of them were

men; one of them a young man who had but recently left a praying home in Michigan. All were deeply affected in view of their sins and the mercy of God

"I have learned of another school for the freedmen recently started in Olathe. I hope to visit it ere long. I will then give particulars. This school, like nearly all our schools, is mainly sustained as a free school. We are holding meetings in our new house of worship, although it is not finished. The cold has been severe, and of longer duration than we generally experience here."

Bro. Payne, of Lawrence, says:

"I have commenced an appointment about five miles out of the city, where I go once in two weeks, in the afternoon. There is a settlement of colored people there. They have a Sabbath-school conducted by a good Connecticut farmer, who resides in the neighborhood. The school numbers from forty to sixty persons of all ages. They meet in an arbor in the grove near the Wakarusa river. It is a rude temple, but it answers a good purpose in pleasant weather in the absence of a house of worship. A free school has been opened in North-Lawrence, within a few weeks, for the colored people on that side of the river."

ALABAMA, LOUISIANA, AND TEXAS.

MINISTERS AND TEACHERS.

Rev. J. Silsby, Rev. Charles Satchell.

Mrs. M. C. Milligan, *Mrs. M. O. Quaiffe, Miss Eva Quaiffe, Miss Emily Austin, Miss Mary C. Fitch, Mrs. Myra Buxton.

In these three Gulf States, our operations have been limited during the year; and yet we have done something.

In Alabama, Prof. Silsby has done missionary work and maintained a school in Montgomery.

In Louisiana, the education of the blacks has been in a precarious and unsettled condition since General Banks's plans were laid aside. But schools have been maintained in various ways, and a normal school has been kept up in New-Orleans by Mr. Warren. Two wealthy and benevolent gentlemen in Illinois, Messrs. Emerson and Talcott, have generously proposed to expend \$2500 per annum, in support of this or some other normal school there, provided this Association will devote a like sum to the same object. We shall accept the proposal, and thus add another, and perhaps two, to the list of these advanced schools.

In Texas, schools have also been maintained in towns and on the plantations, supported variously; in some instances, the planters themselves assisting by furnishing the building or the boarding.

We have commissioned Rev. G. Honey, a minister of the Weslevan Methodist body, who has had much experience in that State, as chaplain, missionary, and teacher. He will devote himself, under our auspices, to preaching and promoting schools in the State.

FOREIGN MISSIONS.

OJIBUE AND OTTOWA MISSIONS.

STATIONS: NORTHPORT AND ONUMUNESVILLE, MICH.

Missionaries: Rev. Geo. N. Smith, Mrs. Smith.

Mr. SMITH reports a longer and more severe illness than at any previous time in his missionary life. During his sickness William Natoshing, an Indian, conducted regular religious services with interest and profit. During the year he has baptized and received in the Indian church five members, two young men and three women.

Mr. Smith thinks these Indians are making slow but steady improvement.

JAMAICA MISSION, WEST-INDIES

STATIONS.

| BRAINERD, | |
|---------------------------|---------------------------------------|
| BRANDON HILL, | |
| CHESTERFIELD, | |
| ELIOT | |
| PROVIDENCE, | |
| RICHMOND, | |
| Taxarran Miss I non Woone | Ann Manage II's and Torre Description |

CHURCHES

| NAME. | Received on
Profession. | Received by Let- | Excluded. | Deceased. | Regular Dismissions. | Present Num-
ber. | Average Congregations. | Number of Sun-
day-Schools. | Contributions. |
|-----------|----------------------------|------------------|-----------|-----------|----------------------|----------------------|------------------------|--------------------------------|-----------------------------|
| Brainerd, | ii | :: | 3 7 | | | 146
63
88 | 250
110
150 | 100
100
80 | £10 9 6
10 0 0
25 1 0 |
| Eliot | : | | ï | 2 | 2 | 58
41 | 90 | 40 | 289 |

SCHOOLS

| | | SCHOLAI | RS. | and
rn- | | |
|--|----------|----------|----------------------|------------------------------------|---|--|
| PLACE. | Male. | Female. | Total. | School Fees
from Gover
ment, | TEACHERS. | |
| Chesterfield,
Brandon Hill,
Eliot,
Mt. Patience,
Richmond, | 29
59 | 23
25 | 40
52
84
40 | £9 18 7‡
 | John Philips, Miss Woodcock, Martin Harris, Rev. S. T. Wolcott, | |

During the year, Rev. John Thompson has been added to the mission, and has for a short time had charge of the Brainerd station, preaching occasionally also at Eliot. In July, Rev. C. C. Starbuck,

formerly connected with the mission, by invitation of the brethren, applied for reappointment, and is now on his way there.

The spiritual death that has for some years spread over the island of Jamaica has continued; and the difficulties in the way of missionary effort have been a good deal aggravated by the disturbances at Morant Bay and the violent acts of the governor.

At CHESTERFIELD, by removals, exclusion, and dearth, thirteen have been taken from the church and only one added; yet Mr. Venning, the pastor, says there is certainly as much evidence of genuine religion in that church as at any time for the last twelve years, the time of his connection with it; there are unmistakable signs of progress in God's children, and more true piety and Christian virtue in the church than at any time in its previous history.

Brainerd and Eliot stations have both been without a pastor during the greater portion of the year. Rev. J. Thompson, now in charge of Brainerd, says there is much uphill work there; but there are s me who love the Lord, and others now anxious to know the true as it is in Jesus. The church at Eliot, which has been without a pastor since the return of Rev. L. Thompson, has been much tried, but is hopeful; the Sabbath-school is reported as "prosperous both in numbers and holiness," and much good, Mr. T. says, is being done among the young people.

Brandon Hill reports the addition of eleven members, and the cutting off of three. Rev. Mr. Wilson had been absent from his charge for a year, in this country. Soon after his return he wrote:

"Our congregation and Sabbath-school are both larger than ever before. . . Every thing in the church appears pleasant, . . and, as far as I know, there are no discords or divisions among the members. . . Almost every thing looks encouraging."

Since Mr. Wilson's return he has taken the pastoral charge of the church at Providence. The church is small, and has been without a pastor since Mr. Fisher's return to this country, early in the present year.

AT RICHMOND, the Industrial School, under charge of Mr. Wolcott, has been reduced in numbers on account of the disturbances on the island. At the close of the year, August 1st, it numbered but twenty scholars. Their selection is carefully made, and the scholars retained are commended. For prudential reasons, Mr. Wolcott, who has some connection with the cultivation of a farm, has relinquished his salary for the present, and is at this time giving his services to the Mission. A more self-denying missionary can scarcely be found. We trust he will see the fruit of his efforts to improve both the temporal and spiritual condition of the people.

It is due to the Jamaica Mission to state that they do not regard the apparent declension of their churches as all real. It is not so much a departure from God, as, under the enlightenment of better instruction, a revelation of the spirit that was in them, an uncovering of their deceptions, which is regarded as the work of the truth, and which, though it leaves the churches fewer in numbers, they hope will show them purer in life, and stronger to do the work of the Lord. The expenditures for this Mission during the year, including the cost of exchange, have been \$7301.

SANDWICH ISLANDS.

MISSIONARIES.

Rev. J. S. Green, Mrs. A. C. S. Green. Assisted by Rev. J. P. Green, Miss M. E. Green, Miss M. H. Parker.

Hawaiian: Kekua, Kalawe, Maliche, Kaiwi, Nui, and Pohaku.

Rev. J. S. Green has been laid aside by sickness during a small part of the year. He says, however:

"There has been no interruption of our Sabbath labors in either language, (English and Hawailan.) During my sickness, my son and helper in the Gospel supplied both pulpits. He has also administered the ordinance of the Lord's Super quarterly at Huelo and Keokea or Kalepolepo, besides spending an occasional Sabbath at each of those places. He has frequently preached for me in Hawaiian, and he uniformly assists me in administering the Lord's Supper.

"The labors of the station have not been in vain in the Lord. This I say with gratitude unfeigned, as the past year has, in some respects, been a more than usually trying one. The decrease of our population has been exceedingly rapid. Deaths and removals have well-nigh depopulated some parts of my field. We feel the hurtful influence of living under a government decidedly destitute of sympathy with us, a Protestant and puritanic church. Our schools are removed as far as possible from missionary influence, and committed to the control of one whose sympathies are with the Romanists. Iniquity abounds and mischlef is framed by law. The influence of this state of things we have felt at Makawao during the past year. Still the Lord has helped us. Our congregations on the Sabbath here, and also at Huelo and Keokea, are intelligent and wakeful. Though we can not report, as we have often done, accessions to the church, we can not but hope there is a growth of the divine life in the hearts of our best members, so that we cherish the hope that now the enemy is coming in like a flood, the Spirit of God is, by or through the church, lifting up a standard against him."

In a communication accompanying his report, Mr. Green gives a brief review of his mission at Makawao since its commencement. The following is an extract:

"During my residence at Makawao, I am happy in the persuasion that I have not labored in vain, nor spent my strength for naught. That there has been a gradual but genuine work of the Holy Spirit among our people I can not doubt. When from time to time I have gathered from this field what, in the judgment of charity, we regarded as the trophies of grace, till from one hundred and sixty we numbered nearly eleven hundred, could I doubt that we had been favored with the gracious influences of the Spirit of God? Of these hundreds admitted to our church, a great number, perhaps one half, have gone to give up their account, to test the soundness of their hope. A goodly number left us comfortable evidence of their preparation to see God in peace, and we love to think of them as now before the throne, clothed in white robes and palms in their hands, uniting with the blood-washed throng in singing the song of Moses and the Lamb. And though of others who have died, and of not a few of the living, we stand in doubt, yet we have admitted none to the church without careful and prayerful examination—none whom we did not hope had become new creatures in Christ Jesus."

SIAM MISSION.

MISSIONARIES.

Rev. D. B. Bradley, M.D., Mrs. Bradley. Mr. George Graham, assistant.

During the year Dr. Bradley has purchased of the Baptist Mission all their printing-presses, types, etc. He has also, with the approbation of the Executive Committee, secured, as an assistant in the printing-office, and in general missionary work, the services of Mr. George Graham, an American, with whom he became acquainted in Bangkok.

This mission has this year also been almost wholly self-sistaining, mainly by means of its printing-office. Dr. Bradley is very anxious to be enabled to expend larger sums in publishing parts of the Bible and religious tracts, such as have been approved in this country.

In spiritual things, there has been very little visible result to missionary labor in Siam during the past year, either in our own or other missions. The missionaries generally are strongly confident that God will yet, by his blessing on his own chosen instrumentality, perform a good work in Siam. A little of the good seed of the word sown has already germinated in each of the missions; but the growth is slow, and as yet the blade only is seen, but the ear and the full corn in the ear is confidently hoped for.

. MENDI MISSION.

STATIONS AND OUT-STATIONS.

Good Hope, (Sherbro Island,) Avery, Bonthe, Lawanna, (Boom River.)

MISSIONARIES.

Rev. G. P. Claffin, Mr. D. W. Burton, Mrs. Claffin, Mrs. Burton, Mrs. Mair.

Native assistants: Rev. G. N. Jewett, Daniel Düring.

Mr. and Mrs. Claffin, Mr. and Mrs. Burton, and Mrs. Mair returned to the mission after a protracted absence, in this country, early in this year. Rev. H. H. Hinman and wife left the Mission about the same time on account of ill-health, and returned to this country, purposing to remain here.

Mr. and Mrs. Claffin are stationed at Lawanna, an old town of considerable size in the Boompey country. The use of two acres of land for mission purposes is given him, as long as we shall wish to occupy it. He has there a small school in the native language, and has regular religious services (preaching) and Sunday-school each Sabbath. The place is new as a mission station, but the people are attentive to his ministrations, and he hopes to find in them a people prepared of

the Lord. Upon Mr. Burton's return to Africa, he was furnished, by special contributions of friends, with a mill, which he has erected, and hopes to find useful to the Mission and the people.

The two native assistants, Rev. Geo. N. Jewett and Daniel During, are rendering good service, the former at Avery, and the latter at Good Hope.

It will be seen that this mission is yet feeble and greatly needs reënforcement. So long as the rebellion lasted, and the rate of exchange was so great that every dollar sent to Africa took from two to three dollars from the treasury, and while men and means were in such demand for missionary purposes in this country, Providence seemed to forbid the immediate enlargement of effort in Africa. The same Providence appears now to demand an earnest attempt to reenforce our mission there. Every consideration connected with the field, its openness, its necessities, the condition of the people, their requests for missionaries, and its relations to the evangelization of Africa, all cry out for help; while, on the other hand, a special fund designated for this particular field, that can not be used elsewhere, large enough to enable us to increase the number of our missionaries there, is being furnished us. Nothing is wanted but that a few of the many whose hearts are divinely prepared to labor for the children of Africa should turn their attention to the parent land, and inquire of the Lord if they can not best serve him there. Some there are who would go, but can not: will they not unite with us in prayer that the Lord of the harvest will send forth laborers into this harvest?

MISCELLANEOUS.

Seven hundred and seventy-three life-members have been added to the Association during the year. The death of thirteen has been reported. The whole number of life-members from the beginning has been five thousand one hundred and thirty-six, (5136.)

The Treasurer's report shows that the total disbursements for the year have been, in cash, \$269,839.96; adding the estimated value of clothing and supplies included in the above, \$105,441, makes a total disbursement of \$375,280.96; of which \$318,653.78, or a little more than twice that of the previous year, was for the freedmen. Large as this sum may appear, the wants of the freedmen and the opportunities for imparting to them religious and educational instruction are so great that double this sum could have been wisely used, and, we have no doubt, with the happiest results for the freedmen, the Church of Christ, and the country.

The issues of the American Missionary have been, of the magazine, 8000 copies monthly, and of the paper, 19,000, the aggregate number of copies, 324,000. We believe it is read with increasing interest; and is an efficient help in our work.

CONCLUSION.

This survey of the whole field impels us to engage with fresh vigor in the vast labors upon which we have entered. The work among the freedmen is broad, hopeful, and Christian. We have clothed the naked, we have opened asylums for orphans, we have maintained schools for children and adults, and have preached the Gospel in the day, night, and Sunday-schools, by the lips of the female missionary in the family, and of the minister of the cross in the public assembly. We can not arrest or even curtail this work. We can not turn again into the streets these orphan children that have been rescued from death and moral degradation. We can not deny to these scholars, whose progress has been as astonishing as it is gratifying, the knowledge they so eagerly seek. We can not leave without the intelligent Christian instructor those who are so hungry for the written Word and the preached Gospel. Nay, so far from contracting, we hear many and appealing voices calling us to enlargement. God has crowned our past labors with more than anticipated success. He has abundantly blessed our patrons, and made them richer for their giving. The workers are ready, and the freedmen are stretching out their hands to us for helpers. While other missionary fields are appealing almost in vain for men, we have entreaties from hundreds of educated, refined, and Christian men and women to send them into this: and, on the other hand, the calls from the South are so urgent, so touching, and so promising of immediate, permanent, and glorious results, that we know not how to resist them. We need to open more orphan asylums, to respond to pressing demands for normal schools, and for more ministers of the Gospel. It is the burden and the grief of our position, as officers of this Association, that we have been compelled to close our ears against so many such demands. Trusting in the good hand of our God, and in the generous appreciation of our patrons, we will strive to meet, in some measure at least, the call of the hour. The wants and sufferings of these freedmen, their eagerness for knowledge, and their thirst for the Gospel are motives enough to impel us forward; but when we see that the destiny of the poor whites at the South will follow that of the blacks, and that the fate of our country is involved in the future of both; when we see, too, that Africa will feel the effects of the elevation of the freedmen, who, if enlightened and cultured, will be the bearers of a Christian civilization to their fatherland, we can then perceive that the elevation of this people involves the welfare of two races and extends its influence over two continents.

The work of the Association is thus shown to be not only vast in the effects it aims to promote, but with its several parts well adjusted to each other. The missions in Jamaica touch the negro race, the labors at the South reach millions of them, whose capacities, position, and opportunities for development give them unusual facilities for advancement and usefulness, while our missions in Africa—a present blessing to that dark land—are still more important as starting-points for the future enlargement of Gospel labor by the enlightened and Christian freedmen, who will soon begin to visit those shores as the founders there of empire and Christian civilization. May God grant us the means for the work, and grace to perform it in the spirit of Christ and to the glory of his name!

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APPENDIX.

(A.

TESTIMONIALS OF RELIGIOUS BODIES OF GREAT BRITAIN. Referred to on page 11.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

At the meeting, October, 1865, at Bristol, the following resolution was unanimously adopted: "That it be recommended to the Congregational churches of England and Wales to make collections for the lately emancipated freedmen of America, if possible, on the second Sabbath in January next; and that the amount contributed be sent to the Chairman of the Union for the present year, or to the Secretary, Dr. Smith, to be transmitted to the selected organ of the Council of the Congregational Churches in America." That Council has chosen the American Missionary Association as its organization for reaching the freedmen.

UNITED PRESBYTERIAN CHURCH.

At the meeting of the Synod, May, 1866, after a presentation of the claims of the American Missionary Association by the Rev. Drs. Patton and Holbrook, a committee, appointed subsequently, reported a form of appeal in behalf of the work of the Association among the freedmen, and the Synod directed "that this paper be remitted to the same committee to have it printed and circulated among the congregations of the Synod; also, recommend that the general collection, in behalf of the cause advocated by those brethren, be made on some Lord's day in the end of June next, or the beginning of July, and transmitted without delay to the Synod's Treasurer."

FREE CHURCH OF SCOTLAND.

At the Session, June 2, 1866, the following action was had:

"Rev. Dr. Patton, minister at Chicago, was heard upon the subject of Freedmen in the United States of America. Rev. Sella Martin, minister of the Third Presbytery of New-York, was also heard on the same subject.

"Thereafter the General Assembly adopted the following deliverance, namely: The General Assembly have heard with the deepest interest the account given by Dr. Patton and the Rev. Sella Martin of the proceedings of the American Missionary Association in behalf of the freedmen in America, and commend it most earnestly to the prayers and liberality of the people of this church."

THE CHURCH OF SCOTLAND,

In the Assembly of May and June, 1866, passed [the following minute: "That the Assembly, having listened with profound interest to the statements of the Rev. Dr. Patton and the Rev. Sella Martin, concerning the physical, intellectual, and religious wants of four millions of freedmen in the United States of America, and the work of the American Missionary Association in behalf of the freedmen, and being impressed with the peculiarity of the case, as calling for the sympathy and aid of the whole Christian Church, return their thanks to the reverend gentlemen for their addresses, assure them of the Assembly's fraternal and Christian regard, and warmly commend the American Missionary Association, in behalf of the freedmen, to the sympathy and assistance of the members of the Church of Scotland. And further, that Mr. A. T. Niven, Treasurer of the General Assembly's Committee on correspondence with foreign churches, be requested to receive and transmit any contributions for the aforesaid Association."

(B.)

UNION OF RELIGIOUS AND EDUCATIONAL EFFORT.

Referred to on page 12.

(From the American Missionary for July.)

SPECIAL efforts are being made to create an impression that the work among the Freedmen is to be, or ought to be, divided; leaving the whole educational work to be done by the "Freedmen's Aid" Societies, while the American Missionary Association shall devote its whole effort to what is called its missionary operations. It is even affirmed that no missionary, or religious organization, can properly carry on the work of educating the Freedmen of the South; that the two departments of Christian and intellectual culture are so distinct that they can not be carried forward by any one organization.

We have not hitherto referred to these objections, trusting that the real Christian friends of the Freedmen would see their invalidity, and render any public statement unnecessary.

We wish now to state briefly that no such division of labor is contemplated:

- Because the instruction of the people is a legitimate part of our work.
 The charter of the American Missionary Association makes distinct provision for educational efforts.
- 2. Because the division would be highly inexpedient, uneconomical and injurious, and
- 3. We can not abandon our educational work among the Freedmen without forfeiting more than half our power to do them good, and diminishing the real benefits done to them far more than could be compensated for by any fancied good to result from our relinquishment of it.

As a missionary organization—the first body to commence the work of supplying the physical wants of the Freedmen, the first to send them missionaries and teachers, we can not, without unfaithfulness to them and to God, relinquish to other hands our efforts for their education. Most especially we can not relinquish it to those who do not require a Christian standing in their teachers.

The work to be done for the Freedmen is in reality one work. The supply of necessary clothing is but a part of that work; the intellectual education of the people is another part. The grand work is the elevation of the people—fitting them for the duties and the responsibilities of their new position, making them better men and citizens, winning them to Christ and preparing them for eternal life. For accomplishing this end, the American Missionary Association insists on using the highest motives that God has furnished, the best means that he in his wisdom has provided—the Gospel in the hands, and with the example, of living Christians.

All that other organizations can do for the Freedmen we can do. Is clothing for the body less a blessing to the naked because he that invests them with it does it in the name of Christ, and with a word of Christian greeting? Is a teacher less prepared to instruct the people in letters because to the learning of the schools and the wisdom of men he adds divine teaching and the word of God? To ask these questions is to answer them; and surely it will not be pretended that an association, Christian in its aims, though undenominational, is therefore less prepared than others to carry forward a work for the mental improvement and general elevation of the people.

As a matter of economy, it costs no more to sustain the almoner of the benevolence of Christian philanthropists, because with the garment for the body, he, as a missionary, speaks a word in the name of Christ. It adds nothing to the cost of sustaining a teacher because he teaches in that name and proffers a prayer for the Divine blessing, or gives Christian consolation to the weary and the afflicted. A work of such harmony, such unity of parts, where every step is so important to the succeeding one, every acquisition so conducive of continued growth, is one work and must not be divided. It is confidently believed that, under the Divine blessing, it will be more and more appreciated, and more liberally sustained by the friends of Christ and of humanity.

It would be worse than suicide, it would be treachery to Christ, for this Association to attempt a separation of what God has thus joined together, and willingly put away from them the power of giving a garment to the needy that, with God's blessing, often warms and opens the heart to Divine truth; to abandon the great vantage ground which the teacher everywhere obtains among the young—rather among all classes—to speak a word for Christ and eternity.

[To the question in the above article, "Is a teacher less prepared to instruct the people in letters because to the learning of the schools and the wisdom of men he adds divine teaching and the word of God?" a distinguished Unitarian responded, We answer frankly, "Yes; if the two classes of learning are mingled together, or if the teaching of divinity and the word of God crowds out, takes precedence of, limits, defines, or colors the instruction in letters and the wisdom of men."

The September number of *The American Missionary*, after stating our general dissent from those whose views are expressed in the above response, added:

"The subject has such important bearings on the vast work, so suddenly precipitated upon the American people, of elevating and christianizing four millions of their fellow-beings, that we can not forbear a further expansion of our views in relation to it. Indeed, this great work is not confined to the Freed-

men of the South. The destiny of the poor whites will follow that of the blacks, and the fate of our country is involved in the future of both. Africa also will feel the effects of the Christian elevation of the colored race here, for if the people are cultured and enlightened they will be the bearers of a Christian civilization to their fatherland. The elevation then of this people involves the welfare of two races and extends its influence over two continents. We can not, therefore, be too careful in settling foundation principles.

"What, then, is the great lever for the lifting up of races? Christians answer unhesitatingly—the Gospel! The next question is, Shall that Gospel be held aloof from ordinary enlightening influences, or shall its power permeate all those influences? We shall endeavor to show that history, reason, and the peculiar character of these Freedmen require that its influences should pervade all efforts for their elevation.

"1. The history of Protestantism shows that religion and education have been most intimately blended in every instance in which nations have attained greatness—moral and material. The English parish school was the special care of the Church, and the education was religious. John Knox was the founder of Scotch greatness, not only by building it on the rock of evangelical truth, but also by planting the school-house hard by the Kirk, and giving a religious character to the school. The fathers of New-England were so zealous in linking together the school and the church that the two seemed scarcely separable. Now the Freedmen are to be raised from a much lower depth than were either of these peoples. Will history warrant the experiment in our great task with less potent means than were then used?

"2. The two plans of schools with religion, and schools without religion, originate in two radically different views of human nature. Those who believe that men are depraved, have no hope of seeing them, as individuals or in masses, aroused out of the torpor and death of that depravity, by the influence merely of the light of education; they think it essential that the spring-like warmth of the Divine Spirit should also be evermore present. On the other hand, those who believe in the essential rightness of human nature, and that ignorance and surrounding circumstances will account for all the sins of men, can consistently look to schools and industries as adequate to their elevation. The reader need fear no discussion, in this article, of the subject of depravity. We are simply giving a reason why persons of evangelical views must insist upon the presence of religious influence pervading all their efforts for the Freedmen. Nor can they think it sufficient that there be first, and for a time, the light and then afterward the warmth. The two must be blended together.

"3. But the most cogent reason for the union of education and religion at the South is found in the character of the Freedmen themselves. They are naturally religious, and welcome with cordiality those teachers that love our Lord Jesus Christ. Indeed, others can have but comparatively little influence over them, lacking the grand talisman for reaching their hearts. In one of the Southern cities where schools under non-evangelical auspices had been inaugurated, our teachers were importuned by parents and children to take all the pupils in the place; and the reason assigned by the parents was that our teachers loved the Saviour, and our schools were opened by prayer and the reading of God's word. They wished their children to be educated under Gospel influences!

"But while these people are religious, having shown, during their long two hundred years of oppression, as well as under the anxieties, trials, and sufferings of the war, a faith in God so sublime as often to put us all to shame, yet their religion is incomplete and unsymmetrical. Slavery has almost crushed out of them the sense of the guilt of untruthfulness, unchastity, or theft. Their consciences must be educated, recreated, born again, on these points, and that can not be done by a mere intellectual education, nor by the teachings of a dry morality. The motives of the Gospel and the power of the cross alone can reach the sources of moral life in any human beings, but especially in these emotional and instinctively religious people; and that transformation must not be sought for after their intellects are cultured, but in the culturing. It must be inwrought into the fabric of their moral nature during the weaving, and not printed en afterward.

"The operations of the American Missionary Association are based on these evangelical views. It can not, it will not, divorce education from religion. Its schools must be pervaded by religious influences, and its religious efforts with these people must be educational. The garments we give, the asylums we found, the schools we open, the churches we plant, must all be in one Name and for one object—the physical, intellectual, and religious elevation of this long-crushed people to the high plane of a Christian civilization."

(C.)

FROM A REPORT OF REV. J. W. ALVORD TO GEN. O. O. HOWARD.

FINANCES OF FREEDMEN.

THE Savings and Trust Company for Freedmen, chartered by Congress last winter, and placed under your advisement, has gone into successful operation in nearly all the States South, and promises to do much toward instructing and elevating the financial notions of the freedmen. The trustees and friends of the institution believe that the industry of these four millions furnishes a solid basis for its operations. Pauperism can be brought to a close; the freedmen made self-supporting and prosperous, paying for their educational and Christian institutions, and helping to bear the burdens of government by inducing habits of saving what they earn. That which savings banks have done for the working men of the North, it is presumed they are capable of doing for these laborers. I was charged by you in my late tour with this subject, and can say that everywhere, privately and publicly, the freedmen welcomed the institution. They understand our explanations of its meaning, and the more intelligent see and apprehend fully its benefits. Calls were made upon me at all the large towns for branches of the bank. In fifteen of the more central places, namely, Washington, Richmond, Norfolk, Newbern, Wilmington, Charleston, Beaufort, Savannah, Mobile, New-Orleans, Vicksburg, Huntsville, Nashville, Memphis, and Louisville, such branches were established.

The statement of the Company for September is as follows:

DEPOSITS DURING THE MONTH.

| Alexandria, Va., \$174 00 Augusta, Ga., | |
|---|---|
| Total, | *************************************** |
| Total amount of deposits received, drafts paid, | \$770,052 87
498,762 51 |
| Balance due depositors, | \$276,289 86 |

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GROWTH OF THE KINGDOM OF GOD.

"THEN said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and east into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."—LUKE 13: 18-19.

WE find two causes paralyzing effort. Want of confidence in the means at command is hardly less fatal than despair of success by any instrumentality whatever. It seems that we are forced to recognize them both as working adversely to Christian Missions.

Even where faith rejects an absolute despair of the entire ultimate conversion of the world to Christ, the mind is often oppressed by the feeling that, as measured against the magnitude of the work in hand, the whole Christian body, and all its agencies, are as nothing; that, at best, we can hope merely to hold our ground and maintain the present measure of religion on earth, awaiting the evolutions of hitherto unemployed and irresistible providences for any further progress. It is possible, however, to look at this matter with such faith, and to set so high a value on agencies of God already dispensed, that we shall count no magnitude of resistance invincible, invigorating our activities by divine testimony as to divine purposes. Hope gathers confidence from promises like this parable, until, in its high accumulation, difficulty only stimulates to exertion. We work as secure of results; our labor is felt to have its place and proportion as fixedly as God's. And, confident in his declarations, we multiply instruments through which the exceeding greatness of his power may be hurled against sin, and the latter day glory hastened.

The positive gain in Christianizing the race during the past eighteen centuries has not, indeed, been such as to justify any strong language of immediate expectation. While we remark a very certain advance in the preliminaries to our triumph—such as the subjugation of material forces, and the utilizing of scientific achievements to human welfare; progress in higher knowledge, and its wider distribution; and the firmer establishment of healthier social and political and commercial relations between men and nations—we are also compelled to acknowledge, as to the essential matter of real religious gain, that the rejection of Christ is still intensely prompt and general. The "minding of earthly things" seems not less earnest or universal now than when Paul wrote, nor has it diminished in its necessary antagonism to spiritual life. If Good has been busy creating power and methods and results, Evil has been at work subsidizing more efficient instruments, and is still able to keep the aggressive almost everywhere along the line.

To reach a just estimate of this work, we must also remember that it is the whole world, (with quite an inconsiderable exception,) which stands forth in alienation from God. It is not some one island of the sea, on which the moral forces of an otherwise entire Christian world might instantly be concentrated; it is not one mighty nation on some continent; nor the combined nations on some one isolated continent taken together; nor even the masses densely crowding the continents and islands which go to make up one entire hemisphere of our globe, on whom the remaining hemisphere, in solid union, might pour floods of light and glory, fresh from God; but the entire population of both hemispheres, with all their vast continents and thick-set islands, which is to be reached and saved by this handful of Christian men and women.

Still further, so far from finding these masses instantly accessible, you discover them to be intrenched behind a pride and prejudice grown heavy and immovable by ages of continuance; and intense, intolerant, exclusive, contemptuous by "illuminations of philosophy" or the darkness of hereditary mental torpidity. You discover them to be enslaved by the tyrannies of social wrongs, or seductive pleasures, or profitable gains to an enacted unrighteousness. A demoralized conscience has been universally added to a blinded mind; a corrupt imagination everywhere invigorates a rebellious will.

It increases the oppressive weight of these facts that we are contemplating the condition of the world at this distance of more than eighteen centuries since the first planting of the Redeemer's kingdom. Were we standing with those who first listened to this parable on the threshold of Christian history—not a church yet securely planted, not one widely diffused effort of a missionary character yet fairly inaugurated—we might more easily defend the height of our hopes./ But now, after these centuries of labor and sacrifice and

martyr suffering, to what one nation can we point, saying, "This is in reality a Christian nation, its rulers and its citizens are alike all regenerated men?" to what one lesser community, whose life in all its ongoings flows only in channels of divine love and righteousness? what one family? what one heart?

But through all this array of discouragement we are to force our way in the strength of faith, by the sword of the Spirit. Sluggishness of early progress-being itself a fulfillment of his word-shall strengthen belief in the rest of that word. Therefore we are the more confident that the whole earth shall be brought unto God by his people; his Spirit working through them according to that glorious power whereby he is able to subdue all things unto himself. Turn. ing to this parable, and others grouped around it, are we not to see in their prophetic disclosure of facts and principles underlying the growth what also guarantees the triumph of Christian missions and the Christian kingdom? In that of "the sower of the good seed" we are distinctly told that three parts of our works shall go for little or nothing toward a harvest; and in that of "the tares growing among the wheat," that such corruptions shall obtain, even in the small remainder, as most seriously to curtail the expected results. And now, as if to save us from exceeding discouragement, the blessed teacher, singling out "the mustard-seed," makes it the text of truths and disclosures on which we may profitably engage our thoughts on an occasion like this, and to which I would invite your attention.

The first fact, then, presented to us concerning "the kingdom," is the designed seeming insignificance of its germ—"a grain of mustard seed, the least among all seeds."

This kingdom not only was, but was intended to be, quite insignificant to human view at its initial point; "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Suppose it proclaimed to listening worlds at the appointed hour, that amidst these earthly kingdoms of simulated dignity and perishing glories—organizations of craft and cruelty, of pride and power—the majesty of heaven was now to inaugurate a kingdom of another spirit and different laws; a kingdom of righteousness and peace and joy; an empire to eclipse all others by its superior and unfading glories; to overwhelm them all by its power; to gather its subjects from all nations, and bind them in an allegiance of heart stronger than death; a kingdom that, taking empires on its royal way, should go forward across continents and oceans, spreading its triumphs everywhere, till at length it fills the earth. Suppose that proclamation made to listening worlds, would not the derived expectation have been that, calling up his moral forces and assembling

together his omnipotent instrumentalities, the mighty God would so have precipitated them upon the field of achievement as to impart to that inauguration such strength of demonstration, such vastness of instant movement as to command immediate and universal homage? But this was not his way. That kingdom was found compressed into the single person of Jesus Christ; and even he so appeared as to be "despised and rejected of men." He was that germ. In him lay the whole future with all its growth and ultimate greatness. The wisdom of man would certainly have designed a more startling effect at the beginning. But the wisdom of man is foolishness with God. The startling effects He works are at the end, not the opening of processes.

We find a daily renewing of vigor from this first fact enunciated. Christian enterprises-movements based on Christian law and loveare generally insignificant at the initial point. The present vast Sabbath-school system, with no thought of such expansion, humbly began in providing for the ragged children of a single neighborhood; modern American Missions, in the unobserved prayers of a few students behind a haystack. And such seems to be God's plan for whatever is to grow with the power of an endless life. That godly saint, whose hoary head is a crown of righteousness, before whose presence the scoffing tongue is dumb, in whom all things now seem brought into captivity unto Christ, what has been his story? Was not this redundant life at first found in him as "a little leaven hid in measures of meal"? "as a grain of mustard seed, the least of all seeds"? What has been the record of almost any among Christian nations? You behold a few disciples, ages since, approaching the shores of a pagan people. To human sight the means is totally inadequate to the end they have in view. Almost instantly they are swallowed up and disappear in that surrounding darkness. How hopeless their whole scheme and hope! But with all the splendors of their civilization, did not most of modern Christian nations date from such beginnings? Or, if we come home to ourselves, was not the origin of this Association, and has not all its history been an illustration, and in keeping with this first fact of the parable? Its origin was seemingly insignificant. Its life began among God's hidden ones. It was despised and rejected of men. It began its work in poverty and obscurity. It chose its field amongst a despised race. Its triumphs have been among the weak. But in all this it was standing in harmony with the kingdom itself, all whose best agencies consent to such a beginning. "For the kingdom is like a grain of mustard seed," "the least of all seeds."

Let us come now to a second fact or principle suggested by the parable—that, in this kingdom, life and growth are to result from

death and loss. Small as the germ may be, it is to die; for except it die, it abideth alone. It must purchase enlargement by yielding up its separate individual existence and passing its life out of itself into another. Only when that life so passes out of the original germ, enfolding and restricting it to itself, can it be reproduced multiplied in a thousand recipients.

At the moment of Christ's death his kingdom was supposed to be annihilated. He, its founder, its vital centre, was seemingly perished. His disciples buried their hopes in his grave. Yet we know that, as a germ, in dying he set free his individual life to be a diffusive spirit, and then liberated more renewing efficacy than he had been able to emit while living, whose flowing tides indeed are still spreading through the race with ever-increasing volume. Here then is a permanent law of this kingdom. Each higher stage in the world's moral or physical state shall be secured only through the pains and seemingly disastrous losses, or even immolation of its first friends. Their life must go for its life-must, in truth, pass out of themselves to enter and forever expand in that. Their blood and sacrifices do not so much soak to its roots as, already planted, pass up from them the seed into its spreading greatness. Thus their individual and otherwise very narrow life, by entering into and animating an else mere lifeless truth or principle, gets a vehicle on whose now living wheels it goes out to the ends of the earth and of time. Thus only does separate individual life gain immortal enlargement or ever become a universal presence. Then, after short disappearance, it reappears with an unwasting increase upon it-with power of unwasting increase, but with necessity of slow increase for a time also. Many sacrifices, many lives must go to fill up the measure of requisite suffering before the new force can go out swiftly. Growth, in earlier periods, is painfully slow; so many stages must each complete their work before a successor may begin. And to this, moreover, is ever added positive repression; pruning, loss, death, preceding the desired expansion. But we remember the vine is forbidden quick growth above, that it may increase below. Denied branches, it accumulates roots. Shall we not so read this parable? During the season of repressive experience is not the stock—the root of the kingdom-accumulating life for rapid expansions? This lengthened immaturity, is it not, instead of really impairing its vitality, to nourish it to degrees of faith and power unimagined yet, and to a rapidity and richness of results never witnessed? And when, in prosecuting its work among our freedmen, or on heathen shores, the church of God loses some of its choicest blood; when its offerings and sacrifices appear wasted, as seed on barren soil; or when at home, in crowded cities, or pleasant villages, on these broad prairies, or on Southern

plantations, our strength is spent for naught, and the years die without yielding, our prayers and our very lives seem to perish, let us take heart from this great law in the kingdom, that life must evermore be given for life—a lower for a higher; that if it thus pass out of us, it is to gain liberty for acting more diffusively on men; and that each costly gift of this sort, from church or man, has a wondrous certainty of reduplicating under His care whose own life so passed from him that it might spread to be the life of the world.

It seems that our Lord would suggest, by this parable, the quietness of increase and progress characterizing his kingdom.

"It grew," but so silently that, to one fixing his eye there, it scarcely seemed to do this at all; nor, on returning to-morrow and next day, should he be able to prove its increase. Yet between the first tender leaf and its autumnal height among the trees, how great the difference! At times growing the less above because more thoroughly rooting itself below; but, whether lifting its top above, or sinking its roots below, the vitality of the plant was working steadily on to its final greatness. So, if one fix his eye on this kingdom of God, taking the whole world into view, he is tempted to ask, "What growth since yesterday - since a year ago - since my childhood? what increase and accumulation of moral power? what augmentation of spiritual force on earth? what enlarged scope and triumph of justice? what greater supremacy and wider sway of real love and truth through the hearts and habits, the business and customs of men? what gain in the depth and fullness of Christianity in the Church? what nearer approximation of the world as a whole to the state of God?" But, taking longer ranges, for purposes of comparison, shall we not see that this nineteenth century presents a gratifying contrast with the ages before Christ came? Shall we not confess Christian life to be nobler in conception, purer in spirit, and more influential on affairs? Have not Christian truth, and aim entered more positively into legislation, social habits, the economies of public and private life? Are they not felt more pervasively in literature now than when the middle ages shut down and Satanic power was enthroned amidst the groans of an oppressed world?

The intrinsic growth of this kingdom, we are told, is the quiet development of the plant—first the blade, then the ear, and after that the full corn in the ear; is the quiet unfolding of the flower, petal after petal, from bud to full-orbed blossom. Nor are we to be disturbed because this silence and quietness characterize its progress; as though it indicated any thing of failing life and spirit force. Quietly but irrepressibly, because it is God's life which lies inclosed within, it makes advances from age to age. It grows by a divine necessity, because He who filleth all things is steadily expanding it to contain his greatness.

By selecting this emblem the Lord ascertains for us the ultimate greatness and power belonging to his kingdom. This "least of all seeds" is to become—because of the relative vigor of the life inclosed—"the greatest of herbs;" the amount of original vitality hidden in it, rather than outward conditions, determining the measure of its expected expansion.

So do all kingdoms, all human societies, measure for us the real vitality of the forces in which they originated. None live long beyond them; when they are exhausted, growth ceases and life ends. Great conquerors have founded personal empires, and these have perished almost as soon as they. If, indeed, our fathers established here a nation, not on men or transient policy, but imperishable principles, our state need never perish. Let them live on in the nation still organific and vital, and it shall bear forward an enduring life into coming ages.

We apply this test to the kingdom of God. Its very name answers the question-"the kingdom of God." God himself not merely its founder by external omnipotent will, but its assimilating and vital centre-its germ, whose life, passing evermore from himself, enters it, swelling and expanding it to limits commensurate with its own dimensions-what limits shall be set to such vitality? When shall it have reached a maximum exhaustive of its expansive powers? God himself its life, it must become the greatest of kingdoms. To us Christ is God, and we have seen how, in very truth, he was its germ, and that his life was given from himself to live expansively here. In that life was eternal vigor, an absolutely infinite power to assimilate all things unto himself. Shall it not then of necessity come true-despite the seeming insignificance of its initial point, the slowness of its growth, and its fixed law that death and sacrifice shall be the price of all gain and life-that of the increase of the greatness of his kingdom there shall be no end?

We may not pass from the parable without noticing its closing thought—I mean the foreshadoved beneficence of this kingdom in its greatness. "And the fowls of the air lodged in the branches of it." Mankind have nothing to fear from this rising power. Its triumphs will bring nothing of oppression, nothing of pain. Other kingdoms must be curbed. Balancing of power alone restrains their violence. Universal empires of human construction become crushing despotisms when passion contracts alliance with power to work wretchedness and despair. The process of establishing this better kingdom, it must be acknowledged, involves severity and distress. Nations are dashed in pieces. Thrones, social institutions whose roots have wrapped themselves around whole classes of society—many of them

profitable in appearance, but standing in the way of this kingdom, occupying its room and contesting its progress—plants which our heavenly Father did not plant—shall be rooted up. And this in God's far-seeing and merciful providence is going forward with swifter progress. Ye shall hear of wars. The face of the earth must be drenched in bloody baptisms; pestilence, earthquake, famines shall walk through a miserable world during their time; the crushing of nations and races goes on through the preparatory ages till sin has worked out its power against God. But the end shall be peace. Over and beyond the day of darkness and struggle and gloom, he—this God for whom we have waited—shall reign King over the whole earth, and his rest shall be glorious. In him shall all the nations of the earth be blessed. The work of righteousnes shall be peace, and the effect of righteousness quietness and assurance forever.

"It waxed a great tree, and the fowls of the air lodged in the branches of it." The weary race of sinning man finds its resting-place at last under this benign government and within this blessed kingdom of God. How glorious that closing day in the world's history, long protracted, when nations shall be gathered together in one people, learning war no more; when the spirit of wisdom, of love, and a sound mind shall take the place of the universal insanity of sinful passion and passionate sin; when the sighing of the prisoner and the groans of the oppressed shall have come to an end; when in high places and in low the sweet ministries of love shall have supplanted the crimes of power, and the voice of universal praise shall everywhere be heard from earth's delicious valleys and along her mountain chains ascending to God.

Upon that day the eye of prophecy has loved to fix its gaze. The sweetest notes of its tuneful harp are ever drawn forth at mention of it. To hasten its coming, and at length to usher it in, has been the prayer and hope and labor of God's dear children. With this in view, and having its certainty before him, our Lord led forth the martyr host. For this a great multitude, of whom the world was not worthy, have offered themselves, not counting their lives dear unto them. We may not falter. We can not doubt when the sky already brightens with its coming. If now we seek to apply these thoughts of the parable, it seems, Christian brethren, that the spirit of patient working and of patient waiting should be their first suggestion.

The progress of righteousness, truth, and love is slow; the swing of its pendulum but once in a century. We die waiting a vibration; the good cause for which we are offering ourselves is scarcely a step onward. God can wait; we can not. His life is eternity; ours a span of time. He waits to fortify advances and secure results. But

his method, if slower, is surely progressive. A point once gained for right and truth is never lost; once wrought into the faith and heart of man by deep and fiery experience, it is never worked out by any casualty. He forces nothing upon man. He overlays nothing of moral conviction upon them. He changes them interiorly. The result is not base metal plated but transmuted. The divine alchemy is inscrutable but durable. Plated virtue wears thin; the transmuted is bright to the last. All convictions and principles in God's kingdom are slow-wrought experiences. That which is not experience does never grapple the life and subdue it-does never enter the soul, as chyle the blood, to nourish and increase it. Moral recovery, for the man or the race, is spiritual transmutation through experiences which work their way slowly and painfully down to the centre. God is a patient worker. He uses his mighty powers deliberately, allowing each mighty act full time to accomplish its effects. A flood sweeps the earth clean but once in the world's lifetime. Other cities may have been more guilty than Sodom, but the sight of cities flaming amidst such a storm from heaven is not repeated. Sufferings like the agonies of Jerusalem in her dissolution shall never be seen to the end of the world. To stay the rushings of sin, God throws across the stream the occasional barrier of such a terrific judgment; and human life thunders and chafes against it till, bursting through, it rushes on to find, far down, another but different barrier. The heavens oftener smile than frown. There are more stars of peaceful love than meteors of baleful light ever sweeping round us. With mingled goodness and severity he is bringing man slowly to repentance, and most perseveringly. He is patient, laborious, earnest, wise. He will never withdraw his hand. He will keep the race in the smelting and refining fires till the work is done. This parable, and all the thoughts of it, are suggestive of it. We are to learn of him this patient working and patient waiting. The spirit of quiet is to brood our hearts as his. Righteousness, truth, goodness go down to-day beneath the resistance of a nation or mankind. But the nation-mankind shall then go for a time into some smelting-pot, where they shall be filled with the fruit of their own ways, nor find escape till, as transmuted metal, they come forth refined gold and fit for the Master's use.

It seems also, Christian brethren, that by such thoughts as this parable suggests our Lord would lead us back from our strong and too exclusive reliance on visible agencies and natural forces to recognize and rely upon the constant supernatural element which underlies and interpenetrates all Christian missions and work. With what ease, especially in this age, does all living sense of this supernatural presence drop out of our hearts! Entangled in the meshes of "the

natural," we are fettered where faith in that other element is requisite to liberty. Doubtless material creation might have been made to demonstrate God and his inter-acting presence at every turn. But it does not compel us to behold him. It leaves him unobtrusively disclosed. Its very uniformity becomes a bar to such recognition. How gently and with what process of fixed law did the late summer, for example, pass through all its wonderful steps till it laid at our feet its matured abundance! Second causes seemed clothed with independent energy. The sun warmed the earth, the clouds watered it, the electric fire engendered it, and the ready seeds were already in its bosom. No one is driven to look beyond these for this bountiful production. God did not obtrude his hand. We did not see his fingers stretching out the heavens as a curtain over the sleeping earth by night, or drawing them back in the morning. We/can push causation back link after link, and never discern or believe that it anywhere buries itself in his inclosing hand.

Is not the same true of his providence? Doubtless he might have so disposed all history as to force a sense of his presence there upon us. But one can read its entire volume and nowhere confess God. He dwells within events rather than on their surface. He plants the seeds of lengthened histories and wonderful revolutions in very ordinary furrows. The tread of omnipotence along the course of events is lighter than a child's on the green sward. And so the dynamics of material powers, the developing of social laws, the irresistible tendency of institutions, the expansive or contractile impulses of races-these things may be taken as the supreme forces at work in history, and as sufficient to account for its results. But all our Christian projects and work are marked by weakness if we do it. The strength of good men-the only hope for missions and regenerations-is the immediate contact of God. If we come to be entangled in nature's laws till he is far off, we lose our faith in some of his best promises. We sink discouraged because "there are no causes in Nature" to bring on their accomplishment. But the promises of our religion involve and carry on them the supposition of a very present God-of a grand and powerful system of supernaturalism moving on side by side with the system of the merely natural, penetrating it at all points and overpowering it with its greater weight, momentum, and divine personality wherever desirable. It would seem that our Lord by this parable restores and invigorates our faith in the presence of God in grace as in nature-in the kingdom of redemption as in that of the vegetable world. He could rend the meshes of the merely physical and pantheistic, and renew in us the power to apprehend the immediateness, certainty, and constant inflowing of divine activity. For this is our strength in Christian work, and prophetic, in sure verity, of triumph to this kingdom in which we toil.

The work especially committed to this Association is, beyond doubt, a work calling at once for hopeful patience and profound conviction of this immediate, powerful presence of God. Expended upon a race defrauded of improvement and degraded by slavery, and carried forward against the skepticism or prejudice of heavy majorities, its projectors and supporters have had no other refuge. Amidst weakness and contempt, with few friends, with slender funds, with the doors of labor for the colored man-for whom it was organized and determined to labor-nearly closed against it, on this continent. by obstructing masses seemingly immovable by its power, or by all human power, this Association was evidently forced back upon faith in an interposing God and upon patience in its work. Behold, now, the reward of faith and patience; the open and effectual door set before you by his great and terrible acts. "By terrible things in righteousness hast thou answered us, O God of our salvation, who art the confidence of all the ends of the earth," Slavery has been dashed in pieces, its walls of exclusion broken to the ground, and millions of liberated men are seen within, imploring from us the true Gospel and kingdom of God. We recognize in them the lineaments of a common humanity. They have our suffering, our grief, and our sin. They have the same capacities of earthly happiness, and the same immortal aspirations. They have stood with us under condemnation; they stand with us under the covenant of redemption; they are pressing on to the same judgment and eternity. We recognize them as our brethren by every tie, and brethren before whom every prospect is unutterably gloomy, unless their appeals be heard and answered by the Christian world. Let it not be in vain that we hear them pleading by all the thousand tongues of their too manifest wrongs; not more for that immediate relief which shall give them fair vantage, than for that strengthening Christian education which shall place their future securely within their hopes. Degraded by slavery, let them receive what they require-a civilization built up from religion-religion containing a personal God, an almighty Redeemer, a regenerating Spirit, a law and a gospel, a discriminating morality and righteousness of life, enforced and sustained by all the motives and powers to be brought from eternal retribution and eternal reward. We are at liberty now to go to them with such a Christtian education. We can go to them with such an enduring civilization. The necessity is immediate. The door is now open. An excited and impressible people, with the enthusiasm and eagerness of new liberty, are waiting on us. The future is all uncertain. What clouds may gather and break over them-what obstructions may

arise to us, we do not know. The present moment is ours, and full of inspiration. By what great arguments are we urged of God! Behold this enlargement of our treasury, this rallying of friends, this urgency of the Church of Christ that we should go forward! Consider these recent revolutions, wrought of Providence, to prepare our way. If we look into a mill-race when the gates are lifted, we shall see how swiftly our nation had been moving on in subjugation to the slaveholding interest. That interest demanded to elect the Presidents. It ruled the Senate. It dictated legislation. It shaped treaties to its will. It controlled and used treasury, army, and navy, It absorbed the territories. The courts of justice had succumbed. Their decisions were the submissive registration of its decrees. It dared to lay sacrilegious hands upon the Constitution itself. It did not shrink from putting God's Word and God's Church and the holy ministry to torture in its behalf. And finally, in its frenzied but seemingly justified audacity, it proclaimed itself absolute and permanent dictator-asserting its commission from God to use the nation in perpetuating that slavery which destroyed marriage and consecrated lust; and which, with the sobriety of judicial madness, pronounced upon its wretched but intelligent and immortal victim that he was no longer a human and immortal being on probation for eternity, loved of God, and redeemed by the blood of his Son, but a mere thing, to be immured in mental darkness, to be degraded to brutal, lustful life, and to be bound under conditions of perpetual helplessness through all his generations, for the selfish ends of his buyer, and absolutely with no rights which his dominant race was bound to respect.

And up to this point the nation had bowed its neck to the voke. The most flagrant crimes against mankind, perpetrated in the name and for the benefit of this monstrous system at home and abroad by the Government, or by individuals with its guilty connivance, raised but a murmur of disapprobation instead of the indignant and irrepressible denunciations of a nation's outraged morality. The pressthat engine of power-was threatened, cajoled, suborned, stifled. The pulpit—that ministry of heaven's mercy—was widely compelled to silence. Literature itself was being expurgated and no longer rang with the ancient cries of liberty. It looked as if our every means of resistance to this ruthless enemy of the human race was to be turned against us. It seemed as if its miserable victims were to be put hopelessly beyond reach of human mercy; as if the giant strength of the African were condemned to grind forever, with an extinguishing intelligence, in that dungeon impenetrable to Christian service. The nation was moving in that direction with so much unity and intensity of will, it seemed as if nothing could save it from

such moral destruction. "At this moment," it has been graphically said, "the current paused upon the brink—no momentum already on it, no pressure from behind could prevent its backward flow." Such a fact demands supernatural intervention. It witnesses to a personal God. It links human prayer and work with interposing divine strength; "for naturally the declivities of moral and public decline are never remounted."

It adds strength to our inference, that our people were not unconscious altogether of the perils in determining and proceeding to wrest this power from that intolerant and terrible interest. They could not but apprehend some of the grave consequences. The instinct of the people is long sighted. Surely then God was in this great revolution so recently sweeping over and through the nation. It was the breath of the Almighty which gave inspiration. Surely that was his power which touched the impregnable barriers of slavery against our work, and they crumbled to dust. And now, is this not his voice heard calling on the American churches to gird themselves with this strength of faith and patience, and go forth in union with his mighty providences to relieve and educate and civilize and christianize the millions whom he has thrown upon their hands? What things of grace and glory are possible to the American nation, and, through it, to the kingdom of God, if the American churches rise to the height of this great argument and prove equal to this great hour! Unable to avoid seeing what elements God has laid up in store for us on this magnificent continent, or on what a vast pattern he is molding our national form and features, we are obliged to anticipate, we are compelled to hope for what other nations have not dared to dream. Cramped between no insular limits or powerful neighbors, we have received the imperial domain of an uninhabited, unappropriated continent, whose virgin soil crumbles into harvests before the plow, and its mountain ranges into gold at touch of the miner's pick. Lying midway of the oceans, the very centre of the human family, it divides and yet unites the world. The most vigorous races, the best blood of the earth are the components of our forming population. A government unequaled for freedom, justice, and security; a generous education spread abroad as the light of heaven; and religion unfettered and unweakened by the state, working powerfully on in all departments of life-these are the massive foundations of our national structure. May it not then be expected to grow and spread through ages to come? We are also happily strong in the deepest sympathies of mankind. The prayers of the world ascend daily for this land; the dearest hopes of the oppressed are bound up with our success. All nations have their representative sons and daughters here, whose happiness depends on

ours. Their suffering millions have come to regard America as their only asylum, and the home of their children's children. If there has been a growing restraint upon this good-will of the world, or its utterance, in our system of slaveholding-that singular anomaly, that strange contradiction in the nation-let us this day thank God that the reproach is taken away. The people have spoken through our martyred President, what they were long hindered from saying, that a system so oppressive and cruel was revolting to humanity and impossible to be endured. What then remains? What, but that the lustre of this virtue be now suffered to shine forth so strong and bright as to whiten the black man in our eyes, up to the standard of equal and impartial rights in church and state? Our national happiness was deepened, our Christian life and power intensified, our influence for evangelizing the world immeasurably enlarged when we were striking off the fetters of his slavery. That humanity which beats high in our heart was met in its cravings, and the nation was glad. The nations were glad. Can we now curb our sympathies and refuse to make our work perfect? Or shall the long-oppressed be set free from our cruel prejudice and repressive treatment as he has been from the slavery that held him? Shall these worse invisible shackles be broken with the others? In our great struggle we regained the good-will and confidence of mankind just in proportion as we reëngaged ourselves to the principles and the practice of impartial and universal liberty. Let us not forfeit this rising confidence. Let us forever regain that strength which comes from standing within the hearts of nations. Are the American churches competent to the work of saving the American nation at this juncture for the kingdom of God? Are they now able to step in with these wonderful and revolutionary providences, and so interpret them as to bind the nation to a legitimate fulfillment of their high import? The grandeur of this hour and of this work was never exceeded. The consequences depending on ability and fidelity can not be measured. Shall we, can we so solve this religious and social and political question of the Freedmen, that God will stand with us, and that this mighty nation, at harmony and righteous within itself, will stand for him and go forth for him among the nations-its strength and its wealth, its intelligence and its commerce, its government and its people consecrated to his kingdom? The years will not wait. The American churches are summoned to answer this solemn question. Christians in other lands are deeply interested for us; Great Britain pours out its generous gifts; Protestant Germany rises up; Switzerland moves forward from her ancient seats and icy barriers; even France kindles with fresh enthusiasm, to share our burdens, our duty, and our glory in reaching that answer.

In the strength of God let us find it. Let us find it, in part at least, through so relieving, educating, civilizing, and christianizing these millions of Freedmen, that they shall stand with us in the unity of the nation, and in that aggressive work of THE KINGDOM to which we would consecrate the national might and life.

Behold that nation of the future, thus saved! Speaking one language-our noble English tongue; united and animated by a common glorious history; glowing with the grandest impulses of true liberty; trained by the discipline, and to the obedience of righteous laws; educated, enlightened, purified, exalted by the omnipresent working of Christian knowledge, Christian institutions, Christian love and worship; embracing in its equal sympathies the race of man, numbering from three to four hundred millions of such freemen, dwelling in families, and filling the land from ocean to ocean! behold this nation of the future, thus unexampled in all the high endowments of power and peace and national glory! Let it, so vast and eminent, be made a mountain of holiness, a dwelling place of righteousness, and what mind of man or angels can compute the depth or the breadth of those moral tides, those streams of salvation which shall flow down its broad-breasted bosom, and roll in tides of fertilizing mercy over all this blighted earth?

Christian brethren, our work lies among the despised, the ignorant, and the weak. In this land, and among tribes beyond the seas, our faithful missionaries and teachers are laying themselves upon the altar. Let us bear them up by richer sacrifices, and prayers of greater faith. Let the American churches nourish American and Foreign Missions from their abundant life. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations."

ADDED DURING THE YEAR.

Abbott, Dea. Albert, Andover, Mass.
Abbott, Nathan B., Andover, Mass.
Abbott, Nathan B., Andover, Mass.
Abney, Edward, Ripley, Ohio.
Acheson, Rev. A., Battle Creek, Mich.
Adams, Mrs. J. B., Troy, Pa.
Adams, Dea. Samuel, Castine, Me.
Alken, Dea. John, Andover, Mass.
Alden, Rev. E. M., Smithfield, Pa.
Allen, Dea. Mathlas, Yarmouth, Me.
Anderson, Mrs. Mathlda N., Sparta, Ill.
Anderson, Mrs. Sarah Ann, Frankfort, Ohio.
Andrews, John A., Shelburne, Mass.
Andrews, Robert N., Unlouville, Ct.
Andrus, Rev. Elizur, Lowell, Mich.
Annan, James C., Emmettsburg, Md.
Anthodale, James S., Union City, Mich.
Arms, Willard B., Fentoaville, Mich.
Atwater, Mrs. Catherine A., New-Haven, Ct.
Atwater, Mrs. Catherine A., New-Haven, Ct.
Atwater, Mrs. Jone, New-Haven, Ct.
Avettl, Mrs. Nancy E., Manchester, N. H.
Averll, Warren W., Pomfret Landing, Ct.
Avery, Thomas M., Chleago, Ill.
Axtell, Millis, Roseville, Ill.
Ayer, Rev. F. D., Milford, N. H.
Babcock, Hiram A., Wayne, Ohlo.

Babcock, Hiram A., Wayne, Ohlo.
Badger, Lucius D., Wayne, Ohlo.
Badger, Lucius D., Wayne, Ohlo.
Badger, Lucius D., Wayne, Ohlo.
Balley, Dorothy S., Fitchburg, Mass.
Bailey, E. F., Fitchburg, Mass.
Bailey, E. F., Fitchburg, Mass.
Bailey, B. G., Robert M., Challard, C., Baldwin, Aivi T., Wells River, V.
Baldwin, Aivi T., Wells River, V.
Baldwin, James G., Middletown, Ct.
Balard, Anson, Appleton, Wis.
Bangs, Mrs. Amelis F., Frinceton, Ill.
Banks, Lyman, Muscatine, Iowa.
Barber, Mev. Eldad, Fiorence, Ohlo.
Barber, Mandana, Munsville, N. Y.
Barnard, Daniel, Franklin, N. H.
Barnes, Rev. Lidda, Fiorence, Ohlo.
Barber, Mandana, Munsville, N. Y.
Barnard, Daniel, Franklin, N. H.
Barnes, Rev. J. R., Central Village, Ct.
Barnert, Mulliam, H. Barnes, Mass.
Barrett, Dea. Oliver, Barre, Mass.
Barrett, Rev. Lyman, Morrisville, Vt.
Bartlett, Nathaniel I., Andover, Mass.
Bassett, Rev. Lyman, Morrisville, Vt.
Bassett, Rev. Lyman, Morrisville, Vt.
Bassett, Miso. O.A, Millord, Ct.
Bassett, Rev. R., Swan, Ind.
Bates, Rev. A. J., Harwichport, Mass.
Bates, Rev. A. J., Harwichport, Mass.
Bates, Rev. L. Ell, West-Camden, N. Y.
Batchelder, Mrs. A. K., M., Vernon, N. H.
Beach, Mrs. Adda P., Bostwick Lake, Mich.
Bebout, Wrs. Margaret W., Svannah, Ohlo.
Bebout, Wrs. Margaret W., Svannah, Ohlo.
Beckwith, Dea. W. N., Buds, Ill.
Beecher, Rev. Geo. B., New-Haven, Ct.
Belden, Edward W., East-Whately, Mass.

Belden, Harlon, Waterloo, Iowa.
Bennett, Mrs. Julia A., Sandgate, Vt
Bennett, Mrs. Julia A., Sandgate, Vt
Benta, R. W., Birningham, Ohlo.
Bigelow, Mrs. Eliza-Jane, Grafton, Mass.
Billings, Belward D., Kirtland, Ohlo.
Billings, Blass Sarah L., New-Haven, Ct.
Bissell, Rev. Chas. H., Haswinton, Ct.
Bissell, Ris. Anna M., Hawinton, Ct.
Bissell, Ris. Anna M., Haswinton, Ct.
Bissell, Biss. Anna M., Haswinton, Ct.
Bissell, Ris. Anna M., Haswinton, Ct.
Bissell, Ris. Anna M., Haswinton, Ct.
Biland, Artemas, Warsaw, N. Y.
Bislac, Carric, Cafford, Iowa.
Bislacelee, Rev. Geo. H., Susquehanna Depot, Pa.
Bislac, Millard, Bellow, Millwaukee, Wis.
Bilan, Willard, Greenville, Ct.
Boardman, Rev. Joseph, Hopkinton, Mass.
Boles, Miss Nancy, Chester, Ct.
Bourne, Thomas B., Foxborough, Mass.
Bowen, Morell D. Pitcher, N. X.
Bowen, Morell D. Pitcher, N. X.
Bowen, Morell D. Pitcher, S. X.
Bowen, Morell D. Pitcher, S.
Bradarder, Albert E., Thomaston, Mass.
Bradarder, Ellish, Lawrence, Mass.
Bradarder, Ellish, Lawrence, Mass.
Bradarder, Ellish, Lawrence, Mass.
Bradarder, Erra, St. Albans, V.
Bralnerd, Mrs. Nancy F., St. Albans, V.
Bralnerd, Mrs.

Cadle, Cornelius, Muscatine, Iowa. Cairns, Peter E., Cleveland, Onio. Caivert, Mrs. William, Le Roy, N. Y. Camp, Dea. George F., South-Hadley, Mass. Camp, Miss Mary, Plainville, Ct. Campflield, Mrs. J. 1., Cazenovia, N. Y.

Campfield, Rev. N. P., Cazenovia, N. Y.
Canfield, Joel, M.D., Guilford, Ct.
Carleton, Jane. Lawrence, Mass.
Carlton, Alford, Hartford, Ct.
Carey, Mrs. M. V., Burrillville, R. I.
Carter, H. L., Brimfield, Ohio.
Carter, Rev. William, Pittsfield, Ill.
Case, A. T., Homestead, Mich.
Caswell, Miss Mary A., Fitchburg, Mass.
Chamberlain, Rev. J. M., Kalamazoo, Mich.
Chandler, Joseph, Pomfret, Ct.
Chandler, P. K., Manchester, N. H.
Chaplin, D.D., Rev. Jeremish, New-Orleans, La.
Chapman, Chauncey, Kelloggsville, Ohio.
Chapman, Mrs. Eliza, West-Bethel, Me.
Chase, Dea. Abel, Millord, N. H. Chapman, Channeey, Kelloggaville, Ohio, Chapman, Mrs. Eliza, West-Bethel, Me. Chase, Dea. Abel, Milford, N. M. Chapman, Mrs. Eliza, West-Bethel, Me. Chase, Dea. Abel, Milford, N. M. Chapman, Mrs. Martha M., Metamora, Ill. Chickering, Rev. J. W., Exeter, N. H. Childs, Ralph W., Springfield, Mass. Chipman, Dea. John, Wellfleet, Mass. Chipman, Diea. John, Wellfleet, Mass. Chipman, Miss Mary, Springfield, V., Choate, Dea. David, Salem, Mass. Clark, Alanson M., St. Albans, Vt. Y. Clark, Ped. Gilver R., Winchester, Mass. Clarke, Mrs. Isabel G., Philippolls, Turkey, Cleveland, Ge. E., Stockbridge, N. Y. Clark, Ped. Dea. Ebenezer, Salam, Mass. Cleveland, G. E., Stockbridge, N. Y. Clifford, Charles T., Wellington, Ohio, Closson, A. B., Franklin, N. H. Cootes, Laucy Jane, Bensonia, Mich. Cobb, Rey, R. H., Tannton, Mass. Cody, Lindux, East-Cleveland, Ohio, Coleman, Samuel, West-Andover, Ohio, Collins, S. W., Collinsville, Ct. Contsol, Christopher, Pennfeet, Ct. Comstock, Rey. D. W., Dowsglac, Mich. Coonart, Mrs. Hannah, Mount Vernon, N. H. Cooner, Samuel, Grinsell, Loya. Comstock, Rev. D. W., Dowagiac, Mich.
Conant, Mrs. Hannuh, Mount Vernon, N. H.
Cook, A. G., Burlington, Y.
Cooper, Samuel, Grinnell, Iowa.
Cowies, Miss Mary, Plainville, Ct.
Craig, Rev. Wheelock, New-Bedford, Mass.
Crane, Mrs. H. W., Boonton, N. J.
Crane, Rev. Oilver, Carbondale, Pa.
Crane, Robert F., Waterbury, Ct.
Crocker, Mrs. Chas. T., Fitchburg, Mass.
Crofut, F. R., Harpersville, N. Y.
Crocky, J. H., St. Albans, Vt.
Cross, Rev. J. G., Wilmington, Ill.
Cross, Rev. M. K., Washington, Iowa.
Cross, Mrs. M. K., Washington, Iowa.
Cross, Mrs. Mathyleton, Wis.
Culver, Isabella J., Chicago, Ill.
Cummings, Mrs. Aseneth, Clinton, Mass.
Cummings, Mrs. Aseneth, Clinton, Mass.
Cummings, Rev. Henry, Newport, N. H.
Cutler, Mrs. H. C., Colchester, Ct.
Cuttle, Rev. Corban, Sanbornton Bridge, N. H.
Curtis, Aher, East-Abington, Mass.
Curtis, Rev. Samuel I., Union, Ct.

Curtiss, Rev. Samuel I., Union, Ct.

Dana, Arthur Payson, Wellesley, Mass.
Danleis, Fisher, Franklin, Mass.
Danleison, Lucretis C., West-Killingly, Ct.
Davis, Asa, Chester, Vt.
Davis, Rev. T. E., Racine, Wis.
Davis, Mass. Chester, Vt.
Davis, Mrs. Martha L., St. Albans, Vt.
Dav, Mrs. Martha L., St. Albans, Vt.
Day, Mrs. Wm. T., Dubuque, Iowa.
Dickinson, Miss Abby H., Hatfield, Mass.
Dickinson, Miss Abby H., Hatfield, Mass.
Dickinson, Mrs. Martha, Randolph, Ohlo.
Dissor, Rev. J. J. A. T., Woodstock, Ill.
Doane, Jr., Dea. Nathanlel, Harwich Port, Mass.
Dodge, Plebe L., North-Abington, Mass.
Dodge, Complete L., North-Abington, Mass.
Donnel, Mrs. Jane R., Greenburg, Ind.
Downe, Levi, Fitchburg, Mass.
Donnel, Mrs. Jane R., Greenburg, Ind.
Downe, Levi, Fitchburg, Mass.
Dounlel, Mrs. Jane R., Greenburg, Ind.
Downes, Samuel D., Francestown, N. H.
Drury, Miss Sarah C., Weet-Beyleston, Mass.
Dundey, T. W., Whitinswille, Mass.
Dundey, T. W., Whitinswille, Mass.

Dunham, Alonzo, Johnsonsburg, N. Y. Dunklee, John W., Pittsford, Vt. Dunning, Rev. C. S., Honesdale, Pa. Dutcher, Frederic, St. Albans, Vt. Dyer, Elihu F., South Abington, Mass.

Eames, Luther J., Lowell, Mass.
Eastman, Edward P., North-Couway, N. H.
Eaton, Aaron, Flitchburg, Mass.
Eaton, James H., Lawrence, Mass.
Eaton, James H., Lawrence, Mass.
Emmerson, Mrs. Adaline E., Rockford, Ill.
Estabrock, Joseph, Royalston, Mass.
Eustis, Jr., Rev. William T., New-Haven, Ct.

Eustis, Jr., Rev. William T., New-Haven, Ct.
Pairbanks, John B., Oakham, Mass,
Fairbanks, Jacob H., Fitchbury, Mass,
Failey, Samuel, Lefayette, Ind.
Farnam, Dea. William I., East-Poultney, Yt.
Favor, Mrs. Nabby, Natick, Mass.
Falley, Samuel, Lefayetten, Ohlo.
Fay, C. L., Appleton, Wis.
Fay, M.D., George W., Baitimorg, Md.
Fay, Miss Mary, Muscatine, Iowa.
Fay, Mrs. Nancy, Kenduskeag, Me.
Fellows, Rev. F. E., Bridgeton, Me.
Fenn, Mrs. Nancy, Kenduskeag, Me.
Fellows, Rev. F. E., Bridgeton, Me.
Fenn, Mrs. Charlotte, Tallmadge, Ohlo.
Fenn, Ellzur, Terryville, Ct.
Fernis, Miss Ellzabeth, Raymond, Wis.
Fisher, Miss Martha B., Templeton, Mass,
Fiske, Isaac J., Natlck, Mass.
Fiske, Isaac J., Natlck, Mass.
Fiske, Isaac J., Natlck, Mass.
Fitch, George W., Walton, N. Y.
Fitch, Dea. Lewis, New-Haven, Ct.
Fobes, Joseph, Oakham, Mass.
Foot, Rev. George, Tolland, Shass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, Rev. George, Tolland, Shass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, New George, Tolland, Shass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, New George, Tolland, Samuel, Mass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, New George, Tolland, Samuel, Mass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, New George, Tolland, Samuel, Mass.
Ford, Mary A. E. Cleveland, Ohlo.
Ford, New George, Tolland, Samuel, Mass.
Forder, Mrs. Ellza e. Samuel, Mass.
Forder, Mrs. Ellza e. Samuel, Miss.
Forter, Mrs. John T., Windsor, Yt.
French, Hiram, Andover, Mass. Freeman, Mrs. John T., Windsor, Vt. French, Hiram, Andover, Mass. French, Dea. Jonathan, Cambridge, Vt. French, Dea. Moses, Milford, N. H. French, N. C., Gloversville, N. Y. Frink Rev. S. Merrill, Mt. Yernon, N. H. Frink, Mrs. M. E. W., Mt. Vernon, N. H. Frye, Calvin A., Lawrence, Mass. Fulton, Dr. Abraham, Bellefontaine, Ohlo.

Gale, Mrs. D. M., Elizabethport, N. J.,
Gale, Mrs. D. M., Elizabethport, N. J.,
Ghormley, Hugh, Greenfield, Ohio.
Gillert, Nathan, Fairfield, Vt.
Goddard, Bliss, South-Londonderry, Vt.
Goddard, Mrs. D. B., Worcester, Mass.
Goodwin, Dea. H. N., Collinsville, Ct.
Gore, Rev. Darlus, Lamoille, Ill.
Gould, Dea. Abraham, Andover, Mass.
Gould, Rev. Mark, Chichester, N. Jl.
Graves, Edward, South-Amherst, Mass.
Gray, Dea. Hiram A., New-Haven, Ct.
Green, H. M., Franklin, Mass.
Green, Miss. Lucy H., New-Haven, Vt.
Grosvenor, Charles W., Pomfret, Ct.
Guild, Rev. R. B., Galva, Ill.

Hair, Rev. Geo., Le Raysville, Pa. Halbert, Dr. Horace, Pitcher, N. Y. Hale, Abby, Lawrence, Mass. Hamilton, Dea. E.J., Oswego, N. Y. Hamilton, H. M., Burlington, Vt. Hamilton, H. M., Burlington, Vt.
Hand, O.,
Hank, Mrs. Emlly C., Mt. Vernon, Iowa.
Hardy, Allathyna C., East-Falmyra, N. Y.
Hardy, Dea. Jeremiah P., Bangor, Me.
Hardy, Joel W., East-Palmyra, N. Y.
Hare, Miss Sarah K., Lancaster, N. Y.
Harington, Elias B., Paxton, Mass.
Harris, Edwin A., Miriborough, Mass.
Harris, Edwin A. of Samuel, Bangor, Me.
Harris, Mras, Swyroosi, Olia.
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Maible, Basac, Saybrook, Ohio.
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McCord, Rev. John D., Plymouth, Ohio.
McCord, Rev. James, Saybrook, Ohio.
McKenzie, James, Saybrook, Ohio.
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Patterson, John Savannah, Ohio.
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Wood, More, Fitchburg, Mass.
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Wirght, Rev., Jotham, Somerset, Ind. Wright, Rev. Jotham, Somerset, Ind. Wright, William, Sheboygan Falls, Wis.

Wyman, Dea. Charles, St. Albans, Vt. Young, Rev. Alexander H., South-Salem, Ohio.

TWENTY-FIRST ANNUAL REPORT

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American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

Homer, New York, October 17th and 18th 1867,

MARTHER WITH

List of the Life Members

ADDED DURING THE YEAR.

Wefn-Mark .

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION, No. 58 JOHN STREET,

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THE Twenty-First Annual Meeting of the American Missionary Association was held in the First Congregational Church, Homer, N. Y., commencing Wednesday, October 16th, 1867, at 3 p.m.

The meeting was called to order by the President, Rev. E. N. Kirk, D.D., of Boston, who opened the exercises by reading the 72d Psalm, following with prayer.

Professor S. W. Clark, of Parma, N. Y., was appointed Recording Secretary pro tem., and Rev. L. Smith Hobart, of Syracuse, Assistant. The Minutes of the last Annual Meeting were read by Rev. J. R. Shipherd.

The Treasurer being absent, his Report was read by Rev. George Whipple, and referred to a Committee consisting of Hon. A. C. Barstow, J. M. Schermerhorn, Esq., and Julius Ives, Esq.

An abstract of the Annual Report of the Executive Committee was read by Rev. M. E. Strieby, and referred to the following Committee: Rev. J. S. Pattengill, Rev. H. Lyman, Rev. M. H. Wilder, and P. Burns, Esq.

On motion, the President appointed the following persons a Business Committee: Rev. J. C. Holbrook, D.D., Rev. L. Smith Hobart, Rev. T. F. White, Rev. S. R. Dimmock, Rev. M. E. Strieby.

Rev. Dr. Holbrook announced the arrangements and order of exercises for the Meeting.

An hour was then spent in Prayer and Conference. Remarks were made by Messrs. Jocelyn, Strieby, Clark, Smith, Webb, Barstow and Lyman.

A recess was then taken till 7 P.M.

The Association convened at 7 o'clock, evening, for public worship.

The introductory exercises were conducted by Rev. Lewis Grout, of Vermont. The Annual Sermon was preached by Rev. E. B. Webb, D.D., of Boston, from Matt. 28:18,19.

The Service was closed with Prayer and the Benediction.

Thursday morning, the Association met at 8 o'clock, and spent an hour in devotional exercises, under the direction of Rev. H. Lyman.

In the temporary absence of the President, Hon. A. C. Barstow was called to the chair. Prayer was offered by Rev. Charles Jones.

The Business Committee reported the following resolutions, which were accepted:

1. Resolved, That this Association has great occasion for gratitude to God, at this, its twenty-first anniversary meeting, for the mercies of the many past years; and especially for the peculiar favors of the year just closed—in which but one of its many officers, missionaries and teachers has been removed by death,*—in which, amid the pecuniary embarrassments of the country, its receipts have exceeded those of any former year,—and throughout which its labors have been so prosperous.

2. Resolved, That the education of the Freedmen ought to be thoroughly religious; that the colored ministers among them are not qualified by the needed culture to meet their wants; that the North cannot furnish an adequate supply of educated ministers, that therefore Christian teachers must be the main dependence, especially during the present transition state of this people, and that hence, while this Association should increase its efforts to send among them ministers of the Gospel, female missionaries and Bible-readers, it should adhere, in its educational work, with strict fidelity to its rule to send none but evangelical teachers.

3. Resolved, That the unsectarian basis of the Association should commend it to the confidence of the churches, as being impartial in its proffers of cooperation to all evangelical bodies, and faithful to the particular arrangements madwith each, enabling it to carry physical relief and schools in the name of those churches which desire only such service as its hands, while yet it can, with an entire consistency, send clothing, schools, and also missionaries for other bodies selecting it for this larger work, and furnishing it with the means for its accomplishment.

4. Resolved, That the Freedmen have special claims upon the sympathy and assistance of the churches and people of this country, on account of their past oppressions; their present wants, dangers and eagerness for improvement; their services to the nation in suppressing the rebellion; their responsible position as citizens, wielding the elective franchise, and the influence they will have on the future welfare of the nation.

5. Resolved. That the widening field for the efforts of the Association at the South, the life grasp of the Freedmen upon knowledge, (strengthened by their possession of the ballot), the calls and encouragements for active temperance efforts, the faver of the Holy Spirit in the conversion of many souls to Christ, in connection with the labor of our missionaries and teachers, together with the future bearing of these efforts on the conversion of Africa, should quicken the faith, stimulate the zeal, and enlarge the benefactions of all in support of the vest work to which in the providence of Ged, we are called

the future bearing of these efforts on the conversion of Africa, should quicken the faith, stimulate the zeal, and enlarge the benefactions of all in support of the vast work to which, in the providence of God, we are called.

6. Resolved, That, believing the feeling of prejudice, extensively existing in this country against the people of color, to be both wicked in itself and a great barrier in the way of their elevation, we renew the expression of the principle that has underlain the operations of this Association from the beginning, that no person who yields to that prejudice, or suffers himself to be influenced thereby, ought to be appointed or sustained among its officers, teachers or agents.

- The death of another, occurring during the year, was reported at the meeting.

The first and second of these resolutions, after full discussion by Messrs. Whipple, Clark, Shipherd, Smith, White, Dr. Tomkins of London, and Mr. Barstow, were adopted.

The consideration of the remaining resolutions was suspended, and the Association listened to an Address from the President, Rev. Dr. Kirk, on the subject of "EDUCATED LABOR."

The third of the reported resolutions was then considered and adopted.

A Committee on Nomination of Officers was appointed, consisting of Messrs. S. S. Jogelyn, C. Jones, and I. H. Cobb.

A recess was then taken till 2 P.M.

The Association convened at 2 o'clock, and united in the observance of the Sacrament of the Lord's Supper, the ordinance being administered by Rev. T. F. White, of Ithaca, and Rev. A. K. Strong, of Syracuse.

Rev. H. Lyman, from the Committee on the Report of the Executive Committee, presented the following:

"The Committee to whom was referred the report of the Executive Committee, have had the same in their hands, and submit the following:

"A responsibility of great magnitude has devolved upon the Committee, in consequence of the enlarged demand indicated by the exigency of their work, and the consequent enlargement of their financial necessities.

and the consequent enlargement of their financial necessities.

"That they have been enabled, during a period of stringency in the money market, to realize the expectations of their constituents, begotten in an hour of some enthusiasm, calls for the devout recognition of a favoring Providence, and affords a basis of commendation of the zeal and wisdom of the Committee.

"It is recommended that the Report be approved by the Association, and published with the proceedings of this meeting."

The fourth and fifth resolutions of the series reported by the Committee were discussed at length by Rev. C. L. Woodworth, Major-General O. O. Howard, Rev. E. M. Cravath, and others, and adopted.

The sixth resolution was then read and adopted.

Professor Clark presented the following resolution, which was seconded and adopted:

Resolved, That devout thanks are due to God for his controlling providence in placing in military power some of his own servants, whose humane and Christian efforts have so largely contributed to the furtherance of the objects of this Association, and that we recognize in Major-General O. O. Howard, the head of the Freedmen's Bureau, and several others, efficient workers with us in the intellectual, social, moral and religious elevation of the colored race in the South.

The meeting then adjourned to 7 o'clock, P.M.

EVENING SESSION.—In the absence of the President, Rev. J. C. Holbrook, D.D., was called to the Chair.

The Committee on Nominations reported the following list of Officers:

President.

REV. E. N. KIRK, D.D., Mass.

Vice-Presidents.

WM. C. CHAPIN, Esq., Mass. Hon. F. D. PARISH, Ohio. Prof. C. D. CLEVELAND, Pa. Rev. W. T. Eustis, D.D., Ct. Rev. Jonathan Blanchard, Ill. Hon. A. C. Barstow, R. I. J. P. WILLISTON, Esq., Mass. Rev. LEONARD SWAIN, D.D., R. I. LEWIS TAPPAN, Esq., N. Y. Rev. RAY PALMER, D.D., N. Y. Hon. JACOB BUTLER, Iowa. A. H. PORTER, Esq., N. Y. Rev. CHARLES B. BOYNTON, D.D., Hon. E. D. HOLTON, Wis. Hon. WILLIAM CLAFLIN, Mass. Rev. George Shepard, D.D., Me. Rev. J. M. Sturtevant, D.D., III. Rev. STEPHEN THURSTON, D.D., Rev. EDWARD BEECHER, D.D., Ill. Me. Rev. W. W. PATTON, D.D., Ill. Prof. SAMUEL HARRIS, Me. SEYMOUR STRAIGHT, Esq., La. Rev. LEONARD S. PARKER, N. H. Rev. D. M. GRAHAM, D.D., Ill. Rev. SILAS MCKEEN, D.D., Vt. HORACE HALLOCK, Esq., Mich. Rev. ADAM CROOKS, N. Y. Rev. F. A. Noble, Minn. Hon. I. WASHBURN, Mass.

Corresponding Secretaries.

Rev. George Whipple, Rev. M. E. Strieby, Rev. J. R. Shipherd, Chicago.

General Field-Agent.

Rev. E. P. SMITH, New-York.

Treasurer.

EDGAR KETCHUM, Esq.

Assistant Treasurers.

W. E. WHITING, 53 John Street, New-York. OSCAR SABIN, Chicago, Illinois.

Recording Secretary.

Rev. HENRY BELDEN.

Executive Committee.

| | CONTRACTOR OF THE PROPERTY OF | |
|-----------------|---|---------------------|
| ALONZO S. BALL, | S. N. DAVIS, | EDGAR KETCHUM, |
| J. B. BEADLE, | T. C. FANNING, | ANDREW LESTER, |
| HENRY BELDEN, | J. M. HOLMES, | SELLA MARTIN, |
| J. O. BENNETT, | SAMUEL HOLMES, | THOMAS RITTER, |
| WM. B. BROWN, | S. S. JOCELYN, | WILLIAM E. WHITING. |
| | | |

Auditors.

J. O. BENNETT, N. Y. ANTHONY LANE, N. Y.

"The Committee also recommend that, in view of the present and possibly continued absence abroad, of several members of the Executive Committee, and the undesirableness of making changes without conferring with them, power be conferred on the Executive Committee itself, to make such changes and additions as, after consultation, may seem to them necessary.

"And also, that the Executive Committee be authorized to add to the list of Vice-Presidents, to the extent of five additional names, if it shall seem best for the interests of the Association."

The Report of the Committee was adopted.

An Address was then delivered by Major-General Howard, Commissioner of the Bureau for Refugees, Freedmen and Abandoned Lands, in which were given many facts of great interest, respecting the field in the South.

Rev. Dr. Holbrook, who presided at the services of the evening, suggested that the thanks of the Association be expressed to General Howard, for his interesting address, by a contribution to the Church at Washington, in which the General feels so deep an interest. This was cheerfully responded to.

The following resolutions were then passed, viz:

Resolved, That the hearty thanks of the Association are tendered to the trustees of the church in Homer for the use of their edifice; to the committee of arrangements, for its active and efficient exertions for our accommodation; to the citizens of this beautiful village, for their hospitable and cordial welcome, and to the Syracuse and Binghamton and the Oswego and Syracuse Railroad companies for reduced fare.

Resolved, That the thanks of the Association be presented to Rev. Dr. Webb for the sermon preached last evening, and to Rev. Dr. Kirk for his address delivered this morning, and that copies of the same be requested for publica-

Resolved, That the Association adjourn to meet next year, at the call of the Executive Committee.

The Benediction was pronounced by Rev. Dr. Holbrook, and the Meeting adjourned.

Missionary Association, for the fiscal year ending September 30th, 1867. Treasurer's Report, American

| EXPENDITURES. For Mondi Mission. Sim Mission. Sim Mission. Sim Mission. Sim Mission. Gibbs and Others Mission. The district and Travelling Expenses. Booker Lands, School House, and Travelling Expenses. Booker Lands, School Mission or Johan Asylums, Physical Relief to the older and death. The Stands, Blands and Amirosary Meetings, including Travelling Stands and Amirosary Meetings, including Travelling Stands and Amirosary Meetings, including Travelling Collecting Agents and Expenditures on account of Legenties. Secretaries, Rent, Stationery, Frac., Collecting Agents and Expenditures on account of Legenties. Salaries, Secretaries, Assistant Treasurer, and Clerks. Salaries, Secretaries, Assistant Treasurer, and Clerks. | RECEIPTS. Recommended in American Missionary paper, Dec., \$14,164.96 For Mondi Mission Ty.,,,,,,,, |
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ANTHONY LANE, Auditors.

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OF THE

EXEÇUTIVE COMMITTEE

THE American Missionary Association has attained its majority. We celebrate to-day its twenty-first anniversary; and this, its natal gathering, is cheered by unusual

TOKENS OF DIVINE FAVOR.

First among these is the remarkable fact that not a single officer of the Association, and but two of its 560 missionaries and teachers, has been removed by death during the year! We chronicle this mercy with special thanks to God. To this we add, as another favor, that, notwithstanding the last nine months have been marked by an unusual depression in the financial condition of the country, yet the receipts of the Association, from all sources, for the closing fiscal year, are larger than in any preceding year—thus evincing, as we interpret it, an increasing public appreciation of the work in which we are engaged, and a growing confidence in the fitness of the Association for it. And, finally, we would mention, as the crowning blessing of the year, that the labors of our largely increased number of missionaries and teachers have been attended with gratifying success. Amid the unsettled policy of the Government, and the consequent doubts and embarrassments at the South, the education and elevation of the Freedmen have gone steadily forward, thus working out effectively the problem of permanent reconstruction, and the higher problem of Christian regeneration.

We deem the present a suitable time for placing on record a brief sketch of the history of the Association, and a re-statement of its principles and aims, as well as an exhibit of its finances, and a survey of its work in the field.

HISTORY.

The American Missionary Association was formed Sept. 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of a growing dissatisfaction with the comparative silence of the older missionary societies in regard to Slavery, and were a protest against it. The first of these organizations was

THE AMISTAD COMMITTEE,

Originating under the following circumstances. On the 26th of Aug., 1839, Lieut. Gedney, of the brig Washington, employed on the coast survey, boarded a mysterious schooner, off the east end of Long Island. He found a large number of Africans and two Spaniards, one of whom announced himself as the owner of the negroes, and claimed Lieut. Gedney's protection. The schooner was taken into the port of New-London, and the Africans, after a brief examination, in the U. S. District Court, were committed for trial for murder on the high seas. They were 42 in number, three being girls. They were all sent to jail in New-Haven.

When it was ascertained that the negroes were recently from Africa, and had been illegally bought at Havanna, to be taken to Principe to be enslaved, and that they had risen upon their enslavers and recovered their liberty, much interest was excited in the public mind. It was seen, at once, that somebody must act for these strangers, and accordingly the Amistad Committee was formed in New-York, who immediately made an appeal for funds, engaged professional council, and undertook to secure suitable instruction for these benighted pagans.

After passing through several Courts, the final trial of these Africans was held in the U. S. Supreme Court, in pursuance of a demand by the Minister of the Queen of Spain. John Quincy Adams and Roger S. Baldwin argued the case in their behalf, in March, 1841, and the "captives" were pronounced FREE! They were removed to Farmington, Ct., where they remained under instruction till the following November, when they sailed for their native land, accompanied by three Missionaries, sent by the Committee.

At this period, the Committee, occupied with their own pursuits, transferred the care of these Africans and the infant mission to

THE UNION MISSIONARY SOCIETY,

A body then recently organized in Hartford, Ct., with the same antislavery aim as that of the Amistad Committee, viz: "to discountenance slavery, and especially by refusing to receive the known fruits of unrequited labor." Under the auspices of the Union Society, the three Missionaries, accompanied by the captives, founded a mission-station at Kaw Mendi, West-Africa, where the Gospel was preached, a church organized, a school established, and a decided influence exerted against the slave trade. In 1845, a terrible war raged among the tribes around the Mission, when its power for good was most marked. It was the refuge for hundreds of both parties, who fled to it for protection. Its precincts were held to be sacred by both belligerents, and the Missionaries succeeded finally in restoring peace.

The following year the Union Missionary Society was merged into the American Missionary Association, then formed.

COMMITTEE FOR WEST INDIA MISSIONS.

In 1837, Rev. David S. Ingraham, a godly and self-denying student of Lane Seminary, and subsequently of Oberlin, determined to attempt a self-supporting mission among the recently freed inhabitants of Jamaica. He was accompanied and followed by other Missionaries, and much good was accomplished, but the plan of a self-supporting mission was found impracticable. A Committee was organized in this country, in 1844, to act in behalf of the Mission, but the Committee soon afterwards transferred it to the American Missionary Association.

THE WESTERN EVANGELICAL MISSIONARY SOCIETY

Was formed in 1843, by the Western Reserve (Ohio) Association, its primary object being to prosecute Missionary operations among the Western Indians. A-number of Missionaries were sent into Minnesota, but in 1848, they were put under the care of the American Missionary Association, and the society ceased to exist. These Societies having transferred their missions and funds to the

AMERICAN MISSIONARY ASSOCIATION,

it entered upon the work with increased vigor, strengthening the Missions already begun, and establishing or accepting the care of others—one missionary at the Sandwich Islands, two in Siam, and a number of Ministers and teachers laboring among the colored refugees in Canada, being taken under its care—so that in 1854 its laborers in the Foreign field numbered 79, and were located in West-Africa, Jamaica, the Sandwich Islands, Siam, Canada and Minnesota.

THE HOME DEPARTMENT

Of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. Those of its Missionaries who were sent into the Southern States, while aiming to benefit all classes, whites and blacks, with schools and the preaching of the Gospel, yet bore an unequivocal "testi-

mony" against Slavery. Their labors were frequently interrupted, their schools broken up, themselves assailed by mob violence, and at length they were driven from the South. The largest number of Home Missionaries employed by the Association was 110 in 1855, and these were located in the North-Western States, and in Kentucky and North Carolina.

WORK AMONG THE FREEDMEN.

At the opening of the slave-holders' rebellion, the Association found itself singularly prepared to devote its energies mainly to the colored race, here and elsewhere. It had gone through a fifteen years' struggle against the terrible power of Slavery, North and South, in Church and State, in social and business life, thus bringing it into close sympathy with the oppressed; while its labors in Africa, the West Indies, Canada, and the South, gave it a thorough acquaintance with the negro character, and had won for it the confidence of that people. Moreover, it had relinquished, for satisfactory reasons, nearly all its missions among the North-Western Indians, while its stations in Siam and the Sandwich Islands had become well-nigh self-supporting. Accordingly when the work of emancipation began, the Association was the first to meet the little bands of escaping slaves with clothing, schools, and the Gospel of Christ, and, by a noteworthy ordering of Providence, its first school was established at Fortress Monroe, Va., near the spot where the first slave ship landed its cargo on the continent—the slave ship and the colored school marking the two great eras in the history of the Southern States; the one inaugurating that system which has blighted the South with the curse of unrequited toil, and desolated the whole land with the miseries of civil war; the other opening the prospect of rewarded industry, universal liberty, general education, freedom of speech and an unfettered Gospel. From that humble beginning at Fortress Monroe, the Association has gone forward under the Divine favor, until its force of teachers and missionaries in the South numbers, according to the last Annual Report, 528, and the scholars in its various schools, day, night, Sunday and Normal, over 40,000!

The fitness of the Association for this special work was soon recognized by the churches of the North. The Wesleyans had from the outset given it their cordial support, and the Free-Will Baptists soon entered into co-operation with it. In 1865 the Council of the Congregational Churches assembled at Boston selected it from all other societies working for the Freedmen, endorsing it most fully for both the educational and religious work. In the following year, the Synod of the Reformed (Dutch) Church commended it as the instrumentality for schools among the Freedmen. Presbyteries and individual Pres-

byterian churches have accepted it for the same purpose, as have also the "Methodist" and the Reformed Presbyterian churches. It has also had warm endorsement and liberal contributions from the Congregationalists of England and Wales, and the Presbyterians of Scotland, as well as religious bodies and individuals on the Continent. As the result, its receipts which for the year preceding the rebellion were \$43,000, reached last year \$334,500 in cash, besides nearly \$90,000 worth of clothing and supplies.

Its missions in Siam and the Sandwich Islands, in Jamaica and in Africa are continued, and as the Freedmen of this country are prepared, by a thorough Christian culture, and wish to go as missionaries, teachers and colonists to Africa to plant the Gospel and establish an enlightened civilization there, this Association will hold itself ready to aid and guide them in that glorious undertaking.

PRINCIPLES AND AIMS.

The principles of the Association, though frequently stated, are not fully understood. While it was founded in a sympathy with the oppressed, it was not a mere anti-slavery society, but a missionary organization, with all the breadth of plan which the Gospel enjoins and the experience of other missionary societies approves. Hence it preached the Gospel, founded schools and sent physical relief. To clothe the naked is not merely an act of Christian charity; a garment to an unclad heathen is a badge and means of moral advancement. Schools have been found to be useful auxiliaries in all modern missions; and, among an unlettered people, a necessity. Among the Freedmen there seem to be special reasons for combining all these means of influence. These people are naturally religious, and the gift of a garment is doubly valued, if given in the name of Christ; a school, where His name and precepts are taught, doubly welcomed. It is their moral natures that most require culture, and these need not mere education, but the sanction of religion. Ministers of the Gospel in sufficient numbers, and of adequate gifts, cannot be found to meet the immediate necessity-a large share of the work must be done by Christian schools. Hence the Association aims to preach the Gospel to them, not only by the lips of the preacher, but by the evangelical teacher in the school.

The unsectarian character of the Association is, from some cause, least understood. We are surprised at this—for our position is explicit, and, as it seems to us, intelligible;—we regret it, for we are persuaded that some evangelical Christians, now standing aloof, or co-operating with hesitation, would rejoice to act in hearty sympathy with us, if they but understood our position. For the sake of such

we set forth once more the unsectarian attitude of the Association. Its proffers of co-operation are made with equal sincerity to all evangelical churches. It proposes to act with equal faithfulness to the different denominations which have accepted its proffers, according to the extent of the trusts committed to it. With the Free-Will Baptists, whose co-operation with us pertains mainly to Governmental facilities, our relations have been, and, we trust, will continue mutually satisfactory. For the Reformed Church and individual New School Presbyterian churches, and other religious bodies which have selected us to be merely the almoner of their schools and means of physical relief, we shall endeavor to take the teachers commended to us, and so to locate them, and aid them in their labors, as to make them in the highest degree beneficial to the colored people, and at the same time as helpful as possible to the Home Missions which those churches may have at the South. For the Congregationalists who have chosen us to send to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means entrusted to us by them, to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan Fathers.

In all these efforts we shall endeavor to maintain our unsectarian character, to fulfill faithfully the stipulations made with different churches, to benefit in the highest degree in our power those for whom we have so long toiled, and in all things to meet the approval of the great Head of the Church.

FINANCES.

The last Annual Meeting voted that the effort be made this year to raise \$400,000, and our receipts, for the first few months, justified the vote. While the Committee was encouraged, by these facts, to increase the corps of workers in the field, it yet graduated the expenses of the year at a less sum than that named by the annual meeting. Notwithstanding this precaution, the depression in the business of the country, threatened for a time serious embarrasment to our treasury; but in the good providence of our God, we are enabled to report cash receipts, from all sources, of \$334,582 59, an increase of \$81,536 61 over the previous year. The expenditures have been \$342,702 50, being \$71,115 72 more than the previous year. Of these sums, \$86,537 96 has been specially contributed and invested, or appropriated, according to the direction of the donors.

The value of clothing, Bibles, &c. has been \$89,443, being about \$16,000 less than last year.

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THE FREEDMEN.

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GENERAL SURVEY.

PHYSICAL RELIEF.

The calls for relief during the year have been pressing. The short crops of the prior harvest, and the unusual severity of the past winter, produced much distress, which was endured with patience by those who had been long accustomed to suffer, and was relieved with joy by the missionaries and teachers, so far as the means were furnished. Eighty-seven thousand dollars in valuation of clothing and supplies have been distributed by the missionaries and teachers, and they have also scattered 9,580 copies of the Scriptures, or parts of them, fift accompaniment of each other! How many tears were wiped aw and how many hearts and humble homes were gladdened, can nev be known till the donors learn it in heaven.

The past summer has been unusually productive in wide sections the South, and many of the Freedmen are placed above want, an enabled to do what they have never lacked the will, but only the means, to do—to aid in sustaining schools and the institutions o religion. But yet there have been extensive districts desolated by floods, or injured by the drought, the worm or frost; and the Savior words, "the poor ye have always with you," will still have emphatifulfilment. Hence the calls for the means of physical relief will continue to sound in the ears of those at the North who have pity on the poor, and the melancholy pleasure will still be afforded our teachers of relieving distress.

SCHOOLS.

Within the year, the Association has had under commission among the Freedmen, 528 missionaries and teachers, as follows: under the direction of the Central office, 244*; of the Western Department, 134*; of the Middle West Department, 58; of the Cleveland Branch, 11; of the W. F. A. & A. M. A., (Cin.) 81.

The schools have been continued, enlarged and multiplied, and still the importunate demand is only in small measure supplied. A million of pupils need twenty thousand instructors. From all sources but about 2000 teachers have been employed, and only about 111,000 pupils taught. But the great and gratifying fact can be announced, that 200,000, or nearly one-fifth of the school population, have learned to read in two years.

The zeal of the pupils and their readiness of acquisition, still

^{*}Of whom 46 are sustained by the Free-Will Baptists. The reported number of scholars in day and night schools is 39,876.

cheer the hearts of the teachers, and vindicate the claim that the colored people are not an unintellectual race. It has been alleged against such claim, that their powers of acquisition are limited to the rudiments of learning, but the examinations at the close of the school year evinced, as indeed it had often been done before, that arithmetic. in its more complicated processes, is readily, and, in many instances, perfectly mastered.

TWENTY-FIRST ANNUAL REPORT.

The Schools of the Association among the Freedmen are, in central localities, rapidly advancing to the rank of

GRADED, TRAINING AND NORMAL SCHOOLS.

These higher schools are essential to the progress of the people; they are the models for the schools below, and will soon send forth their supplies of teachers, and of men prepared for the higher walks usefulness. They are moreover a permanent requisition. The uthern States will ultimately endow a system of common school lucation, and thus absorb the primary schools now supported by orthern societies, but these institutions of higher grade will not be apported by the states, and must remain for years as the educational ontribution of the North, and of friends abroad, to the South. This Association, recognizing the value of these higher schools, is giving its energies proportionally to them. The following are the points thus cupied:

AT NASHVILLE, TENN., the Fisk school has grown into the Fisk University, incorporated by the state. The grounds are eligibly located. The buildings formerly used as a military hospital, are quite extensive, and, when properly furnished, will accomodate 1,200 or 1,500 pupils. The rooms are large and well lighted and ventilated. The courts within the wards are handsomely sodded, and the whole appearance of the place is neat and attractive. The institution embraces three departments, Preparatory, Normal and Collegiate, and is supplied with an efficient corps of teachers. The property was purchased in 1866 by the A. M. A. and the W. F. A. C. at a cost of \$16,000.

At HAMPTON, VA., near the spot where this Association established the first school among the "contrabands," it has in contemplation the founding of a College with a normal department soon to go into operation. The buildings are in process of erection, and will be situated on the beautiful and healthy shore of Hampton Roads, and the advantages will consist of convenient and ample school rooms; a farm garden of one hundred acres of land already purchased, giving employment to the young men for a few hours each day; a female department on the plan of Mt. Holyoke seminary, furnishing labor to the girls, thus giving the pupils a home, and instruction in labor, in

learning and in the art of teaching, and in short, fitting them for true and useful life.

At CHARLESTON, S. C., the Association has purchased a Mission Home and a lot for a school house, on which the Bureau is erecting a first class brick building, the title to be given the Association, and the school to be called the Avery Institute.

At ATLANTA, GA., the Storrs' school has also developed into a Normal school. It stands upon a site overlooking the city. Permanent buildings suitable for a training school, with a boarding department, are being erected.

At Augusta, Macon and Savannah, Ga., Chattanooga and Memphis, Tenn., Beaufort and Raleigh, N. C., the Association has also provided for normal classes.

These valuable properties were purchased by the Association, not out of its current receipts, but with money furnished by the special contributions of liberal friends; by appropriations of the Freedmen's Bureau under the laws of Congress; and from the estate of the late Rev. Charles Avery of Pittsburgh, Pa., whose noble bequests have aided the Association so materially, in its work here and in Africa.

The contributions which have enabled the Association to purchase these properties, do not provide for the expenses of furnishing the rooms, nor the support of the teachers; and these expenses are necessarily greater than in the common schools. Hence, these buildings, while they vastly increase the facilities of the Association for usefulness, yet impose largely increased burdens upon its treasury-already taxed severely.

RELIGIOUS CULTURE.

The peculiarity of the negro character is its religious element, and in this lies its strength. His faith and hope, in the gloom of his bondage, and in his sufferings during the war, reached upward to touch the fingers of God, and the touch upheld him. It is by taking hold of his out-stretched faith and hope that we can lead him forward. Hence his religious culture, in its broadest sense, is his safety and our duty. But in the emotional traits of his character is concealed also his weakness, exposing him to the approach of intemperance, Romanism, and to the evils of mere excitement in religion. Thus his warm and excitable nature renders him quite susceptible to intemperance; and the greedy avarice that prepares for him the delusive and destructive beverage, marks the toilsome accumulations of his industry that it may swallow up all his living, and bring him under a bondage as fatal as that from which he has just escaped. As a direct means of averting this impending evil, the Association has published a "Lincoln Temperance Pledge" for general use, and one for families; also a "Lincoln Temperance Society" certificate, adapted to communities and schools. The original proposition for the family pledge came from Rev. J. T. Addoms, of West Plattsburg, New York, accompanied with his donation for its issue. These Temperance Pledges and Certificates are circulated in great numbers by our missionaries and teachers, and, through the favor of General O. O. Howard, Commissioner of the Bureau, by his Superintendents, throughout the South. They are welcomed by the colored people, and their use and influence is most happy and important.

The love of display, which is also incidental to the peculiar traits of the negro character, will attract him towards the shows and splendors of Romish worship; and the sagacity of the "man of sin" has already discovered and entered this promising field. We are confident that Protestants are not aware of the magnitude of the silent efforts which the Papacy is making among the Freedmen, nor do we imagine that any of us can realize the consequences of yielding the control of these people, politically and religiously, to that insiduous foe of human liberty, and of the souls of men. We propose no direct collision with the emissaries of Romanism at the South, but we will do what in us lies to anticipate their efforts, by preaching a full and pure Gospel in the pulpit, the school-house, and at the fire side. We shall also endeavor to sound the note of warning to the people of the North.

The emotional character of these people renders their religion impulsive, tending to mere excitement, while the terrible curse of slavery has well nigh divorced, in their minds, a practical morality from emotional piety. This great evil can only be remedied by connecting most closely in all, and particularly the earlier stages of their progress, their intellectual and their religious training. In their homes, in the schools as well as in the church, must this blended teaching be maintained. This obvious necessity has largely dictated the policy of the Association in its efforts for their advancement, involving less attention, for the time being, to the formation of churches, than might otherwise have been expedient. We are aware that there has been some disappointment expressed by Congregationalists at the small number of churches organized by this Association, among the Freedmen. We are not surprised at this. The enthusiasm aroused in the National Council at Boston, and prolonged by its generous devisings, prepared the churches to anticipate not only the most beneficial, but the most speedy results from religious efforts at the South. We freely admit that these anticipations have not been met, so far as church organization is concerned. Our last Annual Report made the explicit statement that the advancement of this people "will not be marked immediately by the frequent formation of churches and the ordination of ministers." This fact arises from no neglect on our part,

and we invite distinct attention to the reasons for our action in the past, and to our plans for the future.

1. In the first place, and in vindication of our past procedure, we would revert to the fact above stated, that these people needed, as the initial work to be done among them, precisely that uniting of school and spiritual instruction which we have given them, and which the church without the school would not give. If this consideration is fully pondered, we are willing to abide the issue, for we are confident that none of our constitutents would justify us in neglecting the means of the real elevation of this people, for the sake of promoting any denominational end.

2. Secondly, this Association is not alone in the confession of inability to realize the anticipations cherished by many at the North. The American Home Missionary Society, whose great work lies in the West, and which devotes itself at the South, mainly, though not exclusively to the whites, expresses views on this point, remarkably coincident with those given in our own Report. It speaks of meeting "its share of the indifference of the South to Northern movements for the religious benefit of its people." It states that the Society "has encountered stronger opposition than has been offered to methods less radical and permanent," and concedes that its "progress may be slow." The churches should understand the real difficulties in the case, and should realize also the immense difference between the facilities for Home Missionary work at the West and South. The Home Missionary Society, for example, would scarcely be expected to attempt the founding of a church in any given locality in the West, unless it should find, as a basis of operation, a Puritan element of population, or at least a Puritan sentiment; nor to aid in such an effort unless the people of the place would contribute somewhat efficiently towards the current expenses of the church. But in the South, the Puritan element, and sentiment, are, as yet; rare among the whites, and hence the difficulties which have impeded the operations of that Society there. But how much greater these difficulties among the colored people! There are of course no Puritans among them. Their New England or Yankee sentiment is abundant, but it pertains to civil liberty, and not at all to ecclesiastical affairs; for, in these, they are traditionally and heartily devoted to other denominations. And if a few are found ready for a Congregational organization, they have no money or next to none, with which to aid in supporting such organizations. The difficulties therefore in the way of planting Congregational churches among the colored people, both as to material and means are, as yet, much greater than among the whites at the South, and immensely greater than at the West. The sentiment, and the ability are yet in a large measure to be created. Both are coming into being, and the

growth will be sure and in the end great, but we must let it have its time.

What is thus said of Congregational churches is equally true in regard to the Reformed Dutch, and to some extent also of the New School Presbyterian Church.

3. Finally, this Association will go forward as fast as possible in the organization of churches. And the rapid movement of all things at the South, educational, political and industrial, gives promise of a more speedy opening than was anticipated at the date of our last annual report. A nation of voters has come into being, and the development of intellect has been unparalleled. The time has come for greater activity in church organization. Churches may be formed with our teachers in a given locality as the basis, together with such whites and blacks around them as may be like-minded. The means of growth will be, under God, the high order of intelligence, morality and piety they will embody. But our friends will readily see, from remarks already made, that these churches will for a time require more pecuniary support than mission churches at the West.

In addition to the formation of churches, it has been thought advisable that our Missionaries should, as far as their contiguity would render it practicable, organize themselves into local Associations. These would serve as a means of mutual improvement, counsel and help, and enable the missionaries to devise plans for the edification of the churches already formed, and to select the locations and promote the organization of new churches. It is believed that two or three such Associations may be formed next year. These Associations could also have a watchful eye to the selection of promising colored young men, who should be encouraged to study for, or enter the Christian ministry, and give them ordination if required.

EASTERN DEPARTMENT.

This department is under the direct management of the Central office, is the oldest portion of the field, and contains by far the largest number of schools and teachers.

WASHINGTON, D. C. MINISTERS AND TEACHERS.

Rev. J. T. Marsh, Mrs. J. A. Marsh, Rev. James Brand, Rev. E. F. Williams, Rev. Isaac Cross, Mrs. R. M. Bigelow, Mrs. J. B. Johnson, Miss H. H. Russell, Miss E. A. Roberts, Miss L. W. Stebbins, Miss K. A. Harvey, Mrs. E. H. Disbrow, Miss S. F. Goodell, Miss Christina Yauger, Miss A. C. Park, Miss A. W. Lamson, Miss M. L. Boutelle. (Some of our schools at Washington have labored under a disadvantage from the want of suitable buildings. Their progress was.

notwithstanding, very satisfactory. By request of the trustees of Howard University, the Rev. E. F. Williams, our Superintendent at Washington, an accomplished teacher, opened the Normal and Preparatory departments of that Institution in May last, and continued as Principal through the school year. The growth of this Department was rapid.

The situation of the colored people at Washington has been peculiar. They have been taxed, equally with the whites, for the support of the public schools, and trustees for colored schools were duly appointed. They have, however, been studiously shut out from the schools of the City, and until within the past year no provision was made by the City Government for them. Within the last year a favorable-change commenced, and near its close the treasurer of the Colored Schools for the District said that seventy teachers would be needed during the coming year; of which the trustees would sustain thirty, and he hoped that the benevolent associations would support the remainder.

It was well understood, however, that with what had already accrued, \$80,000 would soon be due the trustees of the Colored Schools from the City School Fund, a sum sufficient to sustain all the schools needed. It was supposed also that the present Congress was ready to vote all the appropriation that could be wisely used in the work of education there. Under these circumstances, the officers of the American Missionary Association think it best to withdraw from the support of teachers at Washington at the close of the year, and throw the responsibility upon those who are so fully able, and under so great obligations to sustain it.

Much of the labors of our *Missionaries* at Washington have been expended in carrying the consolation of the Gospel to the sick and suffering in the hospitals and at their homes. Great good has thus been done. There have been some hopeful conversions, but no general revival.

DELAWARE.

Teacher-Miss M. A. Harvey.

Rev. C. A. Harvey, a Home Missionary Pastor of a church in Delaware, became interested in the colored people around him, and encouraged them in their effort to build a school house, on condition that the Association would furnish a teacher. Brother Harvey's daughter was commissioned by this Association as a teacher; but it seems the white citizens, while willing the colored people should have schools taught by colored teachers, are not yet prepared to see a white lady giving herself to Christ in labor for His poor. Mr. Harvey writes:

[&]quot;When, a few weeks since, I addressed gatherings of colored people, mut-

terings of distant thunder were occasionally heard, but when my daughter actually became a teacher-'a white lady teaching niggers'-the storm came on apace. As my daughter passes through the street, boys and middle-aged men call out 'Snow-ball!' Nigger Teacher; and in passing our house, they jeer and ridicule. Yesterday something was hinted to me about mobbing abolitionists. The spirit of rebellion is as bitter here as in South Carolina, and we are without protection from Government.

"The Freedmen are proving their appreciation of efforts in their behalf. They beg me to stay, and cling to me as if I were their Moses. A field for telling labor opens here, such as I never saw before, unless I except my labor in the army. Could I see any means of support, I should feel that I could not leave without being guilty of taking ship for Tarshish."

Mr. Harvey himself soon resigned his pastorate and withdrew from the State, and has been cordially welcomed as pastor of a flourishing. church in Brooklyn. His daughter continued the school for a time, when it was abandoned.

MARYLAND.

MINISTERS AND TEACHERS.

Rev. Francis Frederick.

Miss Eva Quaiffe, Mrs. E. G. Jackson, Miss M. E. Watson.

The last Annual Report stated that our schools in Baltimore had been given up to a local organization, and that the few schools we still maintained in other parts of the State were in part sustained by the colored people. The following statement by Miss Watson will indicate the progress of the scholars at Darlington, and the effect of the school on Southern predjudice:

" DARLINGTON, July 1st, 1867.

My work this month has been very encouraging. The scholars improve rapidly and are much interested in their lessons. On the 20th we had an examination; the proceeds were for the benefit of the school. It passed off very creditably. A number of white Marylanders deigned their presence. who, in spite of past and present prejudices, expressed their surprise and satisfaction with the system on which our school was conducted, and the promptness of recitations, especially in arithmetic, which they thought they had never seen excelled by such small children. I was gratified to think they spoke particularly of this branch of study, for by their manner I was assured they were among those who believe in the oft repeated assertion of the incapacity of the negro to acquire a knowledge of arithmetic. So these little ones in their humble sphere made some converts, besides causing their parents to thank God and take courage, that they had lived to see the dawn of better

VIRGINIA.

MINISTERS AND TEACHERS.

Mrs. S. C. Potter, Miss Sarah Greenbrier, Miss S. L. Daffin, Mrs. M. M. Parker, Rev. W. D. Harris, Miss Maria Colton, Mr. J. H. Zelie, Mrs. S. A. Zelie, Mrs. C. P. Abbott, Rev. J. H. Denison, Miss P. A. Alcott, Miss S. A. Thaver, Miss A. E. Howe, Miss H. A. Dean, Miss E. H. Twitchell, Miss Maria Lee, Miss Abbie Guild, Miss M. L. Goodell, Miss E. D. Andrews, Miss J. C. Andrews, Miss Mary Brownson, Mrs. M. E. Eddy. Mrs. M. B. Kinsley, Mr. B. F. Shuart, Mr. Charles Mattison, Miss. S. H. Clark, Miss Martha Pew, Miss M. Y. Porter, Miss L. P. Auld, Miss Jennie Stuart, Miss Laura Stuart, Miss M. J. Doxey, Miss R. G. C. Patton, Mr. H. C. Percy, Miss Fannie Gleason, Mrs. M. C. Foster, Miss M. R. Babbitt, Miss M. A. Leeke, Mrs. Margaret Rodger, Miss Julia Woolsey, Miss Emily Knapp, Miss Eunice Knapp, Miss J. L. Hitchcock, Miss E. S. Fay, Miss J. W. Duncan, Miss Mary Kennedy, Miss F. A. Rowland, Miss M. A. Burnett, Mrs. M. B. Buxton, Miss S. D. Hunt, Rev. James Tynes, Mr. J. W. Cromwell, Rev. S. G. Wright, Mrs. M. A. Robinson, Mrs. J. A. Nichols, Miss E. F. Campbell, Miss Clara Spees, Miss. E. E. Davis, Rev. A. B. Corliss, Mrs. F. C. Corliss, Miss M. L. Guyon, Rev. N. C. Brackettt, Mrs. L. W. Brackettt, Rev. S. S. Nickersont, Mrs. P. B. Nickersont. Mr. J. W. Pipert, Miss Z. R. Harpert, Miss S. L. Gibbst, Miss A. A. Wright, Mrs. A. M. Shawt, Mrs. A. A. Dunnt, Miss. S. E. Gillespiet, Miss. E. A. Leavettt, Miss L. A. Gilmoret, Mrs. M. W. L. Smitht. Miss Phebe Libbyt, Miss A. S. Dudleyt, Mrs. E. L. Olivert, Miss M. E. Eveletht, Miss M. J. Stowerst, Miss Helen Crockettt.

Much physical suffering has again been experienced in portions of Virginia.

Miss Guild, writing from Hampton, says:

"There is a great deal of destitution. I see more of it this year than last. I have really seen one woman starved to death. The last thing I did for her was to get her a chicken; but she was too far gone to have it do her any good. Two weeks ago I took a long walk in the country to see how those were living, who had moved there, in order to raise corn. They had plenty to eat, but no clothing. There are very many children out of school, because they have nothing to wear. They say if they try to sell what they have raised they cannot; there is nobody to buy.

"How I wish you could see some of their happy-looking faces after they are dressed in a new suit; they will cling to you as if they had found a true friend."

Rev. W. D. Harris speaks of Richmond:

" For the last two weeks the suffering and destitution have been appalling. Ever since the first of January I have devoted much time in visiting and relieving the sufferings of the people by recommending them to the Bureau, and otherwise, for wood, clothing, and rations. I have been enabled to relieve a great many immediately from a fund received from kind friends at the North. This fund enables me to have a little commissary department of my own, which consists of meal and wood. Applicants for relief come to my study and say they have not a dust of meal, or any fire, and their children are crying for bread. I give them a stick of wood, a quart or gallon of meal, until I can investigate their case by going or sending some reliable person to visit them; if their statements are true, and I find very few exceptions, I recommend them to the Bureau. I witnessed a great deal of destitution during the war and soon after. But this winter surpasses anything I ever saw or expected to see. The people were compelled to pay all they could for house rent. When this extremely cold weather came on about 4,000, besides boat hands, were thrown out of the factories and other places where they were employed up to the extreme cold weather. I find many heart-rending cases. Some have their things or furniture taken, locked up in their rented rooms, and are turned out without them because they cannot pay their rent. Others have been compelled to burn their bedsteads, chairs and such things, to prevent their children

† Supported by the Free-Will Baptist Society. .

TWENTY-FIRST ANNUAL REPORT.

from freezing. I have over 100 applicants for relief per day and I am unable of course to investigate so many. The responsibility is onerous, perplexing and very wearing, mentally and physically."

From Newport News we have the following:

"A few miles from here, three men own a cart and mule and a few pigs. They are called rich, and pass for great men. Those around us who have a little meal and pork left, and are obliged to eat sparingly, are reckoned very well off. It is not for these we beg, but for those who have absolutely nothing. The church is exceedingly poor also. The pastor's salary is very small, but the people cannot pay him even that. One of the trustees is in very poor health, and all winter has gone barefooted, or with some rags tied on his feet. A collection was taken up for shoes, amounting to sixty cents. He was obliged to take it for food, and go still longer with bare feet. We have offered to

pay half the price of a pair of shoes, if the young men will pay the other half.

"Last Monday a rough boy came into school about two o'clock, and called out to his sister, 'Here is some breakfast for you.' It was a kettle of soup. They had nothing to eat in the house until they could pick up a little something to make soup. The father mother and seven children were suffering from hunger. Miss D. asked a boy why he did not write on his slate. He dropped his head. The boy who sat next him said, 'He gave his pencil for a piece of bread.' His father has been sick all winter."

Of the progress of the school at HAMPTON, we are happy to give the favorable testimony of a witness so competent and unbiassed as General Armstrong; writing from Fort Monroe, July 10th, he says:

"I cannot refrain from expressing to you my satisfaction and surprise at the proficiency of the pupils in the Hampton Schools as manifested in the examination of the 28th ult. I refer especially to the most advanced school. Miss Brownson's, when I state that the exercises in geography and reading passed off finely, admirably, while in arithmetic a striking readiness and progress were apparent.

From having watched your schools here somewhat closely for over a year I can bear witness to a steady growth in knowledge, and interest; the more advanced pupils seem to have a healthy ambition; in all the grades there have been a very encouraging degree of punctuality, and scholarly spirit,

It is clear that freed children do not get tired of going to school; the more

they know the more they wish to know.

Let me call your attention to one fine success very generally achieved; the accurate pronunciation of the English language. None of the vulgarisms which prevail among Freedmen, nor even the fashionable and peculiar accept of the late aristocracy were perceivable during the examination or exhibition. In the former however I noticed frequent failures to speak in a loud clear tone; in the latter, the tone of voice was generally excellent, the articulation and modulation admirable.

A gentleman of extended experience in teaching and in the management of schools, gives this farther evidence of the satisfactoriness of that examination:

Having attended an examination of two of the schools, I take great pleasure in bearing testimony to their progress. That of the most advanced school, under the charge of Miss Brownson, was specially gratifying.

The particular studies under review while I was present, were reading, writing on the black-board, geography and arithmetic. All the exercises were highly creditable to both teachers and scholars.

The sentences written on the black-board were dictated by teachers and visitors indiscriminately, as exercises in writing, spelling, punctuation and in the use of capitals. That there should be mistakes was to be expected, but they were few, and in general corrected by the pupils without assistance, as soon

as pointed out. Questions in geography, asked by both teachers and visitors, were with few exceptions, answered promptly and accurately; but the examination in arithemetic, and especially in fractions, was the most interesting. It surprised me,

and I think I never heard a class of the same age who gave so clearly and understandingly the rules and reasons for them, by which fractions are changed in adding, subtracting, multiplying and reducing them. For the most part this

examination was simply perfect.

It is at this point (Hampton,) so famous in the early establishment of slavery as well as in the early labors of the Association among the Freedmen, that a farm of one hundred acres of land has been purchased, including buildings, and the effort will be made to open a school of high grade, with facilities for manual labor for male and female pupils. The buildings are pushed forward rapidly and the farm will be ready for tillage next spring.

At FRANKLIN, a school was established by Rev. A. B. Corliss. We abridge a graphic sketch which he gives of the joy of the colored people, the contemptible opposition of the whites, and his final success:

" Nov. 22d. We arrived in Franklin on the 20th inst. It is a station on the Seaboard and Roanoke railroad, and the head of navigation on the Blackwater. The colored people here are very anxious that we should open a school, and think we could get eighty pupils. There was a school in this vicinty for a few months last year, but the whites threatened to burn the building, and it was

The colored people were much pleased when we told them that we intended to open a Sabbath school, and a day and evening school, as soon as their new church was finished. There is much opposition to our school here, and we learn that some white people are determined that we shall not establish one. Some endure our presence and say nothing; others get up demonstrations to annov us. On Thursday and Saturday evenings they gave us a tin horn serenade, accompanied with fireworks, groans and cheers. We have talked with the leading men in town, and they do not approve of such things, but say the young people are accustomed to do them.

P. S. Monday Eve. We opened school to-day in the grove where the colored people worship, and where they intend to build a church. The man who gave . the land, however, says he gave it as a spot on which to build a church, and if they have a school there, he cannot allow them to have it. The opposition

Nov. 28th. Providence has opened a way for me at last. We can buy an acre of land, and put up a house in two weeks; but the opposition grows more violent.

Dec. 8th. When I came to Franklin I did not dream of opposition, but it has been great. The young men organized a club, sent to Noriolk, and purchased nineteen large tin fish horns, and came around my house six nights to blow me out of the place; but the people of the village were annoyed as much as we were, and did not bear it as well. Last Thursday, Lieut. D- was in the place, and the horns have not been blown since. Now they fire several guns during the evening, thinking to frighten me, or the colored people; but we

[To secure a church and school lot, Mr. C. was obliged to purchase a tract of land containing seventy-five acres, at \$1 per acre. This will be sold at cost,

reserving the needed lot, or given to the colored people.]

Mr. C. writes at a later date, that he has "overcome;" since it was known

that he is a land owner, his treatment by the whites has been much more res pectrul, and he anticipates no more trouble at Franklin.

THE SHENANDOAH VALLEY is occupied by our Free-Will Baptist brethern, in co-operation with the Association. The racy correspondent of the Independent, Mrs. Mary Clemer Ames, thus vividly portrays the arrival of a company of their teachers at Harper's Ferry:

"HARPER'S FERRY, West Va., December, 1866.

"Yesterday, looking from my window, I caught a glimpse of 'animated nature," which quickened with new life the repose caught from the blending here of ruins, rocks and rivers. What was it? It was a small procession of Yankee girls, just from the cars, coming into Harper's Ferry, to scatter through the Valley of Virginia, as teachers of the freed-people. That was a sight you would have to come all the way to the old slave-lands to appreciate! There they were—"the teachers!" The teachers! for whom Virginians had the most chivalric contempt, and the few Northern hearts here the warmest

"A troop of maidens, who, in some undefinable way, suggest Tennyson's sweet girl graduates with their golden hair,' although I am very sure that their tresses are not all of the bue of the sun. I see jaunty hats and natty jackets, gay scarts and graceful robes. I see elegance, beauty and youth; all come to brighten the lot of the lowly, to deliver from ignorance and vice that victim race which our brothers with their blood delivered from chains.

Opposite my window they encounter a Virginia belle, arrayed in the splendor of a purple dress, a scarlet shawl, a green hat, and a blue veil. Her scornful eyes behold the object which of all others she despises most-a 'nigger teacher.' What is worse, she beholds more than a dozen 'nigger teachers' all together. It is a dreadful, an unbearable sight, is it not, my dear? I suppose I ought to be very sorry for you; but I am not sorry a bit. It is an affliction of great magnitude, to be sure, that your whilem servants should be taught by better and prettier teachers than you ever had in your life; but it is a humiliation which you will have to bear, and the only way that you can lessen it is to improve yourself.

"This old house, once occupied by the superintendent of the armories is now used as the temporary abode of the superintendent of the freed-people's schools in the Valley of the Shenandoah, the Rev. Mr. Brackett, of Maine. In a grand old room, defaced by war, yet brightened with pictures and books from home, overlooking the prospect which I just inadequately sketched, I saw yesterday a scene not to be forgotten. That lovely Sabbath afternoon no church-doors opened to the teachers! With their books in their hands, they surrounded this wide room, holding a simple service of their own. A room full of youthful women, far from home and all its loves, sang the Lord's song in a strange land. Those old walls, which within the last five years had resounded so often to the oath and jest of dissolute men, now sent back the echoes of sweet womanly voices, through which loving hearts trembled as they sang,

Nearer, my God, to Thee, Nearer to Thee.'

Here was the red-lipped school-girl, just from school; here the young widow. holding in tearful love the memory of buried husband and child; here were women in the prime of matured power, with their rare beauty of sumptuous womanhood-women, whose elegance and grace and fine mentality would have lent lustre to the highest sphere. Such were the teachers of the freed slaves, who sat and knelt together; whose soft eyes dimmed with tears as they sang the hymns of home, and prayed for the blessing of God upon their work. After making due allowance for all superficial enthusiasm and the romance which may be inseparable from the womanly nature and missionary labor, who can measure the significance of the fact that hundreds of young, gifted and

cultivated women from the North are now scattered through the South as teachers of its former slaves; and though much against their will, and almost contrary to their knowledge, teachers as well of the old-time masters?

"All unconsciously to themselves, in their mere presence, these women are educators. Their very appearance on the street has won the respect of peo-

ple who at first despised and hated them."

Revivals and conversions are reported at and near Fortress Monroe. Miss Clark writes:

"With my report I write a line to speak of the revival here. Four weeks since we had our first meeting. That week there were from twenty-five to thirty conversions. For three or four days there were eight or ten a day. The whole church, minister and people, seemed awake, but the work has been quiet. We have had excellent meetings. For two weeks they were held daily, and since then, three evenings a week. The work has reached all classes. Backsliders have been returned, and the vilest sinners are penitent. A great many old men and women are seeking the Savior. One woman who was converted recently must be over eighty years of age. I wish you could see how happy she is. For nearly two weeks we could scarcely teach our school, the children were under such deep feeling. We have the utmost con fidence that from fifteen to twenty are truly changed. More than that number have professed to be converted, but do not give the evidence we would like to see. Last Sabbath 94 were baptized, a large proportion of them men. The work seems to be very thorough as far as we can judge."

Another teacher adds:

"One week ago last Sabbath evening, an invitation was extended to all who wished for prayers to come forward. About forty arose and complied with the request. Meetings are held every night. On Friday, one hundred and thirty were at the mourner's bench. About fifty were hopefully converted during the week, but still many rise for prayers every night; some of our day and S. S. scholars are among the number. We have a school prayer meeting every evening after school, one object of which is to instruct those who are anxious, yet scarcely know what they 'must do to be saved.' It is touching to hear young converts pray for their schoolmates, and witness the anxiety of those whose hearts are troubled on account of sin.

" Pray for us, dear friends,-that the Spirit may not be grieved, through any

act of ours."

The competency of some of the colored people to wield the ballot is indicated by the following statement in regard to the opening of political meetings by prayer. Northern caucusses might take lessons. A teacher writes from CARSVILLE:

"The Freedmen are holding numerous political meetings. They always open them with prayer, and the whole assembly get upon their knees, and bow humbly before God, and thank him for the great privilege they have."

These people are shrewd as well as pious politicians. An agent in Va. writes:

"A Southern politician, anxious to ascertain how a certain pious colored man would vote at the coming election, approached him, and the following dialogue ensued :

Politician. Well, Tom, I suppose you know you can vote now ?

Tom. Yes, Massa, I've hearn talk about it. P. Well, who do you think you will vote for?
T. I don't know, Massa.

Who do you think has been your best friend?

T. Massa Jesus always has been my best friend, and I feel that he is now' and always will be.

This answer closed the conversation."

"Another politician conversed with Uncle Jack in the following manner. Don't you think, Uncle, that you ought to vote with the people and country that show you most favors?' 'Yes, Massa.' 'Don't you see that the Yankees have greatly deceived you, and promised what they do not give?' 'Yes, Massa, they have deceived us powerfully. They promised to make us free, and I did not think they would, but they 'ceived us, and they did. Wese all free now.'

NORTH CAROLINA.

MINISTERS AND TEACHERS.

Rev. S. S. Ashley, Mrs. M. E. Ashley, Mr. J. A. Bushee, Mr. W. L. Clark, Miss A. B. Clark, Mr. W. L. Clift, Mr. J. E. Blood, Miss M. L. Kellogg, Mrs. G. H. Clemmons, Mrs. E. L. Piper, Miss A. A. Bowker, Miss M. E. Pond, Miss H. M. Grosvenor, Miss A. H. Kidder, Miss E. F. Jencks, Miss H. M. Haskell, Mrs. M. E. F. Smith, Miss Mary Reid, Miss E. E. Adlington, Mr. L. C. Bemis, Mrs. M. O. Bemis, Mr. Robert Harris, Mr. Cicero Harris, Miss Mary Payne, Miss Caroline Bryant, Mrs. J. P. R. Hauley, Miss Maggie Hanley, Mr. H. S. Beals, Mrs. H. N. Beals, Miss Sarah Beals, Miss M. D. Williams, Miss E. B. Eveleth, Mr. John Scott, Miss A. L. Chapman, Miss M. E. Adam, Mrs. M. Chadwick, Rev. J. S. Whiton, Mr. Thomas Judkins, Miss E. P. Worthington, Rev. F. P. Brewer, Miss M. A. Brewer, Miss H. S. Billings. Miss D. A. Bacon, Miss Elizabeth James, Miss L. G. Stinson, Mr. J. A. Nichols, Mrs. H. H. Nichols.

Again the cry of physical distress comes, and with it the active relief of the teacher, and the devout thanks of the sufferers.

Brother Beals writes from Beaufort:

"My expenditures for the poor this month have been larger than ever before. The winter has been unusually severe, and an untold amount of suffering has resulted from this unusual inclemency. Some of the families have been shut in their homes for days together by fierce winds, and compelled from necessity to burn their uncouth bedsteads and stools to keep from freezing. And even portions of their houses at the farthest extremity from fire, have been demolished to keep up the last spark, till the storm ceased. Sometimes a shivering child has come to the mission house barefoot, late in the winter night, for a handful of wood, to keep mammy and the baby from freezing. The claims of hunger have been pressing indeed. I have distributed in the month one barrel of flour, bestowing from two to five pounds to a family. I have expended thirty dollars for food, mostly for sick people. These cannot go for rations, and are out of sight of the Bureau officers. Late one Saturday evening we found five families, two of them white, without a morsel of food for the Sabbath, some of them having eaten little or nothing during that day. A great many families have nothing to eat in the shape of bread from week to week. In fact, a great part of all the sickness results from the from week to week. In fact, a great part of all the sickness results from the refuse of fish and oysters. The only medicine which many of these people, who sicken and die need, is wholesome food. There is a young woman in school now, perfectly healthy, whom we raised, last year, from the borders of the grave, with nothing but little daily allowances from our table. We lately tried to raise another, sinking daily with no disease but want of vital energy. She was last year a member of Miss Dodd's school; one of her most

hopeful scholars. But I am atraid our help came too late for her. Last night I spent almost the entire night with the poor, dying sufferer. How my heart bled for the afflicted family. Day after day has the father toiled, walking two miles into the country, and grubbing ground all day to secure a crop next year for his family, while his little boy has stayed out of school to pick up oysters and clams, often with bare and bleeding feet, to keep the family from starving. Now, just as returning spring inspired them with new hope and courage, death creeps slowly into their dwelling—and it is really death from starvation. It is not for the want of enough so much as the want of proper food. This is no uncommon instance.

"Last week I started from home with half a bushel of meal for Uncle John. I knew he had nothing in his house: but when I arrived at his cheerless hut. I had dealt it all out by the way, till there was not a quart left. Around his humble cot last year he had a little garden. But the fence had all disappeared to keep him from freezing. Said he, in trembling voice, "Brother Beals, if you had not sent me that load of wood, during the snow storm, lathink there would be no need to bring me meal now." Clasping his toil-hardened hand, I said to him, "But you are happy in your sufferings?" "Oh, yes, but when I draw dem rations from heaven, I want a leetle from earth." These people have the golden metal, refined amid tears and anguish. But it requires a stouter heart than mine to see them suffer without the power to relieve."

The value of the Brewer Orphan Asylum is manifest, not only in giving shelter to homeless children, but in warding off sickness, and teaching habits of cleanliness. Brother Clark, writing from the Asylum at Wilmington, says:

"We have had a warm, sickly August, with very heavy rains and much unpleasant weather; notwithstanding, I think a good deal has been accomplish-

ed at the Asylum.

"During working hours the boys and girls are kept much of the time cleaning. With soap and sand and lime and water, we have contrived to keep the interior and exterior of the rooms and buildings in a cleanly and presentable condition. And by taking constant care that nothing offensive is left about the premises, we have thus far, I think, and in a great measure on account of this, had but very little sickness. The boys bathe every day, and change their clothes once a week. As yet, we have not the facilities that are needed for the girls in respect to bathing. A bath-house, I think, is as much needed as a school-room.

But better even than orphan asylums is the spirit of self-help so readily evoked among this people whenever work and wages can be found. From Beaufort we have this:

"My school through the past month has had a very regular attendance, but has somewhat decreased in numbers. Every available hand is at work hoeing in the cotton fields; whole families leaving school at a time for that purpose. Little children, hardly big enough to 'pick up chips,' are flinging the heavy grubbing hoe with a will, all through the long, hot days. 'Me and de chillun does right smart o' work,' said a countryman to me the other day. One large field of cotton, about a mile out of town, was picked by the children alone. Their mother told me of it, and seemed very proud of her 'young uns,' as indeed she well may be, for they are smart in school, as well as out."

But urgent as are the calls for food, the desire for schools is still greater, as the subjoined extracts will show:

Brother Beals says:

"To day we need a thousand added to our corps of teachers. Applications came in from every quarter for books and teachers. All around us the Freedmen are struggling hard against poverty, some against actual starvation, yet they beg harder for a school than for food or clothing. No philosophy can account for this intense thirst for education, only to say that God is here; that God can rouse a nation to wants unknown before, to thirst for waters never yet tasted. Oh! that those who love the Master might comprehend the extent of the work. A million of sable children thirsting for mental life!"

Brother Ashley appeals thus:

"Applications are constantly made to me for teachers, under such circumstances that I am at loss what reply to make. When the Association is expected to assume the entire support of teachers, I can answer at once. But there are cases where the Freedmen have erected or procured accommodations for schools and made preparations for the quarters and subsistence of teachers, at their own expense, asking of the Association only to pay the teacher's salary. Such a place is Halifax on the Weldon Railroad. I understand that a qualified teacher is already on the ground. She went there with the expectation of opening a private school, or of being paid by subscription. But the Freedmen having turnished school house, quarters are subsistence for teacher, have exhausted their means. The pay of teacher must come from some other quarter.

"In Edgecombe County, on the same railroad, there is like provision made for a teacher. She can be boarded in a pleasant Northern family, her salary only remaining to be provided for, if a person willing to teach can be found.

"In Tawboro', on the Wilmington and Charlotte Railroad, about fifty miles from this city, the Freedmen, with the aid of their employers, are erecting a school house. I am daily expecting an application for a teacher. Should be a colored person, what shall I do? Cannot some way be devised whereby these Freedmen and planters who are helping themselves so extensively, can be supplied with teachers?"

The different attitudes of the whites towards the schools, sometimes hostile and sometimes favorable, is stated by Brother Ashley:

"In some places the whites are becoming more friendly, in others more hostile. In a reighborhood called "Long Creek," distant from the city about twenty miles, a school for freedmen, which had been in existence about seven months, and taught by a Northern man, was a few days since broken up. The teacher was taken from his house at night, by a gang of armed, mounted men, robbed, conveyed to the woods, and threatened with death, if he did not leave the place at once.

"It seems that they dared not shoot him but attempted to main him by beating him about the head. Darkness, and his skill as a fencer, (he had been a soldier,) enabled him to ward off every blow. Not far from this same place, I have been officially notified that a white woman of unquestioned character, who was conducting a school for colored children, has been forbidden by certain white persons to teach such a school. On the contrary, in the large places, as for example, Goldsboro, Lumberton and Fayetteville, the influential white men are becoming avowedly friendly, not only to the educating of the Freedmen, but to Northern efforts to that end.

"I mention the following as a significant fact, viz: Colonel Hall, Senator from New-Hanover County, in the State Legislature, and Chairman of the Committee on Education, statel to me a few days since, that he was preparing a report on the subject of free schools, and that he desired from me a statement of our work, and number of schools, pupils, buildings, and cost of supporting teachers, as he wished to frame an argument on the practicability of establishing a free school system in this city, for the white population."

A teacher writing from Smithfield gives an interesting fact on this point:

"Onr work is looked upon, by the leading white citizens, more favorably than

in most places in the South, as will be seen by the following facts. We had a Sabbath school concert in March, and a few white ladies and one gentleman were present. Their report of it was so favorable that several other ladies asked us to let them know when we were to have another. When the hour arrived for our April concert, the school house was packed with people. Nearly all the leading citizens of the place, together with the Sabbath school connected with the M. E. church, which had just been organized, were present. The exercises were recitations from the Bible, singly and in concert, interspersed with appropriate Sabbath school songs. The children performed their part so well as to surprise all present. The former owners of many of our scholars were present, and listened with special interest. At the close several of the gentlemen made remarks and acknowledged their surprise. They frankly confessed that their own children were falling behind. They have since taken hold of their Sabbath school with new zeal. They have adopted the singing book which we use and are learning the tunes we sing; in short, they are following in our wake. Some who are not able to pay the tuition at the white school, seeing the colored children progressing so fast, begin to talk of sending their children to our school. Three men applied to me to admit their children. I told them that our rule is to exclude no person on account of color, and accordingly one of them has sent five and the other two; but the third has concluded that it will disgrace his boy, who'runs the street in rags and dirt. The seven that do come are cleanly dressed and bright children and will learn well. They appear to love their teacher as well as the colored children do."

The Temperance cause is not neglected by our teachers. From Raleigh we have this statement:

Besides speaking to our scholars on the subject of temperance, I have tried to fortify them by securing their signatures to the pledge. It requires real self denial on the part of some, for they have already learned to love the taste of liquor. Its use by the colored people is on the increase and there is no general effort or movement among them to discourage it. We are glad of the circular of the Special Committee of the A. M. A. on the importance of efforts to rescue them from intemperance."

The same success is met with in the school at Fayetteville:

"All our scholars, with two or three exceptions, have signed the temperance pledge, and we have reason to believe it will be faithfully kept. We explained it to them thoroughly, and after gaining the consent of their parents, allowed them to sign their names. An exciting interest was manifested, amounting almost to enthusiasm. With a single exception, every scholar in the Sumner school signed the pledge, most of them in their own handwriting, having learned since school began."

SOUTH-CAROLINA. MINISTERS AND TEACHERS.

Rev. F. L. Cardozo, Mrs. M. H. Cardozo, Rev. E. H. Merritt, Mrs. H. M. Chipperfield, Mrs. L. N. Low, Miss M. F. Griffith, Miss M. J. Lennon, Miss Jane Van Allen, Miss S. J. Twitchell, Miss H. C. Bullard, Mr. W. O. Weston, Mrs. Catherine Winslow, Miss Harriet Holloway, Mr. R. S. Holloway, Mrs. Charlotte Holloway, Miss Rosabella Fields, Miss A. A. Shrewsbury, Mr. E. Wright, Mr. L. Fowler, Miss Sarah Fowler, Rev. Geo. Carpenter, Mrs. F. E. Carpenter, Miss Ella Fenton, Miss Elizabeth Hill, Miss M. H. Clary, Miss Margaret Burke, Miss E. J. Gould, Miss C. M. Keith, Miss E. A. Summers, Miss J. A. Benedict, Mrs. Ellen Seymour, Miss A. R. Wilkins, Miss Hannah Fitts.

In the last Annual Report, Mr. Cadozo mentions a visit to his school, and warm approval by some of the leading citizens of Charleston. We are happy to present, in the following correspondence, the more explicit commendation of the Charleston schools:

" CHARLESTON, S. C., Oct. 15, 1866.

There are 20,000 colored people in Charleston; about 4,000 are of an age to attend school; most of these will acquire only the elementary branches, but a number are desirous, and are able to prosecute their studies, so as to prepare themselves to become teachers of their own race. For the attainment of this end, there is need of a permanent graded school in Charleston. Many prominent colored men of the city feel the deepest interest in an enterprise that affects their welfare so largely, and are willing to do their utmost in raising the necessary funds. We are promised aid by friends abroad, on the condition that our enterprise meets the approval of the prominent white citizens of the city and State. I would therefore respectfully ask an expression of opinion respecting this enterprise, from those friends to whom this object may be presented.

F. L. Cardonzo.

Principal of one of the Charleston Col. Schools."

"I take pleasure in stating that I entertain a favorable opinion of Mr. Cardozo, from all that I have witnessed of his conduct and deportment in this community. I have visited his school, and derived entire satisfaction from my observations. With these opinions, I have no hesitation in expressing my cordial approval of the enterprise proposed in the preceding prospectus.

Charleston, S. C., October 16, 1866.

" I concur in the above.

THEODORE D. WAGNER."

"Mr. Cardozo was for some time a communing member of my church, and left us, with a letter of recommendation from me, to study for the ministry in Great Britain. I can, therefore, both cordially recommend Mr. Cardozo as in every way capable, and his enterprise, which I believe to be the best plan for securing the educational advancement of the Freedmen.

THOMAS SMYTHE,
Pastor 2d Presbyterian Church, Charleston, S. C.

"I cordially approve of Mr. Cardozo's effort and enterprise to educate the colored people of the city, and, from what I have heard, entertain a very favorable opinion of his personal fitness for the work.

W. D. Porter, Lieut.-Gov. of S. C."
"I fully approve of the object of Mr. Cardozo, and believe it can effect much good.

"I willingly express my approbation of this, and every similar effort, to improve the moral and intellectual condition of our colored population.

C. C. PINGKEY, Rector of Grace Church,"

"I concur in the above.

HENRY BUIST, State Senator.
THOS. T. SIMONS, Editor Charleston Courier."

P. C. GAILLARD, Mayor of Charleston."

"The enterprise of Mr. Cardozo has my entire approval and commands my warmest sympathies and wishes for its success, and success is not possible in the impoverished condition of our whole people, irrespective of class or color, without foreign assistance. Any aid from abroad would be most welcome, as it will be necessary to the success of the undertaking. As a gratified witness of the zealous, laborious, and successful labors of Mr. Cardozo in the instruction of our colored population. I take great pleasure in stating my con-

viction of his eminent fitness for his contemplated work. His merits as a teacher being united with a good character, and both commending him to the respect of the country, and the confidence of the class he desires to benefit.

GEORGE T. BRYAN, U. S. Judge of the District Court of S. C."

"I heartily approve of the scheme of Mr. Cardozo, to educate thoroughly the colored children of Charleston, and commend him and his plans to the favorable consideration of the liberal abroad. I am satisfied he will devote himself to the work earnestly and faithfully, and merits, and should receive, the confidence of the public is his laudable undertaking.

JAMES L. ORR, Governor of South-Carolina.

Executive Office, Columbia, 20th October, 1866."

Mr. Cardozo makes the following report of his school:

 Whole numbers of pupils enrolled during the term
 1,000

 Whole number of pupils at the close of the term
 800

 Largest number of members at any one time
 848

 Smallest number of members at any one time
 800

About one-half of the pupils are pure African. One-half are free-born. I find no difference in the capacity of freemen and freedmen; indeed the difference between them would not be known if it were not for the more advanced condition of the former, on account of previous advantages.

Reuben Tomlinson, Esq., Superintendent of Education in South Carolina, speaks thus in his Report:

"Mr. Cardozo's school is supported by the American Missionary Association, and numbers among its pupils children of the most intelligent and cultivated colored parents in this State. It has been kept during the past term under very great disadvantages, the building in which it was held being entirely unsuited to the purpose. Notwithstanding this, the school has been an excellent one, reflecting great credit upon all parties connected with it."

The "very great disadvantage," of which Mr. Tomlinson speaks, is in the process of rapid and effectual removal.

The executors of the estate of Rev. Charles Avery, deceased, have appropriated \$10,000 to be invested by the American Missionary Association as a perpetual fund, for the education and elevation of the colored people of South Carolina. With a part of this, an eligible site has been purchased in Charleston, on which a substantial and commodious building is being erected by the Freedman's Bureau, for a Normal or High School. An act of incorporation has been applied for in the State, and the prospect for a school of high character, with all needful accommodations, to be opened early in the coming schoolyear, is very encouraging. It will be called the Avery Institute.

We add a few interesting items from Mr. Tomlinson's excellent Report:

"There have been a large number of schools supported by the Freedmen themselves, which, though not very efficient, serve as an indication of desire for
education among the people, and also tend to keep alive and strengthen that
interest. I estimate that there has been from month to month an attendance
in this class of schools of 6,000 pupils. I also estimate that there has been an
attendance in unreported Sunday schools of 7,000 pupils. There are twentythree school-houses in the State which have been built by the colored people,
with the aid of Northern societies and this Bureau. * * * * *

In 1865 I found but one white man of social position in South Carolina who admitted either the possibility or desirability of educating the colored children. To-day I question whether a man can be found in the State, who, whatever his private convictions may be, is not publicly in favor of educating them. *

TWENTY-FIRST ANNUAL REPORT.

I suppose there are 25,000 colored men and women in South Carolina to-day, who can read a newspaper with a fair understanding of its contents, who, two years

ally interested, and I would, therefore, speak guardedly as to the influence on society of the educational work done under the patronage of this Bureau. But I know of no language too strong to use in expressing the extent and power for the influence of good which flows from these schools."

A teacher writing from DAWFUSKIE ISLAND, Says:

"Twice per week we have an industrial school for the girls. They are quite interested in making garments which are to be their own when finished. Four nights each week, we have an interesting night school-often have forty present-but the average is less. All come after toiling all day in the cotton field. One woman is always present with her babe in her arms, except when sick; six young men walk two and a half miles, and several others three miles. How few of these who call the Freedmen 'lazy niggers' would walk five and six miles, after working hard all day, for the sake of learning to read! Sabbath morning, I have a school of forty-eight children who are intensely interested. Some of 'dem chilen' who are 'mindin birds,' or 'de chile,' through the week, come in on that day, and I trust a seed or two falls into their young

"We hold two meetings on the Sabbath for the people, which are very well attended. A chapter from the Bible is read and explained; and a tract adapted to their understanding is read, several hymns sung, and two or three prayers offered. One day the leader of the church, after hearing a passage of Scripture, exclaimed : 'We don't know nothin 'boot de Bible; we've had it read to us all our days, but it 'pears like we are just beginning to git de sense of it.' I showed pictures of heathen torturing themselves, to an intelligent Christian young man. Turning to a friend, he said: 'See there! We are just finding things out. Why, in old times the white people showed them same pictures to me, and said that was the way God wanted us punished when we did bad.' The beauties of 'the divine institution' are coming to light."

GEORGIA.

MINISTERS AND TEACHERS.

Rev. Ira Pettibone, Miss M L. Pettibone, Miss C. H. Merrick, Miss S. A. Jeremiah, Miss S. A. Hunt, Miss F. M. Hunt, Miss M. J. Armstrong, Miss J. M. Marshall, Miss E. E. Hilliard, Miss C. A. Drake, Miss M. H. Colburn, Miss E. W. Douglass, Miss Francis Littlefield, Miss Abbie Case, Rev. Hardy S. Mobly, Mr. C. H. Prince, Mr. E. A. Prince, Miss A. E. Allender, Mrs. Clara Rossiter, Miss H. M. Dowd, Miss A. M. Bartemus, Miss M. M. Fowler, Miss S. L. Curtis, Miss S. M. Burt, Miss J. A. Shearman, Miss. S. A. Hosmer, Miss M. J. Conkling, Miss A. S. Etheridge, Mrs. Caroline Damon, Mr. J. A. Rockwell, Miss M. D. Ayres, Miss S. M. Proctor, Miss E. A. Terry, Miss H. W. Goodman, Miss H. C. Foote, Miss C. E. Gould, Miss E. M. Barnes, Mr. A. P. Upton, Miss A. L. Miller, Miss E. M. Miller, Miss Polly Gardener, Miss Emeline Kidd, Miss M. C. Day, Miss Jennie McConnell, Miss D. Harris, Miss Elmira Stratton, Miss M. S.

Battey, Miss M. L. Root, Miss M. E. Sands, Miss E. S. Hill, Miss S. M. Wells, Miss A. M. Bowen, Mrs. E. A. Christian, Miss Sallie Banks, Miss S. W. Stansbury, Mrs. Marian Selmer, Miss F. E. Morgan, Miss E. F. Fitch, Miss S. H. Robinson.

From this State we have some very touching facts in regard to physical destitution, and some exceedingly interesting illustrations of the changes which schools and religion have introduced into the habitations of cruelty at the South. Miss Ayer, writing from Macon, describes the suffering, the starvation, she is called to witness:

"In visiting among the destitute, I frequently take notes. I make a few * * * * A Freed-woman, Sally Franklin-she is starving-the day is cold, but she lies without covering, in an open building, without windows-a baby is wailing at her side, and the mother's bosom is bare, as though her last conscious act had been an effort to nurse her childit is Tuesday, and I learn, after she has tasted a little gruel, that since Saturday she has had but a morsel of bread. Lot, the sick husband, had several hours before tottered weakly forth to beg for food-he does not return, night is coming on—it is cold, and Sally fears he will perish by the way—I wait for a time, hoping he will come, but he does not, and I leave the mother and her child alone. * * * I rap at the door of a rude shelter—a feeble voice bids me 'come in.' I find a Freedman, Henry Morton, sitting alone by a fireless hearth-he has chills every day-has never recovered from small pox-has done no work for five weeks-he has had no breakfast-had but one meal the day before—the rent is behind, the agent is calling for the money every day-threatens to turn them into the street-the wife is away seeking something to do—a sick child is sleeping in one corner upon some filthy, rag-ged bedding; she has had a potato for her breakfast—there is nothing for her dinner; the father is an earnest working man, and has money due him which he cannot collect. Hope, the offspring of freedom, has died out in his soul, and the wreck of every expectation is visible in his face. I can copy pages of misery like this-indeed exceeding this, for more than one grave has already been dug of want; and winter is but just begun. I cannot visit these people, and leave them with hunger unappeased, and be guiltless. What may I do

The gratitude for relief is thus referred to by Miss Ayer, under a later date:

"Two consumptives and several rheumatic invalids are gratefully enjoying some heavy, warm, knit wrappers given by some unknown person, who, I am sure would experience a thrill of pleasure could a glimpse be vouchsafed him, of the mingled surprise and delight which flashed over their suffering faces, when they realized that a gift of so much comfort was really theirs. Friends at a distance can never know how much of comfort and relief, encouragement and hope, they are casting into the lives of those, ignorant of kindness, and without expectation. The blessings which these gifts called forth, could they but reach the givers, in the simplicity and earnestness with which they are attended, would prove a rich reward."

The horrors of ANDERSONVILLE prison have so thrilled the American heart, and the transformation wrought by our schools is so striking, that we present a full detail of our operations there:

Miss Battey thus describes the opening of our school there:

"ANDERSONVILLE, Dec. 1866.

This is the Andersonville of dreadful memory-s place made sacred by the

dust of sixteen thousand martyred heroes-a place at whose mention patriotic hearts throb with new impulse; for here was wrought out most visibly the spirit of the system which has so cursed our land with its presence. Here our brave men were distressed, persecuted, murdered, and here we institute our plan of revenge.

Our school began-in spite of threatenings from the whites, and the consequent fears of the blacks—with twenty-seven pupils, four only of whom could read, even the simplest words. At the end of six weeks, we have enrolled eightyfive names, with but fifteen unable to read. In seven years' teaching at the North, I have not seen a parallel to their appetite for learning, and their active progress. Whether this zeal will abate with time is yet a question. I have a little fear that it may. Meanwhile it is well to 'work while the day lasts.' Their spirit now may be estimated somewhat, when I tell you that three walk a distance of four miles, each morning, to return after the five hours session. Several come three miles, and quite a number from two-and-a-half miles.

"The night school, taught by Miss Root, numbers about forty, mostly men, earnest, determined, ambitious. One of them walks six miles, and returns after the close of the school, which is often as late as ten o'clock. One woman

walks three miles, as do a number of the men.

"On Sabbath mornings, at half past nine, we open our Sabbath school, which is attended by about fifty men, women and children, who give earnest attention to our instruction. The younger ones are given to the charge of 'Uncle Charlie, a good old negro who wants to do something to help. Miss Root takes the women, and leaves the men to my care. As they are unable to read, we take a text or passage of Scripture, enlarge upon and apply it as well as we are able, answering their questions, correcting erroneous opinions, extending their thoughts, and endeavoring to bring their souls from nature's darkness to the marvelous light of God's truth. Their views of the sacredness of life, its object, or of true living, are extremely limited; they need instruction absolutely in everything."

An intelligent lady, visiting Andersonville, after our school had been in operation for some time, thus describes the change and the heroic self-denial of the teachers:

" Did they ever imagine, those rebel officers, who used our poor boys to erect those buildings-buildings put up to enable them to hold 30,000 prisoners in unheard of tortures-did they ever imagine, to what use those buildings were to be applied, and so soon? Did they dream that the wail of the captive would scarcely be hushed, and the last victim laid to sleep his last sleep in those awful witness-bearing trenches, before two angels of mercy should take their abode there, transforming that hell upon earth into a little earthly heaven? Yes, Andersonville has been cleansed and sanctified, and, thank God, by the purity, the presence, the labor and the love of woman. Where the rebel soldier's jeer and oath used to be heard, now daily ascends the sweet sound of prayer and praise. For the howl of the hungry hound, eager to chase the perishing Union fugitive, you may now hear the sweet voices of the children blending in song.

"Ye who dwell in luxurious houses, who rest on cushioned chairs and elastic mattresses, think of your sisters at Andersonville. Through the severest part of the winter, which has been severe enough even in Georgia, they have lived within rough boards, whose cracks let in the cold in every direction, and without a single pane of glass in the window frames, so that to exclude the cold, the light must be excluded also. In addition to this, they were threatened by enemies from without, and actually sat up one entire night expecting their dwelling to be burned. Neither privation nor loneliness nor threats could drive them from their post, and He who walked with the three children in the fiery furnace has been with them; they sat down under His shadow with great delight, and His banner over them was Love.

Miss Battey thus describes the school at the close of the term:

"I write to inform you of the close of the season at Andersonville. The numbers in the schools were well sustained, while the desire for learning was not a whit less the last week than the very first.

"In the night school great interest and diligence have been manifest. By the fire-light, and often till eleven o'clock, those determined ones toiled through the season, to find the reward of their perseverance in being able to read for

themselves 'de bressed Word.'

"Our Sabbath school has increased in numbers and interest. Every seat. every window, and sometimes the door-steps have been crowded. All seemed quiet, eager, earnest. Although we have no great visible work of grace to report, still we speak what we do know when we say that the Spirit has been in Andersonville, working silently but surely in the hearts of those most constant at Sunday school and prayer meeting. One young man, whose course we have watched from the first, told us in our last meeting, 'I feels like I love Jesus' I not only feels like it: I do love him!' and certainly no one who knows him will doubt it. Another bore witness to the strivings of the still small voice; and yet another said : 'I hasn't yet foun' de Lord, but hope he'll soon find me.' Many others have their hearts open to good influences. May the work be a sure work, laid on the sure foundation-Jesus Christ!

"We have said good-bye to Andersonville, but more than any other, will that place be remembered, for there have we felt more than elsewhere that

God is our refuge and strength."

Before taking leave of Andersonville, we quote from one of Miss Battey's letters this touching incident, which occurred some time before the close of the school:

"A few weeks since, I read from the 'Child at Home,' an article entitled 'No more Slaves in America,' which closes with Whittier's 'Laus Deo.' As I announced the title, every eye was fixed on me with a look of eager interest, and as the reading continued, tears began to flow -tears of joy and gladness-

and from several directions we heard, 'Thank God! Thank God!'
"As I concluded the poem, poor, old, sick 'Uncle Charlie' slid from his seat
to his knees, and with clasped hands and streaming eyes, looking toward heaven, cried, 'Oh! glory, glory to God for what he has done for us wretched people! Praise to God!' And so our school closed.

"Thinking that the tribute to the spirit of the poem might do good to the heart of the author, I wrote at once the simple story to John G. Whittier, and after a few days received an autograph letter from him, thanking me for the facts, and saying. 'Uncle Charlie's prayer is worth more to me than the praise of all the oppressors of his race,' and enclosing a sum of money for Uncle Charley 'if he needs it."

The eagerness of the people, in the rural localities, for the return of their teachers, and their glad welcome, is thus touchingly described by Miss Douglass:

"WILD THORN, (near Savannah). * * I had anticipated a most cordial welcome, but was not prepared for the demonstrations of joy which I witnessed. The people were expecting us, because they had been praying for our return. The first expression from almost every one was thanksgiving to God for answering their prayers. Old Aunt Rhina, whose head is frosted by age, and her feet so swollen that you would not think she could walk on them, came almost running from her cabin. I went to meet her. Her first words were: 'O! bress de Lord, you's come. My eyes is so proud to see you once more. Ise prayed for you ebery day.' Others exclaimed, 'Bressed Jesus, you heard my prayer, and I have saw my teachers once more.' One old man said, 'I seen you, I seen you. I know'd you was coming. De Lord showed you to me all ready to come.'

"They brought gifts of such things as they had. Rice, sweet potatoes, ground nuts and eggs. Strong men were so overcome by their joy as to tremble like a leaf."

Miss Sherman gives a graphic sketch of a class of ministers which she and another lady taught in what must be regarded as elementary theology:

"But now picture, if you can, a minister's spelling class! Imagine my feelings as I called upon the Rev. Mr. - to spell w-o-r-l-d, and the Rev. Mr. to spell be-a-s-t-s; a difficult word, by the way, both to spell and pro-nounce, and over which every one tripped and fell! I took occasion to enliven the spelling with various little dissertations on the nature and peculiarities of the English language, the derivation of words, &c., with which they seemed highly delighted. When every one had read and spelt, it was proposed by the Rev. Mr. - that they should read the first chapter of Revelation, and I readily consented, advising that one should read in a distinct, audible voice, stopping at the end of each verse for the rest to criticise. My advice was followed, and proved very acceptable in its results. The pastor of the church ascended the steps of the pulpit, opened the ponderons Bible, put on his 'specs', and proceeded slowly, but firmly, to read, pausing, according to agreement, for the criticisms of his brethren, and-alas for the dignity of man-of his sister, too. Yes, there was no way to escape the responsibility, for once it was clearly my duty to correct the preacher, standing, too, in his own pulpit. There was no hesitation on the part of his brethren! criticisms showered down freely, and I was appealed to as umpire. 'You said sanctified instead of signified', cried one, alluding to the first verse; 'you said 'the things,' instead of 'those things,' cried another, referring to the third. The worthy pastor stood rebuked, and submitted himself with a lowliness well worthy of imitation. We wound up our exercises by repeating, simultaneously, all the hard words in the chapter-Alpha, Omega, Ephesus, Smyrna, Thyatira, &c.

"This recitation was particularly acceptable to all the students, for one of the primer licentiates had previously whispered to Miss B., 'Miss, won't you please give me a bible lesson, for they call on me to preach sometimes, and I'm mighty tight up on the words !'

"All the theological students seemed satisfied with their teachers, and passed a vote of thanks, with a request that they would continue their services."

In regard to the *general* educational work, at the opening of this school-year, a writer in the New York *Tribune* quotes the Report of the Bureau Superintendent, and adds:

"The greater portion of the work in this State is controlled and sustained by the American Missionary Association. That Association will erect during the year several fine school-houses, with the aid of the Bureau, which will be in all their appointments equal to most school-houses in the North."

We are happy to say that the statement of this writer, "that the Association will erect during the year several free school-houses" has been carried out. At Atlanta, the Storrs' school-house, with chapel, has been completed and dedicated; the Washburn memorial orphan asylum has been built, furnishing a home for 200 orphan children, and a second school-house, of brick, is nearly ready for use. At Savannah a building to cost \$10,000, to be called the Beach Institute, will be completed before Jan. 1; and other buildings are in progress in other parts of the state.

FLORIDA.

Rev. Gorham Greely, Mrs. H. B. Greely.

Mr. Greely speaks thus of a colony which he took from St. Augustine:

"STRAWBERRY MILLS MISSION, JACKSONVILLE, FLA., Oct. 9, 1866.

You ask for an outline of the history of the colony, and what good results are likely to flow from it.

"I arrived here the 18th day of last January with sixty persons from St. Augustine. They found shelter in the quarters of the ex-slaves, and immediately commenced preparing ground to receive seed. They were very poor some of them having raised half enough on the poor land in Augustine to carry them through the year; and some were almost entirely destitute, both of food and clothing. I therefore supplied them with food to some extent, taking the liberty to charge the cost, in part, with my bill of expenses. I also procured, through Miss J. and Miss E., a few garments for the most necessitous.

"This property very soon passed out of the hands of Chaplain Moore, into those of three other officers of the army. They very kindly gave the people permission to cultivate all the land they could, and occupy the houses this year, free of rent. The result is, they have raised corn and sweet potatoes enough to last them a year; and some of them considerably more. Most of them have also raised considerable cotton at the halves; also swine and poutry. Their condition therefore, compared with what it was at St. Augustine, is greatly improved. There they had to pay high rents for poor houses, high prices for fuel, food, and clothing, and could raise but small crops on the poor land. We have had an addition of fourteen families since we came.

"It has very recently been ascertained that good government land lies contiguous to this estate; and the most of these people have selected and are about entering lots of eighty acres for each family, intending to begin improvements immediately, and move by the first of January next; and they think that so many of their friends from other places will join them as to make up one hundred families. At some future time probably a school will be needed among them. As they will be but from two to four miles from this place, I expect to extend my missionary labors to them. The places of those who leave, will be filled by laborers and their families, so that the population on the estate will not be diminished, but still increased by purchases of land."

An unexpected difficulty, which these settlers on Government lands had to meet, is thus stated by Mrs. Greely:

You are aware that the colored people are leaving this immediate vicinity, and settling themselves on Government land We have had our share of interest in the changes and anxieties about the people, knowing how many difficulties they had to contend with. But one, of some magnitude, arose which we did not contemplate. About a dozen families (some members of whom were quite in years,) who had carried their lumber on their backs to their building spots, and had got for themselves good and comfortable houses to live in, with improvements, have found that the surveyor of the land has located them wrong, and they must go farther back, and build over again. I rode out to see them a few days ago, and they were feeling very sad. One of them, worn down with toil, and suffering from rheumatism, said: 'We seem to be born to a hard fate, and if we lose heaven, we lose all.' Yet these good people who walk in darkness and have no light' (temporally), do 'trust in the Lord, and stay themselves upon their God,' and He 'gives them songs in the night.'"

Mr. C. Thurston Chase, a Bureau officer, gives this interesting statement respecting an application for a school among the whites:

"JACKSONVILLE, FLA., Aug. 15, 1867.
To-day, I have an application from a loyal white man, a returned refugee, for aid in establishing a school in his neighborhood, 12 miles from here, on the Black Creek road.

"There are 25 children in the settlement, from six to thirteen years of age, Nine can read and write. Seven have no father, seven others neither father nor mother, only two men in the settlement can read and write. They cannot raise \$5 apiece for any purpose from any available means.

"Only one man was in the rebel army. He ran away from them in Virginia, only one man was in the reber army. He can away from them in wirginia, and, avoiding the public roads and bridges, swam most of the streams, till he made his way back to his home. He and the most of the men 'laid out in the woods' till the Yankees made their appearance at the St. John's bar, then went down and joined them. A true citizen there says he knew the settlement, and knows they were loyal all through the war.

"They will build a log house themselves, and can board a teacher, but they will want books, and a teacher whose salary can be provided for from abroad. There are a few colored children within two or three miles of them. 'Would you admit these colored children to your school if they wanted to come?' I inquired of plain John Ellison. 'Admit them! of course we would, I've got three children, I'd have no objections, and I'm sure the rest wouldn't if they could only get the school.' 'Why,' he continued, 'should I keep a child away from his dinner when he's hungry and there's enough for him and us too? I would send my children any where to get an education. I want my wife to go too." Can not your Association help them? They are all temperate, and church members, following the small light they have seen."

MIDDLE-WEST DEPARTMENT.

OFFICE, TRACT BUILDING, CINCINNATI, OHIO.

In the Middle-West Department there have been during the year two important changes in organization which require especial notice. In October the Western Freedmen's Aid Commission, the original Aid Commission in the West, became co-operative with the American Missionary Association, so that the educational work has been conducted under one administration. As the two organizations were operating in the same field, and conducting their schools on the same evangelical basis, this co-operation secured greater efficiency, unity, and economy both in collecting and expending funds. The following officers were elected and put in charge of the common work :

> Secretary, Rev. E. M. CRAVATH. Treasurer. THOMAS KENNEDY. General Agent, LEVY COFFIN. Advisory Board,

Hon. WM. PENN NIXON, Rev. H. M. STORRS, D. D., Rev. G. M. MAXWELL, D. D., EDWARD HARWOOD, Esq., Dr. J. TAFT.

On the first of March, the "Cleveland Freedman's Aid Commission" also became co-operative with the American Missionary Association, and continued so up to June, when the Commission transferred its work entirely to the Association.

The following paper was adopted, and published by the officers of the Commission, giving the reasons for the change:

"CLEVELAND FREEDMAN'S COMMISSION.

"The Cleveland Freedman's Commission, with a view to a more permanent and enlarged labor on their field, and from the fact that their labors are cooperative with those of the American Missionary Association, have decided that the economy, efficiency, and simplicity of the work would be better secured by a more complete union with that Association. They have, therefore, after careful consideration, made a transfer of their work to the American Missionary Association.

"In doing this, the officers of the Cleveland Freedman's Commission take

pleasure in stating that they give their hearty sympathy and co-operation to the American Missionary Association, and cordially recommend it to their friends, and the friends of the cause of the Freedmen.

JOSEPH PERKINS. President. Rev. T. H. HAWKS, V. P., H. K. REYNOLDS, Treasurer, Rev. Edward Anderson, Sec."

These changes have secured complete unity and co-operation in the educational work in the Middle-West, except so far as it is purely denominational.

The number of ministers and teachers under commission for the Department during the year has been 145. Of these all the ministers and 40 of the teachers have been supported from the treasury at New York; 12 by the Cleveland Commission, and 82 have received support from the common treasury at Cincinnati.

The force employed in collecting funds has been increased, and the actual receipts from the home collecting field of this Department for the past year are greater by about \$6,000 than the sum collected the previous fiscal year. There was received by the Western Freedman's Aid Commission from Great Britain and Ireland, \$6,755 46, which generous contribution is gratefully acknowledged.

Of the schools and missions we shall speak by states.

KENTUCKY. MINISTERS AND TEACHERS.

Rev. J. A. R. Rogers, Rev. J. G. Fee, Rev. A. Scofield, Miss Scofield, Rev. Gabriel Burdett, Miss Kate Gilbert, Miss Helen Jones, Miss S. A. G. Stevens, Miss Hannah Hughs, Mrs. L. Butler, Mrs. L. Cooper, Mrs. Alice C. Sherman, Mr. Geo. Collins, Mrs. George Collins, Mr. S. C. Hale, Miss S. D. Todd, Miss Nancy D. Brooks, Miss Elmira Hendry, Miss Emma E. Cross, Miss Celia Bradley, Miss Barber, Miss A. V. Wolf, Miss H. F. Wolf, Miss Martha Taylor, Miss Melinda S. Warfel, Miss T. R. Brower, Miss Bell Mitchell, Mr. Hugh Newsome, Miss Mortimer, Mr. A. D. Jones, Mrs. A. D. Jones, Miss Alice D. Taylor.

Slavery only ceased to exist legally in Kentucky by the adoption of

the amendment to the Federal Constitution. This was too late for very much to be done toward establishing schools before the summer vacation of 1866, so that, at the last annual meeting, but 9 teachers were reported as having been in service during the year. During the past year 26 have been under commission, a gain of 15.

TWENTY-FIRST ANNUAL REPORT.

Berea College, established by missionaries of the Association, before the rebellion, but entirely broken up by it, has been re-organized and has achieved great growth during the year, as will be seen by the following extract from a letter written by Rev. John G. Fee:

" BEREA, MADISON Co., Ky., Sept. 3, 1867.

This is the first day of the term. There were present this morning nearly two hundred pupils. Less than two years since, at the introduction of colored pupils, we found the school suddenly reduced to thirteen. Many of those who suddenly left came back. During the last term, the school was about equally divided-colored and white.

"Though there is yet in the State much prejudice against impartial education, yet in many instances this is giving way. This morning, quite a number of parents came to introduce their sons and daughters. Among these were two Methodist ministers, one white, the other colored. The latter, a native of Maryland, had resided many years in Ohio, and is new pastor of a church in Lexington, Ky. He is a man of ability and rare excellence. His address to the school was one of vigorous thought and practical utility. The address of the white preacher was also practical and excellent. In it he narrated something of his persecutions in sending his sons to Berea. The young men are promising. The precedent will do good.

"The work here we regard as of great importance. The colored preacher, in his address this morning, alluding to the lear of Gov. Cox, that there might be a war of races, said, 'let there be Bereas planted throughout the nation, institutions in which the youth of the land, white and colored, shall study together, play together, sing together, worship together, and there will be no war of races.' If Berea shall be a success there will be a demonstration of practical utility to the South.

" Gen. Howard has endorsed our work by turning over seven thousand dollars. This will aid us in putting up some cheap buildings. We do not wish to expend it thus. We wish to erect more substantial buildings."

At Lexington, schools were established in October, and have been under the superintendence of Mr. S. C. Hale. The enrollment for the year was over 700.

For these schools some \$500 were secured of the State fund for the education of colored children; our schools having been adopted and approved by the civil authorities. This is a great point gained, and we trust that the example set in this case will lead to similar appropriations at other points in the State for the coming year.

In Louisville the accommodations were entirely insufficient, and not suited to school purposes, yet a great work was accomplished. Seven hundred children were brought under instruction. The want of suitable school-rooms is about to be remedied. A fine site on Broadway has been purchased, large enough for a school building, a Mission Home, and Church, when one is needed. A brick edifice is now being erected, mostly by Government funds, that will furnish

ample accommodations for 500 pupils. The house is to be ready for occupation by the 1st of January, 1868.

Schools were established at Danville, Richmond, Greensburg, Winchester and Bowling Green, and were re-opened at Covington and Columbus.

At Camp Nelson, in December, the school was broken up by the "Regulators," and Brother Scofield and family were compelled to flee for safety. Rev. Gabriel Burdett (colored) has however continued his labors there, and, in a wonderful manner, God has blessed his

A great religious interest has pervaded the community during this summer, and sixty-three have been added to the Church.

Kentucky is now a very inviting field of labor. We are asked to establish many more schools at important points in the state.

The colored people are eager for schools and are ready to assist in their support. Chaplain F. K. Noble, Superintendent of Education for the State, says of the year's work:

"One year ago the whole number of schools in the state for colored children was but 17, the aggregate attendence in their schools, at that time was 781. Now there are reported for the present month, 96 schools, 122 teachers and 5,921 pupils. There has also been marked improvement in the management of these schools. Incompetent or unfaithful teachers have been removed and their places filled by teachers trained to their work. Prompt and regular attendance has been specially insisted upon. The result has been most gratifying. For the month of May, the average attendance in all the schools was about 90 per cent. It is nearly as high for the present month. No better testimony could be given to the fidelity of the teachers and the interest of the parents in the instruction of their children.

TENNESSEE.

* MINISTERS AND TEACHERS.

Prof. John Ogden, Mrs. John Ogden, Miss C. M. Temple, Miss Minnie Spann, Miss Sue Stevenson, Miss Laura A. Crayath, Miss C. M. Jones, Miss Rebecca E. Elliot, Miss Adda C. Clapp, Miss Jennie H. Stevenson, Rev. W. W. Mallory, Mr. Charles Crosby, Mrs. Charles Crosby, Mrs. M. H. Purinton, Mrs. E. V. Burns, Mrs. Mary Semple, Miss Belle Buchan, Miss Lorinda Waters, Mr. Isaac M. Newton, Mr. John Dunlap, Miss A. Hagar, M. J. R. Judson, Rev. E. O. Tade, Mrs. A. S. Tade, Miss Mollie Tade, Miss Mary Lane, Miss L. C. Palmer, Miss E. Garland, Miss Mary Post, Mr. Joseph H. Barnum, Mrs. Joseph H. Barnum, Miss Carrie Haines, Miss Eliza Mitchell, Miss Laura S. Haviland, Miss M. C. Wright, Miss L. A. Henley, Miss Lizzie Henley, Miss F. M. Neal, Miss M. E. Tyler, Miss F. A. Kiddoo, Miss Chloe B. Newton, Miss A. Henning, Miss Mary Hastings, Miss A. L. Neal, Miss Sarah E. Warren, Mr. I. N. Phillips, Miss R. J. Woodward, Miss Luthera Wilson, Mr. John L. Roberts, Miss M. A. Parker, Miss Julia M. Pratt, Miss Cynthia Roberts, Mr. A. B. C. Douglass, Mrs. A. B. C. Douglass, Miss Carrie Alford, Mr. J. F. Smith.

The establishment of the "Fisk School" at Nashville was chronicled in the last Annual Report, as the great event of the year, in our operations in Tennessee. An extract from the Report of Professor John Ogden, the Superintendent, will show what has been accomplished during the second year of this school:

ATTENDANCE.

"The first term of eighteen weeks, of the second year, opened September 3d, 1866, with an attendance of about 350 papils and seven teachers, which numbers soon increased to 600 pupils and nine teachers, and still later to 800 pupils

and ten teachers, not including the Superintendent.

"These figures show the actual attendance, and not the number enrolled. This latter item is often taken in order to make a "big show," but it seldom fails to give a wrong impression of a school. It is safe to say that not less than 1,200 different pupils have been members of this school for not less than one month during the past six months; and that 500—the same individual pupils—have been members of the school all the time, and that 750 or 800 have been our constant enrollment from month to month.

"Our system of marking is most rigid, excluding all from actual membership that have been absent two weeks without excuse, and all that have been absent

tour weeks under any circumstances.

"In addition to this, most of the teachers keep a regular record of the number of perfect recitations per day, reported by each pupil each evening. These are shown in the daily registers. This system of exactness has done much, both to regulate the schools and to impress upon the minds of the pupils a just idea of a school, and of the responsibility of individual labor.

PROMOTIONS

"From one grade to another, are made monthly, or, in some cases, as rapidly as the pupils are prepared for a higher grade. For the last six months the books show the following: From the four primaries to the intermediates, 131; from the two intermediates to the secondaries, 61; from the two secondaries to the grammar school, 35; from the grammar school to the high school, 25; the other pupils have been received from abroad."

NORMAL SCHOOL.

"The necessity for a model training school for colored teachers in the South, has been made very apparent by the loud call for such teachers. Its claims have been urged heretofore. This school has been established with a view to meet this necessity as far as possible. To this end, the class drills in all the higher departments are managed so as to awaken the teaching talent of the pupil as much as possible. In addition to this, nearly all the advanced pupils in the High School, to the number of some thirty, have been organized into a class for special instruction and practice in the art of teaching.

"These pupils are arranged into four divisions, and these again into sections of two and three each. Each of these sections has one-half hour per day allowed it for visiting, in regular order, the other departments of the school, to observe the mode of teaching and managing the school of the various grades. After thus spending the time allotted, for a few weeks, these pupil-teachers are required to take a brief charge of classes, in the presence and under the direction of the principal of the room, and thus as early as possible, to acquire skill

and experience in teaching and governing schools.

"Some of these teachers have already acquired sufficient skill to manage small schools, and it is the intention of the Superintendent to recommend some

of them for positions as teachers the ensuing year.

"The prospect for the establishment of a permanent Normal School here is therefore very flattering. In this way, a large number of native teachers could be sent out annually to all parts of the State, and thus prevent much spurious and injurious teaching that even now abounds in all parts of the South. Since the passage of the recent school law, and the prospect of the establishment of colored schools, under legal sanction, this course becomes still more important and desirable.

THE MISSIONARY

"Feature of the institution is best understood by reading the published letters of Mrs. Crosby, our missionary teacher. Her labors among the poor, the sick, the suffering, and even the most vicious, have not only contributed much to the physical and moral comfort of these wretched ones, but they have extended the blessing of the school, and rendered it popular among all classes."

During the summer, the city authorities of Nashville decided upon establishing free schools for colored children. The following circular was accordingly issued, announcing a change in the organization of the "Fisk School:"

THE FISK SCHOOL.

"In January, 1866, the Fisk School was established by the American Missionary Association and the Western Freedmen's Aid Commission, for the education of the colored children of Nashville and vicinity, and during the various sessions thus far there has been an average monthly attendance of about eight hundred. During this time the city authorities had no schools established for colored children, and the Fisk School was conducted as one of the great public schools of Nashville. As such it has been remarkably successful.

public schools of Nashville. As such it has been remarkably successful.

"We have learned with pleasure, through the published reports, of the action of the School Board of the city, that two large free schools for colored children are to be opened in September, and that experienced Superintendents have already been appointed. We gladly welcome this action, and cheerfully modify the organization of our work to suit the new order of things.

"The Fisk School will accordingly be opened in September as an Academy

and Normal School

"A systematic and thorough course of study will be established, and the organization and discipline will be modeled after the best institutions of a similar character in the North,

"Professor John Ogden will continue in charge as Principal, and will be as-

sisted by a corps of accomplished teachers.

"Possessing extensive buildings, well furnished school rooms, and beautiful grounds, and having secured the services of the same teachers that have made it thus far such a wonderful success, we confidently expect to make this institution meet fully the wants of all who are seeking higher and better advantages than public schools can give. The academic department will be so arranged as to be preparatory for the normal or training school department, and thus especial attention will be given to the work of preparation for teaching.

"We offer the advantages of this school to those from all parts of the State, as well as those in Nashville, who are seeking the advantages of a thorough

education

"The School year will be divided into three terms, and the tuition will be three dollars a term, or one dollar per month, payable in advance.

Those who wish to enter the school next September can give in their

names at the office in the school buildings.

"We expect to furnish the best facilities for those who attend, and shall limit the number of pupils received if necessary.

In behalf of the Societies,

E. M. CRAVATH, Sec'y."

In August the Institute was incorporated under the title of the "Fisk University," with the following named persons as trustees: George Whipple, E. M. Cravath, Charles Crosby, John Ogden, Joseph H. Barnum, W. W. Mallory, John Lawrence, John Ruhm, J. J. Carey.

A circular was issued giving notice of the change and setting forth the purposes and organization of the Institution, from which we make the following extracts:

FISK UNIVERSITY.

NASHVILLE, TENNESSEE.

"As will be seen by articles of incorporation recently published, the Fisk School has passed into what will be known hereafter as the Fisk University.

"The reasons for this change may be gathered from the following statements: "I. Believing in, and laboring for, the great Common School interest in the South, we wish to place ourselves in harmony with Free Schools and Universal Education for every Child of the Republic, irrespective of race, condition or color, as indicated in the school law of this State. Believing, also, that the efficiency and excellence of any school system depend more upon the character of the

teacher than upon the system itself, this institution will devote its best energies to the preparation of a better class of teachers for the Common Schools.

"II. There being a large class of adult pupils supprovided for in the City Schools, and many more from the country, all of whom are anxious to fit themselves for the transaction of business, in their new relations as citizens, this institution will endeavor to meet this demand by the organization of a business department for the accommodation of all such as may desire to avail themselves of its advantages.

"III. Persons desiring to prepare for the Ministry, for the practice of Law or Medicine, will find this institution prepared to give such preliminary instruc-tion and training as shall best fit them for entering upon the study and prac-tice of these professions."

"I. THE ACADEMIC DEPARTMENT will embrace the Primary, Secondary, Grammar, and High Schools, in which special attention will be given to a thorough business education, in connection with the literary training for other professions. These departments will admit pupils of any age between five and

thirty years, and classify them according to age and advancement.

"II. The Normal Department will be for the especial accommodation of those who may wish to prepare themselves for teaching. It will admit pupils of good moral character over fifteen years of age, provided they give evidence of

ability and aptness to teach. The training will consist—
"1st. Of thorough drills in the several branches of common school education; and

"2d. In teaching exercises in the Model School, under the direction of an experienced teacher, for the purpose of acquiring skill in the management of schools of the various grades.

"III. A COLLIGIATE DEPARTMENT, embracing the Ancient and Modern Languages and Higher Mathematics, will be added as soon as there is a sufficient demand for it. Classes in the Collegiate studies will be accommodated, for the present, in the High School.

PROF. JOHN OGDEN, Principal. CHARLES CROSBY, Steward.

Approved in behalf of American Missionary Association and Western Freedmen's Aid Commission. E. M. CRAVATH, Secretary. CINCINNATI, Sept. 2, 1867.

The Fall term opened on the 16th of September, and about 200 pupils are in attendance, and the number is increasing. General O. O. Howard, Commissioner, has made an appropriation of \$7,000 towards the Normal department. The prospects of this enterprise are very flattering.

Rev. W. W. Mallory has been laboring in connection with the school

as minister, and in the city as missionary. Good results have followed his labors, especially his personal visitations among the people. No church has as yet been organized. Brother Mallory is to be succeeded the coming year by Rev. Henry Bennett, who leaves a pleasant church at Wakeman, Ohio, for this promising field of ministerial labor.

MEMPHIS.

No more efficient and successful work has been done in Tennessee than that accomplished at Memphis, under the superintendence of Jos. H. Barnum, who entered the service of the Association last December. The Phœnix and the Lincoln school buildings-both erected since the riots-furnished much better school facilities than had ever been pessessed, and made a graded and organized school possible for the first time in Memphis. 1,826 children were enrolled during the year. The schools have been reduced to order and system.

Negotiations are now in progress, by which it is expected that the schools, with the present corps of teachers, will be adopted by the City authorities, and the State fund for the education of colored children appropriated towards their support. By this means the efficiency of the schools will be maintained and a large portion of the burden of support lifted from the Association.

At Chattanooga, Rev. E. O. Tade has been laboring as Superintendent and minister. The schools have been very successful. There were 635 pupils enrolled in the day, 190 in the night, and 650 in the Sabbath school.

A Church was organized June 9th of 15 members, "all of good promise as substantial members." The following extracts from Bro. Tade's letters show what is being accomplished by the "Band of Hope" and the little church:

"Our little 'Band of Hope' nearly 200 strong, has made a good deal of a stir

"The truth is working; it presents all the phenomona of being genuine yeast.

"Thus far our church members have all behaved well. As a class I regard them as very hopeful, and by and by, with the blessing of God, the Church must be a great power for good, not only among the young people who are fast rallying to our standard, but to the old people themselves, and especially to the other Churches.

"I am more than ever satisfied that the way to do the greatest and most permanent good, not only to the colored people, but to all the South, is to send teachers and missionaries to gather and start new organizations. Thus the better elements will be brought together in a a way to be of service. We ask no one to unite with us only in a general way—personal, none. We say here is a chance for all who love the Savior and love His cause to live and labor.

"All seem to labor cheerfully and a good spirit prevails in all and toward all.
Our inquiry meetings are still well attended. Some eight or ten persons are now ready to cast in their lot with us. We mustered in some six or eight of our best Sabbath School pupils, as teachers, last Sabbath, and they seemed to like it much better than they expected. We have teacher's meeting Saturday evening. Pray for the prosperity of Zion." In a letter of later date, Mr. Tade says:

"We have just given a concert and entertainment, which has enabled us to put 31 good comfortable pews, 8‡ feet long, in our chapel, and a neat pulpit-platform and pulpit. There is left us \$11 toward getting a Sabbath School library. We begin to be felt and acknowledged as a power. What is the prospect of our having a lot secured for us? Things are looking quite promising."

Still later:

"The 'Band of Hope' is doing a great and good work,—it has made us some enemies, because both the children and grown people will talk against rum and tobacco. Our gain is steady. The prayer meetings are very well sustained, quite a number of good solid men will unite with us at our communion next Sabbath. The schools at Chattanooga with the corps of teachers have been adopted by the City authorities, and the fund for the education of the colored children of the City will be applied toward their support."

The smaller schools in Tennessee were undisturbed by violence and were prosecuted successfully. For the want of funds, we were compelled to refuse to establish schools at many points which were entirely accessible and inviting.

Rev. D. Burt, Superintendent of Education on the staff of the Assistant Commission, makes the following clear statement respecting what has been and what ought still to be done in Tennessee:

"The colored people of Tennessee are in a crisis—a rapid transition to a condition in which their educational rights will be secured to them by state and local legislation. This fact is the result of the schools established for them by their friends in the North. We have demonstrated to the old slaveholder that the negro can be educated; that he can make progress. We have incited Tennesseans to undertake to educate their ex-slaves. But we cannot retire from the field at present. Should we leave it now it is not certain that these incipient efforts of the State, and some of the cities, would be continued. Our schools must give both impetus and character to their efforts. The State is too poor to provide schools, to any great extent, for some time to come. The progress of the ten thousand beginning to learn must not be arrested; others of the ninety thousand of school-age must be gathered in, or they can never enjoy the rich blessings of Freedom. We implore the Christian public to continue its contributions until this crisis is past. Give us a good corps of teachers for this State the present year, and while we educate by our own schools, we will earnestly urge the civil authorities to fake the work off our hands, and gladly surrender it to them as fast as they undertake it, in accordance with the conditions of success."

ALABAMA.

MINISTERS AND TEACHERS.

Mrs. M. C. Millegan, Miss L. J. Day, Miss J. F. Smith, Miss Wanzer, Rev. J. Silsby, Miss Carrie B. Smith, Miss Marietta Morrill, Miss M. W. Benton, Mr. J. M. Chamberlain, Mr. J. Healy, Miss M. F. Wells, Miss M. C. Sturgis, Miss Lina Sturgis, Miss Adelle DuBois, Miss Hattie L. Newcomb, Miss A. S. Knight, Mr. T. C. Seward, Mr. G. A. Farrand, Mr. R. S. Tilley, Mr. Wm. F. Wentworth, Mr. Gilbert, Mrs. H. F. Treadwell, Miss Mary Senderling, Mr. Elliot Whipple, Miss L. M. Peck, Mrs. Coe, Rev. W. T. Richardson, Mrs. W. T. Richardson, Mrs. Mary T. Corner, Mrs. M. F. Colton, Miss Delis M. Day, Miss

Charlotte S. Dow, Miss Clara Webster, Miss H. U. Richardson, Mrs. Cynthia M. Hopson, Miss Carrie S. Phelps, Mr. Yancy Simms.

Of these 39 teachers, 20 have been supported by the Assistant Commission of the Bureau, from a special fund available for the support of schools. Twelve were supported by the Cleveland Freedman's Aid Commission, and were located at Montgomery, Talladega and Gainsville.

Respecting the Montgomery schools, we quote from the Report of the Superintendent, Rev. W. T. Richardson:

"Our great want was more room for schools. Gen. Swayne promptly turned over to your Superintendent a large two story brick building, located on one of the principal streets of the city, and formerly used as a place for the safe keeping and sale of slaves and varied merchandise.

"To transform this place of sorrow, grief and woe into school rooms for the diffusion of light and knowledge was indeed a pleasant task, and one that sent joy and gladness to many hearts. We were permitted to enlarge our work, until 500 scholars were gathered into the day schools under this roof, and more than 200 adults have here attended our night schools, some of whom were once sold as slaves in this very 'Trade House,' where we have been engaged in teaching them to read and write.

"This colored school is in the very heart of the city, and I am happy to state for the credit of Montgomery and the business men in the vicinity, that no complaint has come to my ears from any of them.

"The general deportment, average attendance, and progress of the pupils attending our school the past season, have been better than in any school with which I have been connected, in more than four years experience in the work of education among the Freedmen.

"One advanced class in geography have been through Mouteith 3d part, in

a very thorough manner; other classes have made like progress.

"The advanced class in 'Robinson's Practical Arithmetic' have been through

"The advanced class in 'Robinson's Practical Arithmetic' have been through fractions. Other classes in Intellectual and Primary arithmetic have also made good improvement.

"One class in the advanced school during the last term have been studying Grammar with good success.

"Singing has been taught in most of our schools and we have been much gratified with the deep interest of our pupils in this branch, and the rapid improvement made.

"We have endeavored also, as we have found opportunity, to inculcate moral and religious instruction; hoping thereby to elevate the minds and reach the hearts of our pupils. Most of our teachers have been interested in the Sabbath school work, and have rendered valuable aid in this Christian enterprise.

"The following figures may give an outline view of school work since Octo-

| | | Oct. | May. |
|--------|--------|------------------------------------|------|
| No. or | Pupils | enrolled, | 700 |
| - 66 | " | in alphabet | 68 |
| " . | 46 | who read and spell easy lessons100 | 360 |
| " | 44 | in advanced Reader | 270 |
| - 44 | - 11 | in Arithmetic | 145 |
| 44 | " | in Geography | 175 |
| - " | " | in Writing110 | 277 |

Over 1000 pupils have been connected with our day-school during the past nine months. The average attendance since the first of January has been fivesixths of the whole number enrolled each month. It will be seen that more than two-thirds of the pupils reported have been brought under school instruction within the past eight months.

"Had a sufficient number of teachers and rooms been furnished, more than 200 additional scholars would have joined our schools. It is to be hoped that another season, all the colored children of the city may enjoy the advantage of

We trust that Brother Richardson's successor, Mr. N. H. Adams, will be able, in January 1868, to transfer his schools to better quarters in the large new building which is being provided.

The schools at Selma, under the charge of Rev. J. Silsby, suffered much for the want of suitable school-buildings. Arrangements are now made for the erection of a suitable building on a site already

purchased.

school instruction."

The school established at Athens by Miss M. F. Wells, soon after Lee's surrender, has been very prosperous during the year, and has won the highest praise from all who have visited it, as truly a model school. Negotiations are now in progress with a view to the transfer of this school to Decatur, and its establishment as the Female Seminary for Northern Alabama.

Much has been done by Rev. C. W. Buckley, State Superintendent of Education, in Alabama, by the establishment of schools at im-

portant places.

Alabama has, however, received less assistance from the American Missionary Association than its importance deserves. It is hoped that for the coming year the Association will have the funds to enlarge greatly the work in Alabama.

A fine College property, consisting of twenty-three acres of ground and a large three story brick building, has been purchased, and a Normal School is to be opened during the fall at Talladega.

Rev. Henry E. Brown has been secured for the place, and will soon be on the ground. The intention is to make this the leading enterprise of the State.

GEORGIA. MINISTERS AND TEACHERS.

Rev. E. A. Ware, Rev. F. Ayer*, Miss M. P. Jacobs, Miss Rose Kinney, Miss N. E. Setzer, Miss Deborah Day, Miss Jennie E. Barnum, Miss Emily Winters, Miss Helen A. Payne, Miss H. M. Phillips, Mrs. E. F. Ayer, Miss Mary Fitch, Miss Jennie Hine, Miss Hawley, Miss Louisa Alexander.

Atlanta and Marietta are the only places that are under the care of this Department. The teacher at Marietta was supported by the Union Freedmen's Educational Society, P. S. Green, President.

The growth of the work of the Association at Atlanta has been rapid and surprising, as has been the rebuilding of the city itself.

Two years ago this month, when the agent of the Association first visited the city to prospect for the establishment of schools, he found this city just beginning to be rebuilt from the ruins to which war had reduced it. The only building available for school purposes was a rudely-built church that had been hastily constructed out of the ruins of a former one. Rev. Frederic Ayer, for many years a missionary of the Association among the Indians of the North-West, was sent, with his wife and two female teachers, to begin the work, and the first school was opened in that "dreary" building.

During the past year, the "Storrs" school-house has been completed and dedicated, giving ample accommodations for 400 pupils, and furnishing a chapel for religious worship capable of seating 400 persons. A second large school-house, of brick, has been erected in another quarter of the city, which gives fine accommodations for 250

children.

Work has already been commenced on a brick church, 40 ⋈ 60, in still another part of the city, which will be used for a school as well as a place of worship.

The Washburn Memorial Orphan Asylum has also been built, and has furnished a comfortable home temporarily for more than 200 wandering orphans. We quote from the "Atlanta Opinion" respecting this Institution:

"Washburn Memorial Asylum.—This Institution, located within the corporate limits of the city, near the Stone property, north of Houston street, is among the interesting features of our surprising little city. The building—a large two story edifice with basement—was erected by the American Missionary Association, and under the supervision of the Rev. Mr. Ayer. Annexed to this building is a Chapel, where the wards are regularly assembled for Divine worship, and in one apartment of which, is an elementary school, under the supervision of Miss R. M. Craighead, a lady of fine practical sense and culture.

"Miss Craighead is also in charge of the Asylum, and by her energy and discipline has reduced the Institution to perfect system. Everything is done in order, and the most scrupulous neatness prevails throughout the premises."

"There is a large number of orphan children (colored) now at the Asylum.

"There is a large number of orphan children (colored) now at the Asylum, ranging from two to ten years of age. These all eat in a common dining room, furnished with tables and stools, where perfect decorum prevails. Their sleeping apartments are neat, cleanly and comfortable; and the children all evidence the care, attention and skill of the managers.

"Such an institution is a necessity growing out of the new relations between blacks and whites in this country; and the manner in which it is conducted is creditable, in the highest degree, to the head and heart of the intelligent lady

who has it in charge."

The schools have been under the superintendence of Rev. E. A. Ware, and are spoken of by Gen. R. Saxton as the "surprise and delight" of every friend of humanity who visits them.

The enrollment for the year was 1900 day scholars, 225 night, and

1200 children in Sabbath Schools.

A Church was organized in June, which gives great promise of usefulness and growth. The chapel services are well attended by the

young, and the influence among them for good cannot be estimated. We hope during the coming year to organize the second church in the building being erected. Rev. Charles Francis has just gone to Atlanta to labor especially as a preacher to these churches.

Our Superintendent, E. A. Ware, has received the Government appointment as State Superintendent of Education, but as head quarters

are at Atlanta, he still has connection with our work.

The stakes are stuck to mark the spot on which a building, for the accommodation of pupils who wish to attend a Normal school, is to be erected. A petition has been filed for the incorporation of the Atlanta University. Ten thousand dollars have been promised by Gen. Howard to the Normal department of the University, and during the year the needed additional building will be erected.

WESTERN DEPARTMENT.

OFFICE, 29 LOMBARD BLOCK, CHICAGO, ILLINOIS.

Secretary,
REV. J. R. SHIPHERD.
Assistant Treasurer,
OSCAR C. SABIN,

Since the appointment of a Secretary for this Department, the work has been prosecuted with more vigor and efficiency than was possible while it was controlled by the more remote Central Office We report by States.

KANSAS.

MINISTERS.

Rev. Robert Brown, Rev. L. H. Platt, Rev. J. W. Fox, Rev. J. H. Paine.—Teacher, Mrs. L. H. Platt.

Scholars enrolled, 200.

Our work in Kansas has been evangelical rather than educational; all our representatives, save one, being pastors of churches. A large number of colored people are found in the State, refugees from oppression in the recently slave states. They come from Missouri, Arkansas, Kentucky, Tennessee, Mississippi, Louisiana, and even Texas. Although Kansas is politically a free State, there are thousands of influential citizens of slaveocratic antecedents still unreconciled to the results of the War, and our missionaries find social ostracism a common penalty.

At Lawrence, Brother Paine has done a good work with courage and persistance, and has been efficiently seconded by his church. Under date of Feb. 5th, 1867, he wrote: "The population of this city is estimated at about 8,000, one-fourth this number are colored people. They came from Missouri, Arkansas, and Texas; widows are numerous, and many of the children have no parents. The city authorities provide free day-schools for the children. My wife and I give four nights in the week to a night school for those who are excluded by age or pre-occupation from the day schools. We have our hands full with about twenty pupils, but their eager industry and profound gratitude render the work of instruction relatively easy and wholly delightful."

At Leavenworth, Brother Brown has been abundant in useful and telling labors. Braving all hindrances, not a few of them formidable, he has organized a truly Christian Church in which the white and the black, the rich and the poor, the highly cultured and the very ignorant have met as Christians upon a common platform, and clasped hands, without patronage on the one side, or servility on the other. For this peculiar work, Brother Brown seemed to have special tact and grace. In addition to pastoral labors, he has addressed himself to Sabbath School work and to regular missionary visitation throughout all neglected districts of the city, including the State Penitentiary, where a large number of hopeful conversions have resulted from his labor.

Brother Fox has labored effectively and with encouraging success at Ridgeway, Wyandotte, Rochester, Burlingame and Olathe. Under date of May 19, 1867, he writes:

"I hope to visit Wyandotte soon. Brother Parker writes me that they very much need a teacher for Freedmen there, (if he could preach for them, all the better.) a man whose catholic spirit would enable him to go into their meetings, and labor to lift them up. The black preachers cannot elevate their people.

Brother Fox was usefully employed in protracted meetings at Wyandotte and elsewhere during the year. A number of hopeful conversions were reported.

At Topeka, Brother Platt has labored with diligence, and has been usefully assisted by Mrs. Platt, in a night school for adults, and in general missionary labor. A church is organized, and, with the aid of the Congregational Union, a comfortable house of worship has been built and paid for.

MINISTERS AND TEACHERS.

Řev. Silas Clark†, Rev. W. Joy†, Mr. P. C. Tolford†, Miss Delinda Beckwith†. Miss Lizzie Tuttle†, Miss Josie Weller†, Mrs. Martha Clark†, Miss Eliza Cherrie, Miss Alma Baker, Miss M. F. Williams, Miss Z. Coger.

Scholars enrolled 564..

A flourishing school was sustained at Quincy until May 1st, when its support was assumed by a local association of ladies. The loyal + Sustained by the Free-Will Baptists.

citizens of Quincy have expended \$20,000 upon needy colored refugees since the war began, and are not yet weary in this line of well doing. Special mention should be made of the liberality of Mr. J. K. Van Doorn. At Cairo, one school has been sustained from the general treasury of the Association. The others at Cairo, Mound City, and Carbondale have been under the immediate care of the Freedmen's Committee of the Free Will Baptist Church, and have prospered.

At Chicago a useful and flourishing night-school, chiefly self-supporting, is still continued. This enterprise was begun early in the war, and has fitted for business life, hundreds of colored men and women now comfortably established. The fidelity and enthusiasm of the teacher, Miss Cherrie, have been the constant inspiration of new pupils.

MINISTERS AND TEACHERS.

Rev. J. Copeland, Rev. J. Weston, Mr. J. T. Gibson, Mr. J. Markham, Mrs. C. Markham, Mrs. C. C. Copeland, Mrs. M. J. Weston, Miss L. A. Hess, Miss D. C. Hess, Mrs. L. A. H. Montague, Miss E. M. Delany, Miss Sara G. Stanley, Miss Laura D. Aldrich, Miss Anna T. Cottrell, Miss M. Elpeen, Miss Anna M. Beach, Miss Mary Farrand, Miss Celia Callahan.

Scholars enrolled, 823.

The new Constitution of Missouri secures, so far as an organic statute can secure, educational opportunities to blacks as well as whites. But the minority of citizens whose opinions are partially represented in this instrument, are practically unable to give it general effect. In no other State in the Mississippi Valley have outlandish attempts to discourage, and even personally to injure, our teachers been more frequent. As there was no agent of the Bureau in the State, except a disbursing officer at St. Louis, our missionaries have been compelled in some instances to flee from town to town to escape personal injury, while in others only a rare heroism has held them to their posts.

The voluntary and almost unrequited agency of Mr. Isaac T. Gibson, a member of the Iowa Yearly Meeting of the Society of Friends, has been of very great value alike to the American Missionary Association and to the colored people at large. He applied himself to a thorough exploration of the State, with a view to the collection of all important social and educational statistics, and the immediate establishment of schools at the more inviting points. A number of schools were sustained by the Iowa Yearly Meetings, but the burden of the work was assumed by the American Missionary Association. In a number of instances, Mr. Gibson was able to secure the cooperation of local school directors to some extent, and at St. Louis he

was able at length, after patient and persistent effort, to secure an order from the Board of School Education for the establishment of three first class graded schools for colored pupils.

The teachers of the Association with a single exception, were transferred to the employ of the Board, and continue their work under favorable auspicies. The teacher not transferred was reserved for a responsible position in a neighboring State.

Mr. and Mrs. Copeland, at Kansas City, have wrought an excellent work, with much self-denial and patience. A branch enterprise is to be inaugurated at Westport in a few weeks, where preparatory work has been done.

At Warrensburgh, a comfortable school building, worth, with the lot and furniture, \$1000, has been erected, and is owned by the Association. Rev. M. H. Smith was a voluntary agent in the premises, and will be employed by the local school board as teacher.

At Fulton and at Troy, as also at Westport, lots have been secured and school buildings will soon be erected, to be owned by the Association. At Kansas City, a commodious building, erected as the result of special efforts made by Mr. and Mrs. Copeland, serves as both church and school house.

Our corps of missionaries and teachers in Missouri, taken as a whole, have accomplished a most satisfactory work during the year.

ARKANSAS, MINISTERS AND TEACHERS.

Rev. E. K. Miller, Mr. Geo. M. Haskell, Mr. James O. Lyman, Mr. James B. Webb, Mr. Wm. A. Hubbard, D. C. Casey, Mr. C. G. Wright, Mr. Geo. C. Hare, Mr. Wm. Hazeldine, Mr. K. M. Neff, Mr. D. Howard, Mr. Augustus C. Stickle, Mrs. Mary A. Stickle, Miss E. F. Carhart, Miss Maggie Farrar, Mrs. A. C. Pierce, Mrs. M.B. Hitchcock, Miss C. B. Tenney. Scholars enrolled, 574.

The relative inaccessibility of the interior of Arkansas, not less than its situation one side of the through routes of travel, has left it somewhat in the rear in educational matters. It has no commercially important centre, and although there are scores of thousands of adult and juvenile pupils scattered through the State, they have hitherto been relatively neglected. The share of the Congressional appropriation for school buildings, allotted to the State, was some \$30,000. Nearly the whole of this would have been at the command of the Association, if a few thousand dollars for the purchase of school sites had also been at the command of the Executive Committee. After considerable delay, an eligible site was purchased at Pine Bluff, where the Association will own a property worth \$5,000. Citizens and Freedmen own sites at Washington, Batesville and Helena, on which good buildings are going up; and at Little Rock, where the Society of

Friends have expended considerable sums for several years past, a building worth \$6000, was erected upon a site purchased by the Executive Committee.

The Agent of the Association for the State, has been instructed to negotiate for sites at Fort Smith, Van Buren, and elsewhere, and in the next twelve months a large work may be done. This agent, Rev. Mr. Miller, has accomplished a work of great value, and has been wisely and generously seconded by Mr. Wm. M. Colby, the State Superintendent of schools under the care of the Bureau, to whom he has sustained the relation of Assistant.

A number of teachers have been assigned to plantation schools, a division of the educational and evangelical work especially inviting in Arkansas.

These teachers have, in every instance, been sought for by the planters themselves, some of them but recently slave-holders; a home in the planter's family, without cost to the Association, being the regular accompaniment of the situation. At least twenty applications of this character were necessarily declined for lack of a few hundreds of dollars to pay the nominal salaries.

A teacher thus located, wrote under date of Davis Lake, July 9, 1867.

"The Arkansas River has been rising for a considerable time, but the levees sustained it in its bed till June 2d, when it broke out at Silver Lake, and two days later at Pendleton—places not far dietant. The country was soon overspread with water, and the only mode of communication from neighbor to neighbor, till June 24th, was by boat, among driftwood, and sometimes over the tops of trees. The cotton crop was nearly all drowned out, and the loss to the people from the destruction of this staple, in a circuit of 15 miles, is over \$1,000,000. During the overflow, myself and wife kept the school going on the plantation, but those at Lennox Lake had to be abandoned for a time, but were resumed June 24th, which was as soon as I could get there on horseback. Many plantations had to be abandoned, but we were providentially located where only a temporary derangement took place either with regard to industry or our schools.

"Upward of one hundred of our pupils mastered the alphabet in the month of May, and our schools are increasing in numbers and interest. I never saw people learn so fast. It generally took me three months to teach white children what these will learn in ten or fifteen days. But I am satisfied the difference is caused by more intense application. How far in the higher branches this will continue to be the case, experience must determine.

As it regards those here professing to be religious, I have to doubt their sincerity in almost every instance. If they can get alone by themselves they will make incoherent speeches and prayers, singing ludicrous lymns, accompanied by frantic screams, dancing and gestures, till one by one they become exhausted, and lie around under the benches. The conduct of the succeeding day is usually altogether at variance with these night professions. Some of the young give promise of godly lives, and if they can be kept from the religious excesses of their seniors, there is much reason for hope. I could fill many sheets with their anusing speeches, but you can listen to such in the prattle of your own children, where the only difference would be in the color and size.

Fraternally yours,

AUGUSTUS C. STICKLE."

T.OUTSTANA

Teacher, Mr. Wm. Chichester. Scholars enrolled 27.

We have occupied but a single point in Louisiana—a plantation near New Carthage. The liberally endowed school system, established by General Banks, soon after the surrender of New Orleans to the Federal forces, has substantially secured the education of a majority of the children in the city, and has been extended to some portions of the interior of the State. A great work remains undone, however, a work not only educational, but evangelical. The masses of the people, white and black, are papists, and entrance among them is the more necessary, as it is more difficult. At present some twenty teachers could be advantageously located upon plantations, if the Executive Committee had funds at command to guarantee their support, and it is probable that fifty more would be asked for during the year.

MISSISSIPPI.

MINISTERS AND TEACHERS.

Rev. J. P. Bardwell, Rev. Paul S. Feemster, Mr. C. L. Tambling, Mrs. Nellie F. Tambling, Mr. N. T. Condol, Mr. J. D. Backenstose, Mr. J. W. Stryker, Mrs. H. E. Stryker, Mr. Charles T. Comings, Mr. C. W. Fitzhugh, Mr. L. A. Willson, Mr. N. Gill, Mrs. M. E. Gill, Miss E. C. Dyer, Miss A. M. Somers, Miss M. E. Reeves, Miss Anna C. Howard, Miss Carrie Segur, Miss Sarah H. Champney, Miss M. R. Stull, Miss B. V. Harris, Miss Martha Jarvis, Miss H. A. McClelland, Miss Harriet A. Lewis, Miss S. P. Hulburt, Miss L. M. Dowling, Mrs. L. A. Granderson, Mr. Joseph N. Bishop.

Scholars enrolled 1586.

Our State Agent, Mr J. P. Bardwell, has been employed constantly in the care of schools established, and in the exploration of new territory. He has rendered valuable service to the Assistant Commissioner of the Freedmen's Bureau, performing, for the most part, the duties of State Superintendent until late in the year, when the Superintendent was appointed.

The schools, as a whole, have been prosperous and useful. At Natchez, the most attractive city on the river, a sort of reaction appeared early in the year. This was one of the first points in the Valley occcupied by benevolent agencies, and several societies competed for a foothold. A surplus of teachers at times led to so close a competition for pupils, that not a few of the colored people came to think it a condescension on their part to patronize any school. This sentiment reached a crisis and wrought its own cure. Every society save the American Missionary Association, withdrew its teachers, and the schools are now prosperous and useful.

At Natchez, the Association owns a school building, worth perhaps \$1,000, standing upon leased ground. It has no real estate in Mississippi. It should own first class buildings and grounds at Vicksburg and Natchez, and at least, common buildings at several other points. A number of teachers have been advantageously employed upon plantations, detailed always upon the voluntary and earnest request of the planter. One of these, a Christian gentleman from Wisconsin, has taken a most lively interest in the education and christianization of his "people," as may be gathered from a private letter dated, Davis Bend, May 22, 1867.

"I cannot tell you how much we are all pleased with the Bishop you have been so good as to send us. I am, however, beginning to get alarmed for his health. It will be impossible for him to keep up his present labors through the summer. As matters are now, he is the hardest working man on our place. To form some ideas of his duties, you must know that he has a day school of twenty-seven scholars. For them he has two sessions, commencing at 9 A. M., and lasting until 4 P. M., with nooning of two hours. Evening school begins at 71-2 P. M., lets out about 11. At this school there is almost regular attendance of 60 scholars. Now, when it is considered that some are learning their letters, others a b, ab, some spelling readily, reciting geography, arithmetic, etc., it is a hard task for one. And then, added to all this is the constant demand for letters to be written, sick to be visited, and others to be counseled. Had we the necessary living accommodations, I should ask for an assistant for him.

"The avidity with which these people study, and the exertion they make to learn, surpass all my previous expectations. The A-B-C class learned their letters in less than ten days. I asked one of our leading colored men the other day, what he thought of our school, and his reply was. 'I cannot tell you how proud I am to have this school for myself and children.' One of the most advanced scholars is 64 years old. She comes three miles to school.

"On Sunday, Mr. Bishop holds Sunday school, and there they have, or are beginning to have, the old Sunday school hymns sung, such as you sing in the Chicago schools, and it does my heart good to hear them. They are all very much taken with the new tunes. All this week I have heard the children humming and singing their songs. It is as if they were bubbling up all over the place. We have also a school at Chalula, in La., about five miles from New Carthage. At the end of this year we shall move from here into that neighborhood. Mr. Chidister is teaching there. He has an attendance, including evening school, of something over 50 scholars. This school will soon increase to 75. We have now 100 people on the place. I have taken this plantation for five years, and am very anxious to erect a permanent school building on the place. There is none that I know of this side of Vicksburg. I have made an application for this through your agent, Mr. Bardwell. I calculate our contributions for this school will be nearly, or quite, \$400; and we want to get, either in material or in money, \$800 more. I trust when the application comes to hand you will consider it favorably. The school established there will have an attendance of nearly, if not more than 100 scholars. Mr. Chidester and Mr. Bishop are, in my opinion, well calculated by their energy, intelligence and enthusiasm to succeed in almost any sphere of life. I do hope such carnest workers may long be kept in this noble field of missionary labor. No one knows as well as the Southern man, the amount of natural intelligence and smartness there is in the colored race; the mass are as yet ignorant, and many will undoubtedly remain so; but a large number will readily acquire an education, and make their way in the world as well as any white man. We have an example in this neighborhood, Mr. Ben. Montgomery, black as the ace of spades. He owns the whole of the Davis property, (4000 acres.) His son resides in Ex-President Davis's house, and he in Joe Davis's. This Mr. Montgomery is very intelligent-very few are the white men I have met who are his superiors for extent and accuracy of information. Pardon me for so long a letter. Mr. Bishop will write at the end of a month. Yours respectfully,

C. P. Huntington."

ALABAMA.

SUPERINTENDENT AND TEACHERS.

Geo. L. Putnam, Miss Mary A. Cooley, Miss E. G. Etheridge, Miss H. Wiswall, Miss R. A. Allen, Miss S. Mahony, Miss A. E. Coggeshall, Miss L. E. Seymour, Miss Hattie G. Rosecrans, Mr. E. C. Branch. Scholars enrolled, 377.

Our work at Mobile has been seriously embarrassed by a lack of school-room accommodations. While the Medical College was occupied, some seven hundred children were in attendance. A liberal appropriation has been made by General Howard, upon the request of Gen. Swayne, and a first class school building, for graded and high schools, will go up the present year.

Despite all embarrassments, a very great work has been accomplished, and upon the foundations laid, a satisfactory superstructure may easily be builded.

At White's Landing, across the bay, two schools were opened only eight mouths since, by Misses Mahony and Allen, where nothing of the kind had been known before. The deepest interest was immediately manifested by both parents and children, and the progress of all classes has been unusual, even among colored pupils. On the Fourth of July a public exhibition was given in connection with a general celebration of the day; the first celebration of the National anniversary ever witnessed by citizens present, whites or blacks. The exhibition was largely attended by visitors of all classes from adjacent townships, and the proficiency of the pupils astonished all observers. A graduate of a leading New England college who happened to be present, pronounced it, without exception, the most remarkable and significant occasion of its kind he had known. The location proved so healthful and the work so engaging, that both the ladies sought and gained permission to omit the usual summer vacation, and have continued at their posts without interruption.

At Riverside, five miles north of Mobile, an excellent work has been done by Misses Wiswall and Etheridge, a work educational, sanitary, industrial, and evangelical. They have been largely assisted by Dr. A. J. Gray, Surgeon in charge of the hospital.

TEXAS.

MINISTER AND TEACHERS.

Rev. G. W. Honey, D. T. Allen, Mr. David Peebles, Geo. C. Booth, John O. Stevenson Mrs. Julia G. Allen, Miss L. F. Clay, Miss T. R. Garrison, Miss Jennie R. Foster, Miss Fannie L. White, Miss C. R. Sisson, Miss Hattie C. Daggett, Miss Louran P. Wheeler, Miss Elizabeth

M. Evans, Mrs. L. S. Dickinson, Miss Mary E. Wilder, Miss Emma Dayton, Miss Sarah M. Barnes, Miss Sarah Skinner, Miss Ada L. Chittenden, Miss Jennie N. Dunlavy. Scholars enrolled, 1,636.

The educational work in Texas was begun in earnest only a year since. The State is densely populated with freed people, many of whom were sent thither from great distances, during the war, to prevent emancipation. These were uniformily the favorite slaves of their masters—the especially intelligent, capable and useful. They are now the most promising of pupils. There were no battles in Texas during the rebellion-it was never conquered by the National forces. There is, in consequence, a measure of unsubdued bitterness which constantly breaks out in appalling atrocities. It may suffice to quote from a single narrative, brought to the attention of an officer of the Freedmen's Bureau.

Thomas Anderson, (colored) being duly sworn says: "I had a contract with the defendant to work for him for 5 months, at \$8 per month.

"In the evening of one day I went from the field to the house for some water. and he, said defendant, was there, and came up to me and said: 'where have you been?' I replied that I had been knocking about. He said, 'what are you doing here?' I said that I had come for a pail of water and was going back to the field to hoeing again. He told me to go down to the crib. I started down and walked a few steps, when he came up behind me, drew his six shooter, and struck me on the side of the head, which cut a hole in my head, and the blood ran down over my clothes. He then told me to step down against the crib, which I did; he kept telling me he was going to take me to the "Bureau." He then sent Luke to the house for a rope, put it over my head and around my wrists and jerked me down; he then commenced beating me with a board on my side, head, face and mouth, and cut a hole through my lip. He then left me and went to the house, and his wife and son came to me. His wife said, 'If I will let you loose, will you go to the house with me?' I said I would, and she loosed me and took me to the cabin. He then came into the cabin, took the fire poker and beat me again over the head, arms, legs and side. He then sent Luke for the log chain and hobbles. He put the chain around my neck and locked it on, then put the hobbles on me and told me to get up and go around to the gallery of the house. I got up and walked as well as I could for the hobbles and chain. After I got into the yard he took a board and kept beating me until I got around to the porch. I laid down on the floor of the stoop and he got a pail of water for me to wash the blood and dirt out of my eyes. After laying there awile I began to groan with pain. They let me lie there until after dinner. Then the son came and took the chain off. Then the defendant took me down to the creek, tied me to a limb, and, removing the clothes, commenced whipping me with a twisted rawhide whip on the naked body. He then eftly me, and his son came and let me down. I laid on the ground some twenty minutes groaning with pain, when the defendant came back, put the rope around my heels, and drew me up with my head downwards, and called upon Luke to hold one of my hands, while he stood on the other with his foot, and whipped me again with the rawhido until the blood ran down my back. He then let me down, put the rope around my neck and his son took it and pulled me up the hill, the defendant coming after, and occasionally giving me a kick as I was pulled up to the house."

An inoffensive colored man was shot dead by drunken ruffians in front of our Teacher's Home in Galveston. Similar outrages occurred every week in the year in one part of the State or another.

Miss Dunlavy wrote from Hallettsville, April 29, 1867.

" News of my arrival spread rapidly through the community, among whites and blacks, and as the latter had been in anxious expectation of that event for several days, they were now perfectly delighted that the teacher had really come, and very soon manifested their appreciation by calling at my room, sending up boquets, etc. This is the first Freedmen's school ever organized in the county, and the people were very bitterly opposed to it, making numerous, terrible threats as to what would be done if an attempt was made to open a school; but on Monday, April 15th, the school commenced and has continued through the month without molestation; however, I attribute my peace and safety, not so much to the kind consideration of citizens, as to their

want of power.

"Our school-house consists of an old shell of a building with no ceiling overhead, and had no lining whatever, until the agent, fitting it up for a schoolroom, had the walls lined with canvas. The seats are benches such as the colored people have hewn out in the woods, consequently quite rough. For windows we have close blinds, which must be opened in order to have sufficient light, though considerable is admitted through the numerous openings in the walls. I have now, in school, forty-five pupils, and expect an increase in number next month. Many of the scholars come in from the country, from distances varying from two to eight miles, though those living farthest from town generally stay in the village from Monday until Friday. But one comes from a distance of five, and quite a number from three miles, walking each morning, and returning after a five hours' session. Many of them manifest great eagerness to learn, and are earnest in effort. When school commenced there were only four that could read, even the simplest words. Now, at the end of two weeks. I enrolled more than half the school ABLE TO READ.

"The colored people here, in town, have no houses of their own, but are still the servants in white families, which renders my visiting among them impracticable, to say the least. I think the people in this section of the country, particularly, have suffered much from the hatred of their late masters, and are still suffering, though their condition is gradually improving. Quite a number have been murdered. One old 'Aunty' told me that her husband was shot

while asleep, soon after they were freed-shot for being free.

"I have organized a Sabbath school, which is attended by men, women and

children, all seeming interested and attentive.

"Although the work among the Freedmen in Texas was commenced but about one year ago, much has been accomplished in that time. There are schools in all the more important places, and in many of the smaller towns, and I have been told that there are now as many pupils attending school in the city of Houston, as there were in the whole state of Texas last December.

"While in Galveston, I visited the schools there, all of which are very interesting. I think there are students in their most advanced department, that will be well qualified to teach good schools by the close of the coming year. I have always been taught to abhor slavery, but never, until I came among its victims, did I know anything of the blasting effects of that system; and the more I became acquainted with these people, the more do I realize the great work that is to be accomplished before their souls are brought from natural darkness into the marvelous light of God's truth. Their ideas of life, its sacredness or true purpose, are exceedingly limited. They need instruction in everything."

About the same time, Miss Foster wrote from Houston:

"Last Friday Miss D. and myself left our schools in charge of our assistants. and took a trip to Galveston, returning on Monday; and I must tell you what wonders reconstruction is working.

"On the Sabbath we were quite surprised by citizens coming into the colored Sabbath school, conducted by our teachers there, and asking the privilege of making some remarks. One of them complimented the noble efforts of the

teachers; said they equalled those of Judson or Harriet Newell, and then told the scholars that they (the citizens) wanted to do something for the Freedmen too, and they would start a Sabbath school the next Sabbath afternoon, to be conducted entirely by the citizens, several ladies having volunteered to assist. This gentleman walked with the teachers from the church, and one of them asked him the origin of the movement. He replied, 'We think it sight.' Whereupon she asked, 'Is there not some other reason that influences you?' The reply was, 'W-e-ll, y-e-s, I suppose it might be traced down to the suffrage cuestion.'

"Last week, one of the prominent rebel ladies, who, when we first came here, explained that we were poor whites come down here to teach for a living, sent us word that Judge —— and lady (the latter herself) would call upon the ladies soon!"

Our State Agent, Mr. D. S. Allen, has explored almost the entire State, and if the embarrassements, which have existed heretofore, continue to give way, a very satisfactory work may be done next year.

THE FREEDMEN'S BUREAU.

No survey of the work among the Freedmen for the year would be complete that did not distinctly refer to this Bureau. It has protected, encouraged and aided the Freedmen in their march through the wilderness. It has expended, liberally and wisely, the large sums at its disposal, in relieving suffering, fostering industry, and facilitating education. It has shielded and assisted the laborers sent forth by Northern benevolent societies; and this Association acknowledges with gratitude its manifold obligations to the Commissioner, General O. O. Howard, for hearty sympathy, Christian courtesy and executive efficiency. Our acknowledgements are also tendered to his numerous assistants throughout the South.

THE AMERICAN BIBLE SOCIETY.

We take pleasure in chronicling the ready liberality of this noble Society, in granting the Bibles and Testaments needed for distribution by our teachers and missionaries among the Freedmen. It has enabled us constantly to dispense the Manna and the Water of life to these hungry multitudes. No boon has been more highly prized by them, none has been given more gladly by the teachers, none has tended more to the comfort of the Freedmen in discouragement, none has more gladdened their homes and hearts, and none has been more efficient in their elevation. Nine thousand, five hundred and eighty copies of the Scriptures or parts of them have thus been donated by the Bible Society.

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FOREIGN MISSIONS.

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The Foreign Missionary operations of the Association have been diminished rather than increased during the last few years. The Committee believe, however, that as very marked providences led to their commencement, so they still indicate the duty of continuing them. They fully realize the pre-eminent importance of the new work to which they have been clearly called among the Freedmen; but in the dispensations of Providence they seem to hear the Master's voice, saying, This "ought ye to have done, and not to leave the other undone," thus calling for an enlargement of zeal, and of sacrifice for His cause, and forbidding the abandonment of the ground occupied among the heathen.

The Foreign Missions are five, having 32 missionaries and assistant missionaries, of whom twelve are ordained ministers.

OJIBUE AND OTTOWA MISSION.

NORTHPORT, MICHIGAN.

Missionaries.-Rev. G. N. Smith, Mrs. Smith.

The field occupied by this mission and church embraces portions of the Ojibue and Ottawa tribes of Indians, and a small frontier white population. The condition of the church has been encouraging; it has received an accession of four native members during the year.

Mr. Smith says:

"Our members, generally, exhibit a decided growth in grace. I never had so much confidence that they will be enabled to combat successfully the temptations, and soares and trials that assail them, as I have at this present time. The crisis seems, in a measure, to be passed. I am growing confident that the Lord has wrought a lasting work among them. Our meetings have been well sustained—they are at all times serious and interesting.

"Our meetings at Northport and at the 'Head of the Harbor' continue about the same as formerly; nothing particulary marked, yet always such as to furnish good encouragement.

"Some of the Indian Bands, at a distance from Northport, are being moved by the influences going out from the Mission."

JAMAICA MISSION, WEST INDIES.

STATIONS.

| BRAINERD | |
|----------|----------------------|
| | |
| | |
| ELIOT | Rev. C. C. STARBUCK. |
| | |
| RICHMOND | |

TEACHERS.

Miss LUCY WOODCOCK, JANE WILSON, MARTIN HARRIS, AABON BLACK, MYS. ARTES.

| | M | hurd | eh
ers. | Add | litio | ns. | I | lem | oval | | tis | ap- | | - 4VV |
|---|----------------------|----------------------|-----------------------------|---------------------|-----------|---------------------------------|-----------------------|------------|--------------|------------------------|---------|----------|-------------------------------|--------------------------------|
| NAME. | Male. | Female. | Total. | Profession. | Letter. | Total. | Deaths. | Dismissed. | Excommunica- | Total. | Adults. | Infants. | Number in Sun
day-Schools. | Contributions |
| Brainerd
Brandon Hill
Chesterfield
Ellot.
Providence
Richmondt | 33
43
20
15 | 37
57
36
23 | 70
100
56
38
10 | 22
11
13
1 | 3 1 1 3 5 | 29
11
14
1*
4
10 | 4
1
1
1
2 |
8
1 | 5 2 1 4 | 18
3
2
4
7 | 11 8 | 5423 | 100
115
79
30 | \$100 00
£38 18 3
15 7 6 |

Commenced Jan. 9, 1867.

Rev. Charles C. Starbuck, whose re-appointment to the Jamaica Mission was reported last year, has taken charge of the church and station at Eliot. The reports from the six churches and stations of the missions indicate a very encouraging degree of prosperity, though the pastors lament the necessity there has been of cutting off a few of their members, and the failure of the people to contribute as they have sometimes done, to the support of their religious institutions.

Rev. Mr. Thompson reports of the Brainerd Church:

"Notwithstanding the loss of 18 members, our ranks have been thickened up a little; for this we are thankful; thankful for every soul brought to Jesus. But the net increase of eleven falls far short of what it ought to be, and bears but a small proportion to the increase of population.

"Our prayer meetings are well attended, and we enjoy the presence of God with us. The business of the church is attended to without the least difficulty,

and often with harmony and love."

At another time he wrote:

"So far as I can judge there has been a feeling of joy and gladness through the Church. We can truly say, 'The Lord has done great things for us, where-of we are glad.'"

From Brandon Hill, Mr. Wilson reports:

"There has been manifested considerable religious interest in the church and community during the year. I think there has been more real interest manifested in religious things than there has been during any other year I have been here; not even the year of the great revival excepted. We have had a large inquiry class, numbering over 20 members, the greater part of which, I presume, we would have been safe in receiving into the church before this. Still we deem it best to be cautious in receiving members into the church. We have however, added eleven members to the church, nine on the profession of their faith, and restored two. On the other hand we have

had to cut off but two. This is very good for Jamaica.

"The Sabbath school is well attended, and there is considerable religious interest among the children in it. Some of the young people that we received

"The contributions of the church, considering the fact that their taxes for the government have been considerably increased, and that they have had pretty hard times, have been fulf good. * * * I know that several members of the church have made as great sacrifices as they knew how to make, for the chapel and toward the support of their minister.

"On the whole it has been a pleasant year with us at Brandon Hill: we can truly say that God has blessed and prospered us."

AT CHESTERFIELD, there have been 13 additions to the church on profession of faith, and, Mr. Venning wrote, with much satisfaction, of encouragement in the work. The Sabbath School was increasing, the church exerting a good influence, and the members more than ever before concerned to bring up their families in a godly way. The shocking degradation of character in the people generally, and the want of intelligence and depth in the religion of the members of the church still give the mission sore uneasiness and sometimes distress.

Rev. Mr. Starbuck, at Eliot, is greatly encouraged by the marked superiority of the second generation of those born free; to the first.

"The young people show a steadiness, an attention to religion, a desire for self-improvement, such as was not shown by those of their age ten years ago. They exhibit, also, manliness, without insolence, and respectfulness, without servility, a combination I had almost despaired of seeing in any large measure. Bro. Thompson's long labors here, certainly justify themselves by so gratifying a result, long after he is gone. Yet (he says) even the young people are far from showing the activity we wish. They lean heavily on their missionaries

To the little church at PROVIDENCE the year has been a trying one; only four members have been added to the church, and five cut off. Mr. Wilson, however, speaks very highly of the steadfast Christian character of some of the members, as hardly surpassed in Jamaica.

AT RICHMOND, a new church was organized January 9th, by a council convened for that purpose. Besides the churches of our mission, a Presbyterian church and a Wesleyan society were represented. The church was constituted with five members, but has since doubled the number. The expediency of this movement is already manifest by its results on the surrounding population.

Mr. Wolcott reports the Industrial School at Richmond, as having had 30 names on the roll last term, with an average attendance of 25. The following extract, relative to this school, is taken from a pamphlet entitled "England and her subject Races." It will show the importance of the enterprise, as estimated by others:

"What is wanted is an education that would make intelligent laborers and useful citizens, and no system seems so likely to accomplish this object as industrial schools where learning and labor should be taught together. Such a system of education would not only have the advantage of economy of expense, system of education would not only have the advantage of economy of expense, by contributing considerably towards its own support, but it would tend to remove the idea of disgrace which, in Jamaica, is attached to the field labor, and make it respectable in the eyes of the people. It would also accustom them to the use of better implements of agriculture, as well as improved and more scientific methods of cultivation, which could not but exert a beneficial influence on the prosperity of the island. There is at present one institution of this description, established in the parish of Metcalfe by the Agent of the American Missionary Society (Association) in which not only agriculture is carried on to a considerable extent, but other useful trades. This valuable

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institution * * * is, to a considerable extent, self-supporting; * * * its influences are seen for miles round, in the superior intelligence of the people, their improved methods of cultivation, and general good conduct."

On the whole, there is a brightening aspect of affairs in relation to the emancipation in Jamaica. Enough that is dark and degraded still remains, but there are indications of greater good, and it is thought that the mass of the people, in all the religious bodies, are manifesting increasing confidence and good-will towards those in authority, and those who are over them in the Lord, and that on the part of the upper classes, there is a more wide-spread feeling that the Island must be governed for the good of all. These things, with an improved religious feeling, are promises of good.

AFRICA.-MENDI MISSION. STATIONS AND OUT-STATIONS.

Good Hope, (Sherbro,) Avery, Bonthe, Läwäna, (Boom River.)

MISSIONARIES-

Rev. G. P. Claffin, Mr. D. W. Burton, Mrs. Claffin, Mrs. Burton, Mrs. Mair.

NATIVE ASSISTANTS: Rev. G. N. Jewett, Daniel During.

MONROVIA MISSIONARY: Rev. G. W. Gibson.

The Mendi Mission is suffering greatly for want of additional help. Two ordained missionaries and their wives, should be sent out without delay. Pleas from the mission for help have been published recently in the "American Missionary," but the desired responses have not yet been received.

When Mr. Burton was last in this country, he presented to a few friends the idea of the erection of a saw-mill at one of the mission stations, as a benefit to the mission, and, having received special contributions for this purpose, he carried out the necessary machinery with him. In July he wrote that the mill was in operation, near Avery, and likely to be of great advantage.

At Läwäna Mr. Claffin has been engaged in printing the Gospel by Matthew, in the Mendi language. As he has had no assistance except of a young man taught at the mission, the progress has been slow. In June, however, he wrote that a few chapters only remained to be printed, and that the first class in the Mendi school at Läwäna were beginning to read in it. The school was a small one, but it afforded a nucleus about which many persons gathered. The leading chief had endeavored, by authority, to break up the school, but failed.

In January last, Mr. and Mrs. Claffin were afflicted by the death of their only child with them, aged about 3 years and 7 months.

The latest letters from the Mission still plead for more help. July 12th, Mr. Burton wrote:

many of her best sons and daughters to teach the pure Word of life. * * * There are here millions of people for whom Christ died, who are going down to death, without any knowledge of such a Saviour; and the work of making known to them the great salvation has been given to the Church. It is not the duty of all Christians to go to the heathen; but it is the duty of all to be engaged, in some way, in helping forward the work. I feel sure there is no other way so certain to bring down a blessing upon the church at home, as to eugage heartily in sending the Gospel to the heathen. We need help immediately, but where are the laborers? * * * There are in Sherbro about thirty white men engaged in trade, and when others are needed, there is no difficulty in finding them. * * * Will Christians refuse to come for a much nobler work and better pay, because the climate is sickly and the sacrifice great! If Jesus had reasoned thus, the price of our redemption would never have been paid."

A few days later, Mr. Claffin reiterated this appeal:

"I had hoped that ere this our number of laborers would have been increased. * * * The country is as open as it will be likely to be for years to come, and a missionary would be welcomed at almost every point, not for the truth's sake, but from motives which would secure him access to the people with the truth."

During the year, the Executive Committee have undertaken the partial support of an Episcopal Missionary, Rev. G. W. Gibson, in Monrovia, The means for doing so are derived from the Avery Fund. The first quarterly report of Mr. Gibson says:

"My field of operation is Monrovia, a town of about 2000 Americo-Liberians and about 500 Congoes, or recaptured Africans. Within a few miles are several small native villages and settlements of Congoes. Since I have been at this station my labors have been chiefly confined to Monrovia, with occasional services at some of the villages during the week. I have now arranged for stated services at two of the villages.

"The congregation of Trinity church has increased considerably during the past few months, and ten communicants have been added during that time. The Sabbath school, numbering seventy-five scholars, is well attended, and has ten teachers. The day school, in which are forty pupils, has been kept in regular operation. Reading, writing, geography, arithmetic, grammar, history, composition are the branches taught, with the study of the Scriptures."

In July, he wrote:

"I have opened regular Sabbath services in a Kroo-town near Monrovia, which is well attended. * * It is gratifying to observe that no little interest is manifested on the part of several, and an earnest desire to learn to read and write expressed. * * * Would that some benevolent heart would be opened to furnish a salary of two hundred and fifty dollars annually, to sustain a day school in that native village."

SANDWICH ISLANDS.

From the annual statement made by Rev. J, S. Green, May 7th, 1867, we extract the following:

Makawao Proper—One station, with several out-places for occasional meetings, one church, Congregational, stone meeting house.

Rev. J. S. Green, Pastor, Mrs. A. C. S. Green, Rev. J. P. Green, Mrs. Hattie Green, Miss M. E. Green, Assistants.

Deacons. Kekua and Maliike. P. Nui, S. Sc. Supt. Nativehelpers, Kalawe, Kekahuna, Nakahawai and Kaili.

[&]quot;I think America owes a debt to Africa, that must be paid by sending here

"In 1857, I reported 1022 individuals from Huelo to Keokea, whose names I had recorded as admitted to the church. It is difficult to determine the standing, or residence of many of these. * In 1860, I reported 300 as the number admitted to the church at Makawao up to that time. Fifty have been added since, making a total of 350, whom I can truly say I admitted to that church with care, and an earnest desire to present them to the Masta, at the final day, as those whom He had given me. To the once Union church of Hamakus, Makawao and Kula, I have admitted more than 1,100 members, but I cannot, with the aid of my most intelligent native brethren, account for all these professed disciples, even at Makawao."

Mr. Green presents the following as the statistics of the church at Makawao.

| | Whole number admitted from its organization in 1843 | .350 | |
|---|---|------|--|
| ١ | Whole number deceased | | |
| | Removed to other places 50 | | |
| | Excommunicated and suspended 75 | | |
| | | 275 | |
| | Number left in good standing | 75 | |

None have been received into the church this year, though two stood propounded, and several others had made applications.

Among his trials, Mr. Green reports the continued decrease of the Hawaiian race. He says:

"The census shows a decrease on the group, from 1860 to 1866 (six years.) of 8,901, leaving 62.939, as the inhabitants remaining, of whom less than 59,000 are Hawaiians. I fear the present number thus indicated is too large. I am quite sure that the decrease in my field is much greater than the census shows. Kookea and vicinity are greatly reduced, as the people there are allowed neither to purchase land nor to cut wood for selling. In traveling through Keokea and Kamaole, the solitude is painful.

In his own field, he says, the births have been few, and the deaths many. Among the latter was one of his native assistants, a man remarkable for simple-hearted piety, a peace-maker, and of extraordinary tact in influencing men.

The pecuniary and physical condition of the Islanders is represented as very discouraging. "Native food," he says, "is very scarce," and there is as near a universal famine at the Islands as he had ever seen.

Our expenditure for this mission has been only \$302,62.

SIAM MISSION.

MISSIONARIES.

Rev. D. B. Bradley, Mrs. Bradley, Mr. George Graham, Assistant.

An appropriation of \$500 has been made to this mission by the American Bible Society, but not yet expended. It is to be used in printing translations of the Sacred Scriptures in Siam, made by Dr. Bradley, and approved by the missions there.

No additions have been reported to the church at our mission. Dr. Bradley, says at one time:

"Some of our native church members appear to be a good deal revived,

and are holding daily prayer meetings every evening by themselves, without any lead or direction from us. One young man among our Siamese compositors is quite serious, and thinks he loves Jesus. Our brethren of the Prest. Mission have received to their church some five or six persons since the year came in, who were connected with their school, and their native church is still in a revived state. The prospects of positive success in our missionary work among the Siamese is manifestly brightening."

The cost of sustaining this mission the past year has been \$3,075,30, of which only \$294 have been taken from our treasury, the rest coming from the earnings of the mission.

CONCLUSION.

The Committee would draw to a close its extended Report. The year under review has been marked by some anxieties, many labors and abundant blessings. The benefits of the year's toil have been immediate and far-reaching. The Association, by its many faithful laborers, has wiped away many tears, brought relief to many humble homes, and saved many human beings from perishing with cold and hunger; it has opened the day-school to multitudes of eager and receptive young minds, and the night-school to the patient application of adults: it has instructed many citizens in the high responsibility and right use of the suddenly-acquired elective franchise, and it has forewarned and forearmed them against the insidious approach of Intemperance; it has carried the Bible into the houses, and read its pages to the ignorant but gladdened inmates, applying its consolations to the hearts and its precepts to the conscience, and to the daily duties of life; in the Sunday and night schools it has taught many to read that Book for themselves, who have sought this boon with ardent prayers, and repaid it with tearful thanksgiving. It has sent to the people of God the enlightened minister of the Gospel, who has instructed them in the way of the Lord more perfectly, and it has preached the truth to the sinner, and beheld his joy as he has been pointed "to the Lamb of God who taketh away the sin of the world."

Thus blessed have been the immediate results of its labors. But the remote effects, less obvious now, are really more important. These effects pertain to our country and to Africa.

The Freedmen hold in their hands, measurably, the fate of our country. Ten States will soon return to the Union, and two-thirds of their voters, white and colored, cannot read the ballots they will cast! The elective franchise works neither by magic nor machinery. The voter must be intelligent and conscientious. *Intelligent* suffrage is not sufficient. The worst of men are sometimes educated. The Freedmen must have cultivated moral natures to guide them in the right use of the ballot, and to save them from becoming the dupes of demagogues.

The condition of the colored man has determined, and will de-

successive and application of the company of the co

Rus villages to program of the recommendation and publication

termine the condition of the poor whites. While the one was a slave, labor was the badge of degradation, and the white man would not work. If the colored man becomes an intelligent, prosperous and respected citizen, the poor white will follow him into the field and workshop, into the school and church. To educate intellectually and religiously the black, is to educate also the white, and the education and elevation of both is the demand of the hour, the duty of the nation and the requirement of Ged.

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The influence of the Freedmen on Africa is remote, but certain. It requires no great stretch of imagination to realize that ships will re-cross the Atlantic, bearing back the descendents of Africa to the home of their ancestors—that the waves that once heard the wail from the slave-ship, will yet re-echo the song, the psalm and the prayer of those descendents, cultured and Christianized, who will return to transform the jungle into the productive field, and replace the rude hut with the pleasant dwelling, the heathen temple with the school-honse and the church, and barbarism with empire and Christian civilization!

With such a field of labor in America, from which we have already gathered such clusters of Eschol, and with the prospect of such abundant harvests yet to be gained by future toil here and in Africa, and with the added sheaves which our self-denying and useful missionaries are reaping in Siam, Africa, the West Indies, the Sandwich Islands, and among the aborigines of this land, shall we not toil on with increasing ardor and hope, looking to the Lord of the harvest to crown our labors with his rich blessings?

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APPENDIX.

WILL OF REV. CHARLES AVERY.

The will of Rev. Charles Avery, deceased, of Pittsburgh, Pennsylvania, dated September 14th, 1857, provided, that "the residue of his estate," after the payment of certain specific bequests, should be divided into two equal portions, one of which should "be set apart and devoted as a perpetual fund for disseminating the light of the Gospel of Jesus Christ, and the blessings of Christian civilization amongst the benighted black and colored races of people inhabiting the continent of Africa." to be managed and applied under the direction of the Executive Committee of the American Missionary Association.

During the nine years, since Mr. Avery's decease, and prior to our present fiscal year, advances in anticipation of settlement, amounting to \$38,000, were made to the Association. The first actual division of the remainder has been ordered this year, and cash and bonds and mortgages to the amount of \$85,842.60 have been made over to the Association. An unascertained balance is yet to be received. It will be seen that, by the terms of the legacy, only the income or increase thereof can be used, the principal is not to be exhausted.

The Trustees of the other moiety of the residuary portion of the estate, which is also to be a permanent fund, and the income applied to the education and elevation of the colored people of the United States and Canada, have appropriated \$28,000 for the purchase of lands and buildings for permanent schools among the Freedmen, under the care of this Association. These are designed mainly for normal or training schools.

From all sources, the Treasurer of the Association reports the receipt and investment of \$55,468 for permanent sites and buildings in the South for Freedmen's schools, and the balance of this sum (\$27, 468) was in like manner, as the Avery fund, given specifically for this purpose, from both private and public sources, and has not diminished in the least the funds received for general purposes. It belongs to the educational work for the Freedmen, to be managed and used for this purpose under the direction of the American Missionary Association.

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abell, Irving, East Hampton, Conn.
Abernethy, Rev. H. C., Lockport, Ills.
Abbott, Mrs. C. W., Winchester, Mass.
Adams, Rev. C. C., Elkhorn, Wis.
Adams, Mrs. C. C., Elkhorn, Wis.
Adams, Miss Frances J., Chloago, Ills.
Adams, Miss Frances J., Chloago, Ills.
Adams, J. A., Pawtucket, R. I.
Addy, Rev. Wm., Franklin, N. Y.
Aiken Henry L., Grafton, Vt.
Alden, Rev. E. Jr., Marshfield, Mass.
Aldrich, Frank, Norwich, Conn.
Alderidge, William, Plainville, Conn.
Allen, Rev. C. W. East Jaffrey, N. H.
Allen, Eligha, Brimfield, Mass.
Allen, Erastus, Morrison, Ills.
Allen, Dea, Geo. E., Pawtucket, R. I.
Allen, Dea, Geo. E., Pawtucket, R. I.
Allen, Dea, Geo. E., Pawtucket, R. I.
Anderson, Mrs. William, So. Deerfield, Mass.
Arms, Henry, Springfield, Vt.
Arms, Os., South Deerfield, Mass.
Arms, Henry, Springfield, Vt.
Arms, Miss Maria, A. C., So. Deerfield, Mass.
Arms, Henry, Springfield, Vt.
Arms, Os., South Deerfield, Mass.
Ashmun, Mrs. Marcia, Tallmadge, Chio.
Atkinson, Mrs. Louise F., Appleton, Wis.
Atkinson, Mrs. Louise F., Appleton, Wis.
Atkinson, Mrs. Louise F., Appleton, Wis.
Averill, Mrs. Geo. W., Mount Verroen, N. H.
Avery, Mrs. M. T., Mansfield, Chio.
Babcock, Giles, Stouington, Conn.

Babcock, Giles, Stouington, Conn.
Baird, Kev. Robert G., Armada, Mich.
Baldwin, Harriet R., Middletown, Conn.
Baddwin, Mary A., Middletown, Conn.
Ball, Dea. Asa., Berkshire, N. Y.
Ball, J. Farley, Temple, N. H.
Ballard, Miss Mary E., Andover, Mass.
Banks, Rev. G. W., Bethlehem, Conn.
Barber, Hubert, Harwinton, Conn.
Barber, Hubert, Harwinton, Conn.
Barber, Mar, Julius, Beochoster, N. V. Banks, Rev. G. W., Bethlehem, Conn.
Barber, Mrs. Julia S., Rochester, N. Y.
Barber, Mrs. Julia S., Rochester, N. Y.
Barber, Mrs. Orlin, Harwinton, Conn.
Barber, Mrs. Orlin, Harwinton, Conn.
Barbeur, Mrs. Orlin, Harwinton, Conn.
Barbour, Rev. Nelson, Georgia, Yt.
Bardwell, Mrs. H. W., So. Hadley Falls, Mass.
Barnard, Rev. E. C., Jefferson, Illes.
Barnes, Hiram, Reading, Mass.
Barnes, Hiram, Reading, Mass.
Barnes, Mrs. Zilphs J., Roysl Oak, Mich.
Bartholomey, Daniel, Dryden, N. Y.
Barbett, Mrs. C. H., Washington, D. C.
Barlett, Mrs. C. H., Washington, D. C.
Barlett, Mrs. C. H., Washington, D. C.
Barton, E. B., Deanswille, N. Y.
Batchelor, Mrs. Mary A., Whitinsville, Mass.
Back, E. P., Philadelphia, Penn.
Bates, G. D. Tallmadge, Ohlo.
Bayley, Abner L., Amebury, Mass.
Beach, Miss Catharine M., Tolland, Mass.
Beach, Miss Catharine M., Tolland, Mass.
Beach, Elmer, Harwinton, Conn.
Beach, Mrs. T. S., Tallmadge, Ohlo.
Beane, Rev. P. A., Hampden, Qhio.
Beckwith, Miss Lucy, Bristol, Conn.
Becker, Mev. W. J., Wataga, Ills.
Benjamin, John, Milford, Conn.
Belden, Rev. W Jll, Wataga, Ills.
Benjamin, New York, N. Y.

Belden, Wm. H., New York, N. Y.
Bellows, Mrs. M. B., Exeter, N. H.
Benjamin, John, Milford, Conn.
Benson, Rev. H. H., Beloit. Wis.
Bent, Rev. Geo., Burr Oak, Iowa,
Bent, Rrs. Geo., Burr Oak, Iowa,
Bent, Mrs. Geo., Burr Oak, Iowa,
Bent, Mrs. J. A., Wheaton, Ills.
Benton, Rev. J. A., San Francisco, Cal.
Benton, Rev. J. A., San Francisco, Cal.
Benton, Wn. H., East Hampton, Conn.
Bevin, A. A., East Hampton, Conn.
Bevin, Wm. H., East Hampton, Conn.
Bevin, Wm. H., East Hampton, Conn.
Blillings, Miss Laurs, So. Deerfield, Mass.
Bishop, Miss Ffors R., Plainville, Conn.
Blasell, Miss Hate M., Chicago, Ills.
Blissel, Rw. E. C., San Francisco, Cal.
Blake, Miss Hannah, New Britain, Conn.
Blasel, Rw. H. N., San Francisco, Cal.
Blake, Miss Hannah, New Britain, Conn.
Blace, Dea. I. B. Newport, Ills.
Blase, Elder Orville, Mantus Corners, Ohio.
Blakealey, Mrs. Nolle T., Terryville, Conn.
Blanchard, Mrs. Jonathan, Wheston, Ills.
Blass, Mrs. Carrie T., Little Rock, Ark.
Bliss, S. B., Albany, Ills.
Blunt, Dea. John G., Nashau, N. H.
Blymyer, J. S., Mansfield, Chio.
Boardman, Stephen C.,
Boggs, S. M., New Athens, Ohio.
Bogg, S. M., New Athens, Ohio.
Bogg, S. M., New Athens, Ohio.
Bogd, Mrs. Nolla B., Champsign, Ills.
Booth, Mrs. Billsabeth, Allegan, Mich.
Botaford, Timothy E., Columbus, Chio.
Bourne, Rev. James R., Lunenburgh, V.
Bourne, Mrs. Susaa K., Harlem, N. Y.
Bourne, Mrs. Sea, W. S., Harlem, N. Y.
Bourne, Mrs. Sea, W. Woshorengh, Mass.
Bowder, J. H., Bangor, Me.
Bowers, L. K., Somerville, Mass.
Bowton, J. K., Sanerville, Mass.
Bowton, Mrs. Beal, Woshorengh, Mass.
Boyd, J. S., Martinsburgh, Ohio.
Bradley, Gelia M., Lindenville, Mass.
Browning, Assph, Mashatan, Kanssa,
Browning, Assph, Mashatan, Kanssa,
Browning, San, Ramby, Fitchburgh, Mass.
Browning, Mrs. Panny, Fitchburgh, Mass.
Browning, Mrs. Panny, Fitchburgh, Mass.
Browning, Mrs. Panny, Fitchburgh, Mass.
Browing, Jasph, M

Barr, Horace, M. D., Westbrook, Conn. Burrows, Rev. John O., Exeter, N. H. Burt, J. C., Ioneida, Ill. Burwell, Ellis, Harwinton, Conn. Bushnell, Bea. Augustus, Westbrook, Conn. Bushnell, Rev. Harvey, Saybrook, Conn. Bushnell, Watts. Bath, N. Y. Buss, Herman, Temple, N. H. Buswell, Wm. P., Neponset, Ill. Butler, Mrs. Anna M., St. Louis, Mo. Butler, Eliza, West Hartford, Conn. Butler, Horace, Madison, Conn. Butter, Horace, Madison, Conn. Butter, Horace, Madison, Conn. Button, Dea. F., Clarendon, Vt.

Cady, Mrs. Rebecca T., Brookfield, Iowa, Caldwell, Rev. W. E., Saline, Mich. Callaban, Mrs. Mary, Andover, Mass. Carleton, Agnes Sophia, Hartford, Conn. Carpenter, Rev. C. C., Brookline, Mass. Carrier, Frank, Norwich, Conn. Carrington, J. B., New Haven, Conn. Carter, Mrs. Ada M., Auburn, Me. Carter, Theodore R., Montclair, N. J. Carter, Mrs. Theodore R., Montclair, N. J. Cart, Mrs. Theodore R., Montclair, N. J. Cart, John G., Roybury, Mass. Carter, Mrs. Theodore K., Montelair, N. J. Cary, John G., Roxbury, Mäss, Case, Anson W., Cant. in Centre, Conn. Case, Des. Luman, Wilson, N. Y. Case, Morris, Homestead, Mich. Case, Rev. Rnins, Jaffrey, N. H. Catlin, Rev. B. R., Meriden, N. H. Chamberlain, Miss Charlotte Ann, Templeton, Mass. Chamberlain, Mrs. Jane E., Bridgeton, N. J.

Chamberlin, Samuel, Westborongh, Mass. Chamberlin, Mrs. Samuel, Westborough,

Chamberlin, William, Lindenville, Ohio. Chandler, Rev. Joseph, West Brattleborough, Vt.
Chandler, S. B., Cambridge, Mass.
Chandler, D. Worthen, Sunderland, Mass.
Chapman, Dea. Linus E., Westbrook, Conn.
Chapman, Phineas, Farmington, Ill.
Chapin, Alonzo, Antwerp, N. Y.
Chapin, Alonzo, M. D., Winchester, Mass.
Chase, M. S., Haper, T. Farmiston, Wass.

Chase, Mrs. Henry, Templeton, Mass. Chase, Pike, Auburn, N. H. Child, Mrs. Sallie B., Thetford, Vt. Childs, Rev. Thomas S., D. D., Norwalk,

Childs, Rev. Willard, D. D., Crown Point, N.Y. Childs, Rev. Willard, D. D., Crown Point, N. Church, Dea. John C., Amboy, Ill. Clark, Mrs. Abble, St. Albans, Vt. Clark, Rev. Alexander, Pittsburgh, Penn. Clark, Miss Anna M., Clevelsand, Ohlo. Clark, Charles Evans. Lancaster, N. Y. Clark, Rev. Royales, Chark, Rev. Gidcon, Woodburn, Ill. Clark, Rev. Jacob, Woodburn, Ill. Clark, Joshua, Reading, Mass. Clark, Mrs. Julia A., Chelmsford, Vt. Clark, Rev. L. F., Whitinsville, Mass. Clark, Rev. L. F., Whitinsville, Mass. Clark, Rev. Solomon, Plainfield, Mass. Clark, Rev. Solomon, Plainfield, Mass. Clark, Rev. Solomon, Plainfield, Mass. Clark, Rev. Royales, Levon. Mrs. Abliedli, New Garden, Ind. Clark, Rev. Solomon, Plainfield, Mass.
Clayton, Mrs. Abigall, New Garden, Ind.
Cleaves, Tristam G., Yarmouth, Me.
Cleaves, Tristam G., Yarmouth, Me.
Cleaveland, Miss Abby E., Topsfield, Mass.
Clift, Ezra V., South Abington, Mass.
Clisbee, Rev. E., Egerry, N. Y.
Clizbe, Rev. E., Yarmouth, Mass.
Cobb, Mrs. Mary Paimer, Chicago, Ill.
Cobbs, Mrs. Elizabeth S., Exeter, N. H.
Coburn, Mrs. Elizabeth S., Exeter, N. H.
Coddington, Miss Sarah Frances, South Boston, Mass.
Codfin, John N., Somerville, Mass.
Coggedhall, Mrs. Cath. A., Foxborough, Mass.
Colnoner, Rev. Thomas L., New Brighton,
Penn.

Commons, Mrs. Clara R., Union City, Ind.

Cook, Caleb, Princeton, III.
Cook, Caleb, Princeton, III.
Cook, Charles, San Francisco, Cal.
Cook, Mrs. Emily, Terryville, Conn.
Cook, Geo. T. Terryville, Conn.
Cooley, Dea, Barnek G., Hubbardston, Mass.
Coolidge, A. Smith, Sherborn, Mass.
Coolidge, Joseph D., Sherborn, Mass.
Coolidge, Ruggles S., Worcester, Mass.
Coolidge, Ruggles S., Worcester, Mass.
Cooper, Rev. Edward, Bloomingburgh, Ohio.
Cope, Rev. Edward, Bloomingburgh, Ohio.
Cope, Rev. C. C., East Smithfield, Penn.
Corthell, Daniel N., South Abington, Mass.
Coult, Amherst, Auburn, N. H.
Cowl, Mrs. Rev. John, Port Homer, Ohio.
Cowles, Miss Abby A., New Hartford, Conn. Cowl., Mrs. Rev. John, Port Homer, Ohio.
Cowles, Miss Abby A., New Hartford, Conn.
Cowles, Cath. M., Plainville, Conn.
Crampton, Mrs. E. M., Homer, N. Y.
Crane, Mrs. John N., Bethlehem, Conn.
Crawford, Wm. I., Sparta, Ill.
Crosby, Dea. Chas., Pepperill, Mass.
Crowell, Harriet, North Eaton, Ohio.
Cummings, Mrs. H. A., Andover, Mass.
Curmings, Josinh, Springfield, Mass.
Curtis, B. B., Campello, Mass.
Curtis, B. B., Campello, Mass.
Curtiss, E. Wooster, Watertown, Conn.
Cushnan, Miss Susley, Willingantie, Conn.
Cutler, Mrs. Rhoda M., Skownegan, Me.

Damon, Albert P., Reading, Mass. Damon, D. Myron, Reading, Mass. Danielson, Rev. Joseph, Saccarappa, Danielson, Rev. Joseph, Saccarappa, Me. Davis, Mrs. Mary A., East Medway, Mass. Day, Sherman, Oakland, Cal. Deavitt, John J., St. Albans, Vt. De Bevolse, Rev. G. H.. Walpole, N. H. Deere, John, Moline, III. Defores Rev. Heman P. Attleborough, Mass. Dowey, F. O., Reading, Mass. Defores Rev. Heman P. Attleborough, Mass. Dowey, F. O., Reading, Mass.
Dowey, Justin, Jr., Great Barrington, Mass, Dewing, Miss Caroline E., Wellesley, Mass.
Dewing, Miss Caroline E., Wellesley, Mass.
Dewing, Miss Caroline E., Wellesley, Mass.
Dibble, Josiah C., Branford, Conn.
Dibble, Josiah C., Branford, Conn.
Dibble, William, Westbrook, Conn.
Dible, William, Westbrook, Conn.
Dickinson, Henry C., South Amherst, Mass.
Dimock, D. C., Moline Ill.
Doane, Mrs. Matilda, Salem, Oregon.
Dodge, Cheever K., Brooklyn, E. D., N. Y.
Dodge, Mrs. Susan, Crete, Ill.
Dolson, Charles B., Brooklyn, E. D., N. Y.
Dodge, Mrs. Susan, Crete, Ill.
Dolson, Charles B., Brooklyn, E. D., N. Y.
Dorman, Mrs. Lucy A., South Boston, Mich.
Dounterty, Rev. James, Johnson, Vt.
Dougherty, Mrs. James, Johnson, Vt.
Douglaes, Rev. T. O., Amboy, Ill.
Downe, Mrs. Leonard, Fitchburgh, Mass.
Downes, N., M. D., Hanover, Mass.
Downes, N., M. D., Hanover, Mass.
Drake, Francis B., Otho, Iowa.
Drew, Sammel, Middlebush, N. J.
Dudley, P. W., Whitinsville, Mass.
Dunlary, James G., Granville, Ill.
Dunlap, Miss Abbie, South Deerfield, Mass.
Dunning, Mrs. E. O., New Haven, Conn.
Dunning, Miss Kate A., New Haven, Conn.
Dunning, Miss Kate A., New Haven, Conn.
Dunning, Miss Kate A., New Haven, Conn.
Dutcher, Danle, St. Albans, Vt.
Dyer, Rev. Spencer O., Upton, Mass. Dyer, Rev. Spencer O., Upton. Mass. Dyke, Chas. F., Crystal Lake, Ill.

Earle, M. L., Dean's Corners, Ill. Eastman, Josephus, Grinnell, Iowa. Eaton, W. J., Westborough, Mass. Edmands, Dea. John, Philadelphia, Penn. Edwards, Mrs. Nancy S. H., Sunderland, Mass.

Mass.
Eells, Rev. Dr., San Francisco, Cal.
Elliot, Edwin D., West Brattleborough, Vt.
Elliott, Miss Maria S., Willimantic, Conn.
Ellia, Edwin, Athol, Mass.
Ellia, Mrs. Oliver, Fitchburgh, Mass.
Emery, Geo. F., Westborough, Mass.

Emerson, Mrs. E. R., Rockford, III. Emerson, Silas G., Reading, Mass. Ewing, Shirley, West Newton, Mass. Ewans, Miss Elizabeth M., Columbus, Wis. Evans, Mrs. Sarah E., Pleasant Grove, Iowa. Evans, Mrs. Sarah E., Pleasant Grove, Iowa. Eveneth, Mrs. Martha H., Fitchburgh, Mass. Everest, Rev. Chas. Hull, Brooklyn, N. Y. Everitt, Dwight, South Deerfield, Mass.

Everitt, Dwight, South Deerfield, Mass.

Fanning, Mrs. Martha M., Greenville, Conn. Farrar, A. F., Rindge, N. H.

Farnar, Mrs. A. F., Kindge, N. H.

Farnar, Mrs. A. F., Hoomfield, Wis.

Fedenster, Paul S., Columbus, Miss.

Fedines, Mrs. T. H., Bloomfield, Wis.

Ferris, Rev. L. Z., Pittsfield, N. H.

Field, Albert, Miffinville, Ohio.

Fish, Pilny, Philadelphia, Pa.

Fisher, Mrs. Abby M., Benzonia, Mich.

Fisher, Rev. Joseph S., Benzonia, Mich.

Fisher, S. D., Westborough, Mass.

Fitts, Mrs. Mary Cellina, West Boylston, Mass.

Fisher, S. D., Westborongh, Mass.

Fitts, Mrs. Mary Cellina, West Boylston, Mass.

Fitts, Mrs. Mary Cellina, West Boylston, Mass.

Fitts, Mrs. Mary Cellina, West Boylston, Mass.

Fletcher, Hon. Thos. C., Jefferson City, Mo.

Flotte, Hon. Thos. C., Jefferson City, Mo.

Flotte, Hon. Thos. C., Jefferson City, Mo.

Flotte, Hon. Thos. C., Jefferson City, Mrs.

Fletcher, Hon. Thos. C., San Francisco, Cal.

Folote, D. Turin, N. Y.

Foote, Norman B., Rome, N. Y.

Foote, Norman B., Rome, N. Y.

Foote, Norman B., Rome, N. Y.

Fowler, Mrs. Emily C., Kenoeba, Wis.

Francis, John M., Canterbury, Conn.

Francis, John M., Canterbury, Conn.

Francis, Rev. Lewis, Castleton, Yt.

Frazy, Dea, R. B., Lamolile, Ill.

Freeman, Edward L., Pawtucket, R. I.

Freeman, Edward L., Pawtucket, R. I.

Freeman, James, Freeman's Landing, Ohio.

French, Rev. J. L., Batavia, Ohio.

Fuller, Mrs. Elizabeth, Faribault, Minn.

Fuller, Joseph M., Greenville, Mich.

Fuller, L., Lindenville, Ohio.

Gage, Mrs. Alden, Tallmadge, Ohio.
Garfield, Reuben, Athol, Mass.
Gates, Simon S., Crystal Lake, Ill.
Geer, Francis, Lindenville, Ohio.
Geer, Miss Mehetable, Jewett City, Conn.
Gibson, Isaac T., Salem, Jowa.
Giddings, H. F., Lindenville, Ohio.
Giddings, Miss Laura A., West Brookfield,

Giddings, H. F., Lindenville, Ohio.
Giddings, Miss Laura A., West Brookfield,
Mass.
Gilson, E. P., Chester, Vt.
Goddard, Dorrance S., Worcester, Mass.
Goddard, Eber, Watez, Ill.
Goddard, Lucius P., Worcester, Mass.
Goodell, Des. H. A., Whitinsville, Mass.
Goodell, Des. H. A., Whitinsville, Mass.
Goodell, James G., Chicago, Ill.
Goodrich, Miss Nancy, Fitchburgh, Mass.
Goodrich, Miss Nancy, Fitchburgh, Mass.
Godlat Blen W., Skowhegan, Me.
Graham, Miss Lizzie, Fitchburgh, Mass.
Graham, Miss Lizzie, Fitchburgh, Mass.
Graham, Mey T. B., Lebanon, Ohio.
Grant, John, Sprague, Conn.
Graves, Edward, South Amberst, Mass.
Gridley, Mrs. M. B., South Hadley, Mass.
Gridley, Mrs. M. B., South Hadley, Mass.
Gridley, Mrs. M. B., South Hadley, Mass.
Gridley, Mrs. Stephen, New York, N. Y.
Grings, Graves, Echarles L., Mansfield, Ohio.
Grimes, Frederick W., Mansfield, Ohio.
Grimes, Gravy S., Mansfield, Ohio.
Grimes, Mary S., Mansfield, Ohio.
Grimes, Mary S., Mansfield, Ohio.
Grimes, Gravy S., Mansfield, Ohio.
Grimes, Wary S., Mansfield, Ohio.
Grimes, Mary S., Mansfield, Ohio.
Grimes, Mary S., Mansfield, Ohio.
Grimes, Mary S., Mansfield, Ohio.
Grimes, Wary S., Mansfi

Hager, D. F., South Deerfield, Mass. Haines, Robert M., Grinnell, Iowa-Hale, Mrs. Sarah D., Beloit, Wis. Hall, Major Dan. H., Pittsford, Vt. Hall, Dea, H. S., Wallingford, Conn.
Hall, Mrs. J. G., Columbus, Ohio.
Hall, Mrs. M. A., Pittsford, Vt.
Hall, Rev. Wm. K., Siratford, Conn.
Hamilton, Mrs. Sarah E., Concord, N. H.
Hand, Mrs. Maria C., Eikhorn. Wis.
Hard, Mrs. Caroline. Lanesborough, Mass.
Hardy, Miss. M. P., Westborough, Mass.
Hardy, Mrs. M., San Francisco, Cal.
Harlow, Rev. E. A., Wyandott, Kansas.
Harmon, Chas. S., Sunderland, Mass.
Harris, Mrs. Luman E., New Harfford, Conn.
Harrison, Mrs. Mary E., Granville, Ill.
Hart, Des. Norman, Otto, Iowa.
Hart, Rev. Wm., Malden, N. Y.
Hastings, Mrs. Samuel, South Deerfield,
Mass.
Hastings, Mrs. Samuel, South Deerfield,
Mass.
Hastings, Mrs. Samuel, South Deerfield,
Mass.

Hastings, Mrs. Samuel, South Deerfield, Mass.

Hastings, Rev. Wm., Newburgh, Ohlo.

Haven, Rev. Joseph, D. D., Chicago, III.

Hawes, Rev. Edward, Philadelphia, Pa.

Hawkins, Wm. P., Fairport, N. Y.

Hawkins, Wm. P., Fairport, N. Y.

Hawkins, Wm. P., Fairport, N. Y.

Hawkins, Wm. P., Samuel, Fitchburgh, Mass.

Helmer, Rev. Chas. D., Chicago, III.

Helmer, Rev. Chas. D., Chicago, III.

Helmer, Rev. Samuel, Single, J. H.

Helmer, Mrs. Sunan B., Chicago, III.

Helmer, Mrs. Sunan B., Chicago, III.

Helmer, Mrs. Samuel, Single, J.

Helmer, Rev. Chas. D., Chicago, III.

Helmer, Mrs. Banner, Mrs. M.

Hill, Mrs. John, Boonton, N. J.

Hill, Mrs. John, Boonton, N. J.

Hill, Mrs. J. Shon, Boonton, N. J.

Hill, Mrs. J. Shon, Boonton, N. J.

Hill, Mrs. L., W., Tallmadge, Ohlo.

Hitchcock, Mrs. Frances E., Meline, III.

Hitchcock, Mrs. Frances E., Meline, III.

Hitchcock, Mrs. Frances E., Meline, III.

Hitchcock, Rev. O. B., Windham Centre,

Nor. Miss. Frances W. Sherwate, Conn.

Hitchcock, Rev. O. B., Windham Centre, N. Y.
Hoag, Miss Frances M., Sherman, Conn.
Hoag, Lindley M., Iowa Falls, Lowa,
Holbrook, Mrs. Adeline, West Boylston, Mass.
Holbrook, Mrs. Adeline, West Boylston, Mass.
Holyoke, J. M., Wataga, Ill.
Holyoke, Maria B., Bunker Hill, Ill.
Holyoke, Martin, St. Albans, Vt.
Holyoke, Miss Mary A., St. Albans, Vt.
Holyoke, Slas G., St. Albans, Vt.
Hooker, Rev. Edward P., Medford, Mass.
Hooker, Thomas, Lake Forest, Ill.
Hooper, Mrs. Margaretta E., San Francisco,
Cal.

Cal.
Hosmer, Mrs. F, C., Fitchburgh, Mass,
Hotchicles, Mrs. David M., Prospect, Conn.
Houston, James, Greenville, Conn.
Howland, A. A., M.D., Barro, Mass,
Hoyt, Mrs. Mary, St. Albane, Vt.
Hoyt, Stephen, Auburn, N. Y.
Hubbard, Mrs. Lucrelia, East Glastenbury,

Con.
Hubbard, Dea. Orton, Jefferson, Ill.
Huffman, John L., Ruggles, Ohio.
Huggins, Mrs. Lavinia. Sicily, Ohio.
Huggins, Mrs. Lavinia. Sicily, Ohio.
Huggins, N., Peorla, Ill.
Hunt, Leprelete, Anstin, Minn.
Hunter, James, Terryville, Conn.
Huntington, Elihn H., St. Albans, Vt.
Hurlbuf, Miss Lottie E., Danville, Iowa,
Huse, Dea. Joseph, Winchester, Mass.
Hyde, William B., Franklin, Conn.

Ingersoll, Rev. E. P., Sandusky, Ohio, Ingersoll, L. C., Keokuk, Iowa. Ingle, Mrs. William, Machias, Maine.

Jacobs, Dea. Clark. West Brattleborough, Vt. Jarman, F. T., New Haven, Conn. Jenks, Mrs. Mary B., Warsaw, N. Y. Jennings, Mrs. Mary S., Fairfield, Vt. Johnson, Mrs. Ellen, St. Albans, Vt. Johnson, Rev. Samuel, Newark Valley, N. Y. Jones, Daniel, M. D., Lamoille, III. Jones, Horace, East Medway, Mass. Jones, Joseph, Oglesby, III. Jones, S. B., Jr., Bridgeport, Conn.

Jones, Mrs. Sophronia Brown, Sag Harbor, N. Y.
Jones, Mrs. S. P., Oglesby, Ill.
Judd, Rev. I., Honesdale, Pa.
Judd, Mrs. L. S. Pecatonica, Ill.
Judkins, Edmund D., Eugene City, Oregon,
Judkins, Rev. Edw. A., Eugene City, Oregon,
Judkins, Mrs. Lusina, Eugene City, Oregon,
Judkins, Mrs. Lusina, Eugene City, Oregon,
Judkins, Thomas Engene City, Oregon,
Judkins, Thomas H., Eugene City, Oregon.

Keeny, Mrs. Maria L. P., Harford, N. Y. Keep, Avery, West Brookfield, Mass. Keep, Rev. John, Kenosha, Wis. Keith, P. B., Campello, Mass. Keith, P. B., Campello, Mass. Kellogg, Rev. Martin, Oakland. Cal. Kelly, Mrs. Mary C., Sparta, Wis. Kenny, George L., San Francisco, Cal. Kenny, Zurf S., Bethel, Vt. Kett, Charles B., Dorset, Vt. Ketchum, Alexander P., Harlem, N. Y. Kimball, Mrs. A., Fitchburgh, Mass. Kimball, John F., Bangor, Me. Kimball, J. M., Westborough, Mass. Kimball, J. M., Westborough, Mass. Kimball, J. M., Westborough, Mass. Kimball, Stephen W., West Brattleborough, Vt.

Vt.
Kimen, J. W., St. Louis, Mo.
King, Mrs. Charles W., Lunenburgh, Vt.
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Kingsbury, Rev. Jossiah W., Queechy, Vt.
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Whitin, Mrs. Cath. H., Whitinsville, Mass.
Whitin, Mrs. Cath. H., Whitinsville, Mass.
Whitin, Mrs. Cath. H., Whitinsville, Mass.
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Williams, John, Elensburgh, Ps.
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Vorks, Anthony, Versenaus, Mid.

Yale, Rev. A. S., Onondaga Valley, N. Y. Yerks, Anthony, Vergennes, Mich. Young, George S., Glenbeulah, Wis.

* Deceased.

ANNUAL DISCOURSE,

By Rev, E. B. Webb, D.D., of Boston, Mass,

"All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations."—MATTHEW 28: part of the 18th and 19th verses.

On the border of Esdraelon—or the great battle-plain often wet with the blood, and strown with the bodies of contending armies,—southward from the Mount of Beatitudes, and six miles east from Nazareth, rises Mount Tabor.

Tabor is a beautiful mountain, covered with a forest or groves of oak, and abounding in grasses and flowers. Climbing to the summit by an easy path from the North, North West, one stands, it is said upon a level oblong plain. The prospect is "very extensive and beautiful, and glorious." To the North one looks off toward Lebanon, whose lofty peaks are covered with perpetual snow. From the North West, and round the South West, (Volume 3, Robinson, 215,) snatches of the Great Sea are seen. To the South the whole land is before you, and one looks down the deep valley of the Jordan, even so far as the waters of the Dead Sea, some think; while to the East is the beautiful Lake of Gennesaret, with its fertile surroundings, and beyond, the sandy plateau and arid desert. Upon this mountain, it is generally believed, Jesus met his disciples, according to appointment, after his resurrection. "Then the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them."

Nor these alone, but probably five hundred beside were there to pay him their homage and receive his commission. Paul says, that "he was seen of above five hundred brethren at once."

When he came into the world his own nation rejected him: what Herod conceived, the Jews accomplished. But, risen from the dead, 'all power is mine," he said: "Go, therefore," go through the land. of promise, go to the bounds of the far distant horizon—go ye therefore, and teach, disciple, Christianize all the nations; and lo I am with you always, even unto the end of the world. Amen.

As the tried and loyal citizens of a vast and victorious government, we possess great power—political, commercial, moral power—and the rights of the victor, for which we are responsible.

First.—Let us mark, Christian brethren, for it is worthy of our best attention—in opening our text, let us mark, first of all, that we have here the true and sublime use of power. Here are two things—first, the greatness of the benevolence; SECOND, and the grandeur of the conception. First, the greatness of the benevolence. Men may be gentle and conciliatory while poor and powerless. The heir is teachable in spirit and courteous in manner while in his minority. But wealth makes him arrogant and selfish. The soldier is thoughtful and sympathizing while he serves in the ranks. But the sceptre falling into his hands, suddenly he is transformed; his enemies must go to the dungeon or the scaffold, and all people must endorse and praise his arbitrary acts. "All power is given unto me"—the world may well pause, and every man hold his breath till the sequence of that promise is announced.

Where are the friends of Jesus? Now is the hour of their triumph! Where are the enemies of Jesus—the priest that excited the mob to crucify him—the mob that controlled the Jewish court, and forced the judges to utter sentence against him innocent—the nation that despised and rejected him when he came as a servant—where are his enemies? Now He will hurl sudden vengeance upon their guilty heads and sweep them away in his wrath, as fire licks up the stubble in the field.

"All power is in his hands;"—unlimited, omnipotent, he will remember the vile indignities which were heaped upon him; he will repay the malignant hatred which hunted him from the manger to the cross, satisfied with nothing except his blood! No. The angels sang over the plains of Bethlehem, "good-will toward men," and that strain is to be prolonged. From the top of the mountain away towards the open grave floats the clear rich note. "Go, teach the nations."

How sublime is the benevolence of this commission! To see Jesus on the Mount of Transfiguration was a sight of overwhelming splendor! To see the stone rolled from the door of his tomb, and the door opened by an unseen hand, and the cold form begin to stir with a Divine light—that was a sight that might fill the stoutest heart with amazement. But to see Jesus standing upon the mountain, suggesting the hight to which his throne is to be exalted—and five hundred disciples bowing down before him, a band of captives prophesying victories, assured and unnumbered; to see Jesus, clothed now with the

prerogatives of Almighty power, forgetting the ingratitude of his kindred, and forgiving the murderous cruelty of which he still bore the marks in his hands and his feet, organizing his followers and inspiring them for the work of reaching and quickening and redeeming the nations,—this is as sublime as his transfiguration or his resurrection from the dead. This is a magnanimity of benevolence which cannot but kindle the admiration of every reflecting mind.

Second .- Nor, in the second place, is the conception of such a work much less grand. Here they are upon a mountain in Galilee-a disciple-band without power; without wealth; without visible means of support:-unarmed to go forth among enemies; ignorant to go. forth among the learned; and the nations of the earth are to be visited, and gathered together, and schooled and lifted up. There are no boundaries at which the weary foot may stop-no barriers of darkness, or ignorance, or prejudice or sin from which the disciple acquitted may turn back. And there is to be but one theme-one lesson-one gospel-the same for Jew and Greek; for king and subject: for black and white. And what if they will not hear-what if they mock and oppose? What if Herod with a tyrant threat and a hand of power enjoins silence in this cause? There is nothing new provided-no varying of the instrument-no varying of the method. The commission is still the same; "Go, teach!" And what if the priests of a corrupt and established religion rise up and imprison the teacher? "Go, teach!" And what if the people cut to the heart by the truth, take counsel how they may slay the teacher? "Go, teach!" Jesus Christ makes no provision for retreat, nor for change of method, nor for change of orders. The world is to be revolutionized by the power of Christian truth. Empires are to be subverted by the might of the gospel, as the sun subverts the power of frost in our northern latitudes; intelligence and virtue are to appear as foliage and flowers and fruits that rise up to meet the Spring at her coming, and the reign of darkness is gradually to give place, through lengthening days, to a Sun that shall never set. These disciples, few and feeble, are teachers: the nations, learned and strong and wilful, are scholars: the world, confirmed in evil, must be taught and turned from enemies to friends; from sin and self to truth and Christ. And that commission, "Go, teach," aims at nothing less-aims at nothing less than the overturning and restoration of the whole round earth, though the teachers be so weak, and the truth so unvaried and uncompromising. Never was there a conception so grand, and never anything so arresting and inspiring, except the benevolence which originated the design and guarantees its success. To fulfill this commission is the aim of this society. With some humble appreciation of the benevolence and the grandeur of the commission, this is the work to which it is committed—"Teaching the nations," committed by the unexpected course and events of Providence, especially, and immediately to the teaching of the black and the white races dwelling together in our country. Let us emphasize it, repeating the very words of the Lord, "Teaching them to observe all things whatsoever I have commanded you;" and it is well for us occasionally to stir up our hearts and inflame our zeal by a reconsideration of this matter. We are not likely to overestimate the vast and vital interests which are involved in this particular missionary work.

I. Because it involves, in the first place, the thorough instruction, the practical elevation, and the slow but successful Christianizing of the individuals. It is the evil of Slavery that it blights and blasts the soul. It imposes unrequited toil. It saps the life of those who are free from its bonds. It brings down the whole community towards the low level of its degradation. But the primary curse is upon the mind. The very conditions of its existence are ignorance, mental darkness and degradation. No wonder, therefore, that the freedmen are low, and immoral and brutish. But, now, ransomed outwardly by the hand of a victorious government, they are to be instructed. elevated and saved by the holy endeavors of an obedient church. They are to be raised up from their wallowing to a state of intellectual and virtuous manhood: their brutish and broken gibberish is to be exchanged for the language in which Milton wrote of States and a Christian Commonwealth-in which John Robinson praved on the shores of Old England-in which the Pilgrims sang on the shores of New England,

"And the stars heard, and the sea."

Their miscellaneous herding together must give place to a correct knowledge, and a consecrated enjoyment of the Christian family, their fear of the lash to a just appreciation of the rights and responsibilities of citizens. And, in their religious assemblies their grotesque exhibitions of animal emotions must give place to a perception and a piety which worships God in spirit and in truth. "For the Father seeketh such to worship him." And how shall this radical change, this physical, mental, moral and spiritual transformation be wrought? The answer is, by a three-fold application of the doctrines and precepts of the gospel to the intellect, the affections, and the will of the individual man.

I. And, first, the intellect or understanding must be instructed This is a simple statement and is sometimes interpreted very narrowly. But it comprehends something more than teaching faith in the atonement, precious and vital as that truth is. It implies something more than asking pardon of God in prayer, and offering praise in hymns. Men, are indeed, to trust in Christ and pray and sing. But the

gospel is a broad, deep, pervasive, comprehensive system of truth and duty:-deep and subtile, (if I may use the word in a good sense,)deep and subtile as the purposes and motives of the human mind :penetrating with a divine warrant all the secret chambers of thought and desire, and claiming to control them; -comprehending all man's relations to God, as Creator, Lawgiver, Sovereign, Judge, and all his relations to his fellow men-to the family-to society-to civil government and the church; we say, the gospel is an all pervasive, and all-comprehensive system of truth and duty. And, withal, it is a system so articulated and symmetrical, that to teach a part and omit a part, is not only to mar its divine beauty, but to mangle its form and life. A slave may be a Christian-that is, exercise true faith in Christ-it is possible as some have assumed, and yet steal, and lie and commit adultery. He has no just appreciation of the relations which necessitate truth and purity; he has never been taught; his intellectual perceptions are blind. When we speak, therefore, of instructing the Freedmen in the gospel, we do not mean to stop with the appeals and exhortations of one ignorant man. We do not mean to give them a religion which looks only to the Sabbath and the sanctuary. We do not mean to instruct merely in the things of faith and love When God undertook to rescue and redeem the bondmen of Egypt there was nothing narrow, or cheap or fragmentary in his teaching. The great fundamental principles of the system were put at the bottom. The great saving truths were put first. But the inferences and details were almost numberless. And the Divine seal and signature set to the gospel is found in its marvellous adaptation and adequacy to the condition of all men, high and low, civilized and savage. It suits and satisfies the mental capacity of those who stand upon the highest points of a proud civilization. It soothes the griefs andawakens the hopes, and arouses the thoughts of the degraded and down-trodden also. For, besides this adaptation, there is a peculiar affinity between the divine teachings and the constitutional instincts of the soul. Men grope after them in darkness, and instinctively build their altars "to the unknown God." And when these truths are revealed, men are arrested by them, and compelled to struggle with them even when they disown their authority. The African is no exception to the general rule. Degraded through generations of servitude, he still feels the power of the mystery-God manifest in the flesh. Covered with filth and trodden down into the very mire of the earth, there is something in him, which, when the Cross is presented, responds to its drawing power. The truths of nature are ennobling, but the truths of the gospel far more ennobling even to the intellect.

The sun is bright, but Christ, the light to lighten the Gentiles, fills a horizon as much beyond the material heavens, as the dome of the

firmament is above the dome of St. Peter's. And this mysterious affinity between these divine truths and the human soul, secures, as nothing else can secure, the interest and action of the intellect. And action secures elevation, discipline and development. These truths coming from beyond the farthest stars, and appealing to the deepest instincts of the soul, stimulate and task the power of thought. And these doctrines of God and immortality, guilt and mercy being once fairly lodged in the mind, diligent and systematic teaching cannot fail to show and secure the passive and practical application of them to every relation in life. The thought of accountability for all one's outward conduct and for all one's inward motives, is scarcely less arresting and profoundly quickening than the thought of God's eternity and omnipotence. Nothing stirs all the powers of reason—nothing quickens, expands and impresses the intellect like the word and truth of God.

II. But man is not reason and understanding alone. He is a creature of affection also. To reach and perfect his affections is a work of prime necessity. A man sustains a true relation to his fellow man. A man enters the kingdom of heaven only when his heart is right in the sight of God. How, the question is, how shall his heart be reached, and his wild, gross affections be reclaimed and purified? By instructing him in the gospel of Christ. To awaken love, men must be approached with love, as to awaken the emotion of pity the object of pity must be presented. And, just here, the gospel which is to be preached, transcends everything else. Nature, in her mysterious workings and beneficent results, may excite in us admiration and interest, not love. And surely false religious fail utterly at this point. Jupiter excites no love, but rather disgust and loathing. Bacchus is a brute and awakens in us only that which is brutish. But in the gospel, God is presented to our hearts. He is clothed with a garment whose immeasured folds are dazzling brightness, or clouds and darkness are his pavilion; he fills and overwhelms us with a sense of awe and majesty, but at the same time the Father, loving and gentle, shines through all. Nothing can excel the tenderness and compassion with which he seeks to win and assure the confidence of his creatures. And so, by every full exhibition of his attributes, our affections are touched, and our love called forth. And certainly there is nothing in all the universe-nothing ever conceived or conceivable by the human imagination-so perfectly adapted to arouse and call forth all the heart's energy and strength of love, as the person and sacrifice of Jesus Christ. Here is love self-moved, spontaneous and beyond degree; love working for our spiritual endowment through eternal years. And, as we respond to the love of God, and the mercy of God in Christ, the tendency is to become

assimilated to the Divine character, and to become partakers of the divine purposes. And not only is there this provision for infinite progress upward, but for almost unlimited expansion abroad. Not only our relations to God and Christ and the Holy Ghost are brought into view, but all our earthly relations are at the same time embraced, and the love and authority of God made the motive for fulfilling the obligations growing out of them. We are to be perfect because our Father in Heaven is perfect. We are to hold the family sacred because this same God has established it. We are to obey the government because the same God has ordained it. We are to do as we would be done by because Jesus commands it. We are to love one another because God loves us, and to forgive one another as we hope to be forgiven. And thus, while the gospel provides that the heart be changed from glory to glory into the very image and likeness of the Lord, every relation in life is covered and warmed as in the light of the sun, and every duty performed out of regard to Him that loved us and gave himself for us. The heart is just in a condition to receive and obey all things whatsoever the Lord has commanded when it is subdued and animated by the love of God towards us. And for this reclaiming and ennobling of the affection, nothing can equal the gospel.

III. And then, further, the will must be reached, restrained and governed. And how is this to be done except as the understanding is quickened and the affections enlisted? Here again the wisdom of that great commission is manifest. Already we have two long steps towards this end. If the whole aim of the gospel had been to control the "will" alone, nothing could have been more perfectly devised. The "will" being instructed and enlightened through the intellect must be reached and constrained by motives, thoughts, and affections, and the greater the motive the surer the control. But what motive can compare with the doctrines, commands, and rewards of the gospel? God present, witnessing my acts, reading my thoughts. judging my motives; a just and holy law thrown over my life to which I am amenable for every moral act, and idle word; a book of record, in which all the deeds of daily life are written; a final judgment with its amazing, its infinite and eternal sanctions!-how is it possible to teach these truths, and to teach them in all their wide application to human life, and human avocations, and human society and not control every impulse and emotion of man's inmost being? How is it possible to ply man with these truths and teachings, and not succeed in giving them thorough instruction and practical elevation, and a heavenward life? The Freedman is to be quickened intellectually, is to be regenerated morally, is to be restrained from evil habits, and hereditary degradation, is to be lifted to a higher plain, is to be controlled in his self-determinations, is to possess and enjoy and exhibit a true Christian manhood. The sinner is to be saved; the gospel of Christ is the power teaching its doctrines and precepts, the method of applying it is the mission of God. Here is the power of God unto salvation, temporal and eternal. Let us welcome all material helps and helpers; let us welcome all social reforms and reformers, and all philanthropists and philanthropic workers; but let us do the work which Christ bids us do: "Go, teach the nations." The benevolence of the gospel is divine; the end to be accomplished by it great and glorious; the wisdom and success of its methods beyond question or improvement.

II. Again, in the second place, to pass from the individual to his social and civil relations, we are not likely to over-estimate the importance of this commission, as carried out in this particular missionary work because it involves the foundations of our great American Republic. The world has seen monarchies and despotisms hoary with age. Our Republic is still young. Shall it live? That is the question. Other republics in ancient and modern times have had an ephemeral life, and disappeared. What is our hope of a better record? Greece looked up into a sky, to say the least, as fair as ours. Rome wielded a government as strong. France elected her President to rule over a country far more compact and homogeneous. There is nothing in the influence of the sky and stars above us upon which we can hang a hope of life better than theirs. There is nothing in our wide extent of territory to insure a prolonged existence. There is nothing in the majestic sweep of our rivers; nothing in the sublime trend of our mountains; nothing in the marvelous fertility of the prairies; nothing in the strange mixture of heterogeneous races; nothing in the earth beneath-us; nothing in the heavens above us, to warrant our expectation of permanance and perpetuity. True, we have freed the slaves, but it was by an act of violence, and not the result of happy growth, as when the child at school quits the Christian home, that he may reproduce and establish a Christian home of his own. Liberty, of itself, is no assurance of national life. The winds are free, but no man can count on their stability. The wild beasts are free, but peaceable society is not the result. And wild men are free, but a well-ordered government is not therefore to be expected. . Civilized peoples have burst into the unlimited conditions of civil freedom; and what frantic excesses have been perpetrated in the name of liberty! What anarchy and bloodshed stand charged to the account of liberty! Liberty of itself cannot secure national life.

Nor will our railroads, though they run east and west across the great rivers, and over the Rocky Mountains as thickly as they run north and south, covering the continent with a net work of iron,

bind us to the enjoyment of a prolonged and prosperous life. A coat of mail cannot prevent the body from breaking out with boils, nor from burning with fever. No more can these swathing meshes of rail prevent natural decay or national dissolution.

Nor can we rely upon our system of free schools for the permanence and prosperity of the Republic. We are fast drifting away from the common school as it was established by the founders of the country. They not only established the college for the glory of Christ and the good of his church, but the common schools were organized for a religious end. Religion was the road to knowledge. Our Fathers said, "It being one chief project of Satah to keep men from the knowledge of the Scriptures, now therefore, to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors," we will ordain and establish schools in every township and plantation. And this they did, making the religious element primary, and prominent above all others. But now the Bible holds its place by sufferance in our common schools, and only waits a majority vote to be totally excluded, and thus they become a means of intellectual culture and quickening alone. They are of great worth still, but the Scriptures excluded ,the moral powers unschooled, the conscience dormant, or perverted, the understanding, or intellect alone disciplined and developed, no man can say whether the scholars will come forth to bless or curse the nation. Each one has a shining, sharpened axe put into his hand; shall he lift it up against an incoming error, and enemy, or against the foundation of the Government? Shall he strike for truth and right, or lead the hosts of darkness and crime against the mother that nursed him? Education severed from religion is a battery charged with grape and canister, and no assurance on whom it shall be turned! Education severed from religion is a magazine, into which a spark being thrown, the heavens may be darkened with the whirling fragments of commercial gains, and civil institutions. Education severed from religion constitutes no certain foundation upon which to rear the pillars of national permanence.

On what then shall we rely to save us, from the fate of so many other nations? What is there suited in character and subject, in strength with which to replenish and repair the sources of national life? The answer is found in the great commission—"Go, teach all nations." The doctrines and precepts of the Gospel, understood and received in their height, and breadth, and depth, and fulness, are our true and only hope.

It is the Christian religion incorporated into the elementary social and civil life of/this nation, that distinguishes it from the other nations of the earth. From this Divine source, the roots of our strength have been nourished. By its Holy light our progress has been guided, and here we must abide. Departure is death. The perspective of our future terminates suddenly, and in darkness, except as seen through the knowledge and practice of "whatsoever the Lord Jesus Christ has commanded." For, as the prophet says, "the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

It is conceded, on all hands, that national existence must rest upon national morality. Philosophy teaches this, and experience teaches this. But there is no national morality apart from religious principle.

Such is the testimony of history. A voice from the graves of nations in every land-a voice coming up from the half-buried mounds of our own country-a voice wafted from the east by the winds that sweep across the sea, proclaims no national morality apart from religious truth and teaching. Washington says, in the weighty words of his farewell address, "Whatever may be conceded to the influence of refined education, on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." And President Hopkins in his Lowell Lectures says, "from the nature of the case, therefore. we might expect—what all experience shows has happened—that any attempt to separate this morality from this religion, and yet give it power, will be like the attempt to separate the branch from the parent stock, and yet cause it to live. We might expect, if we were ever to see a perfect morality coming up from the wilderness, of this world, that we would come, not walking alone, but leaning upon her Beloved." Love for country, therefore, as well as love for Christ, must impel us to give the pure, broad, divine religion of the New Testament to everybody who is to become a citizen in this land. Our fathers understood this, and hence their efforts, first of all, to provide for the religious instruction of the people. Religion is not the vine, but the vital strength of the vine, and morality the purple clusters that hang from the branches. Religion is the power behind the throne-religion is the imperial life of the brain, and morality the obedient action of the hands and feet. Our fathers saw it so, and founded the commonwealth upon the doctrines and precepts of religion accordingly. They saw, what all, who take time to think, must see, that our rights and duties, in social and civil life, spring primarily from our relation to God, and must be performed primarily out of regard to God. Children of the same family must meet their obligations to one another, out of regard to the common parent. The duties which we owe to one another, God has perscribed, and hence obedience to the government is obedience to God. And just because God is infinite and unchangeable, and the rewards which

he bestows high as Heaven, and deep as hell, no motives to moral conduct, or right action, can be so great as those which are revealed to us in the gospel.

Greater than these, language cannot speak—greater than these, man cannot conceive. Everything else is inferior and insignificant in comparison—everything else has failed. Deprived of these teachings, the nations have grown weak and blind. Ignorant of these motives, the nations have become corrupt, and gone down to the dead. Instructed in the teachings and truths of the gospel, we have a foundation of hope. Saved as a nation, (if saved at all), we must be by this religion incorporated into the vital functions of our system, and made in the body politic, as the instinct of brain and heart. This is the foundation of the moral life and conduct, on which our national existence depends, and the foundation of our liberties is not different.

Our Fathers drew their liberty from the same source with their morality; from the principles and precepts of the gospel. The essential worth of man, as man, is a doctrine of Christianity; so, also, is his absolute freedom of conscience before God; so, also, is the doctrine of perfect equality in His sight. The king and his subject, the master and the slave, priest and layman, stand exactly alike before God-stand exactly alike before the cross-stand exactly alike in the church of Christ; all are brethren-sons of God, heirs with Christ. Concede these teachings, and equality, liberty and fraternity follow. It is not possible to recognize these higher relations and rights, without sooner or later recognizing all inferior ones. You may as well make a breach in the dam to draw off the top water only-once open the way, and every drop that goes through deepens and widens the channel for those that are to come after. All true and lasting freedom springs directly from the principles and precepts of the gospel. One of the first fruits of Pentecost was "to have all things in common," The revival of religion, through Luther's exertions, or the Great Reformation, shook the civil, as well as the ecclesiastical thrones of the world. Justification by faith, called the poor and the oppressed to stand side by side with the rich and the powerful.

The great rebellion, which has just been quelled in this country, was quelled not by the wisdom of statesmen, nor the skill of warriors, but by the strength of religious principle in the people. Wherever that command had been obeyed, "go, teach whatsoever I have commanded you," there was an unquenchable love of liberty, and a willingness to sacrifice all for the salvation of the nation. And, now, can any man doubt, marking how essentially and inseparably connected morality and liberty are with the principles and precepts of the Christian religion—can any man doubt the vast and vital interest which we have, as a people, in a large and liberal fulfillment of that commission,

"Go, teach?" Our future lies involved in our obedience to this command. Do but consider for a moment how absolutely everything in this government depends upon the popular will. This may deepen and quicken our sense of the necessity of carrying the divine teachings through all parts of this land, into every house and heart. In other countries kings rule; in this country the people rule. In other lands, hereditary rights, or family interests, or established usage, may prop up a crumbling throne. Here, everything is as the majority will it. Now what is to govern, restrain, and guide the popular will? Not public opinion, for the popular will makes public opinion. Not law, for the popular will makes laws. Not armies, for the popular will makes political parties—in this country, the popular will is supreme.

And do but consider what is staked on the popular will. Our whole government, from top to bottom-our system of free-schoolsour system of national currency—the keeping faith with bond-holders, and stock-holders, at home and abroad, all this at the will of the majority. And the sacred endowments of colleges and churches, and benevolent institutions, the enjoyment of our Sabbaths and sanctuaries-the independence of the judiciary-the purity of the courts and the peace of the family-the perpetuity of just laws, and the abrogation of bad laws,-what is there that may not be changed, subverted, overthrown by the popular will! And what is to control this will? Nothing: absolutely nothing, expect the claims of Almighty God, and a sense of accountability to Him. Here we are, and all we hold dear in life, at the mercy of a majority vote! What is to control that vote and keep that popular will right, and true, and firm? Where is the standard even till we find it in theteachings of Christianity? We repeat, where is the motive strong enough—the motive towering above all selfishness, and the love of pleasure, and the greed of ambition,-to restrain, correct, and control this wayward, capricious and impulsive popular will? Unless the principles and truths of the Christian religion can be implanted in every mind; unless the eternal and unchanging claims of God's holy law can be impressed on every conscience; unless the rewards and retributions of eternity can be brought home to the hopes and fears of the immortal soul-have we any security for the present-have we any assurance for the future? Consider, also, for a moment, the influence which these ten states, where most of the Freedmen are to be found, are to have upon the destiny of the nation. These Freedmen, as a general thing, do not know the meaning of a ballot; much less have they any notion of accountability to God for its use : and the same is true of a majority of the white population also. Now, let these states, in the enjoyment

of popular civil liberty, and controlled by such a population, be restored to a full share in the administration of all departments of the general government, and what security have we for right action; what assurance of just laws—what guarantee of fidelity to covenants? One only—the popular mind in all these states must be instructed in the broad truths and teachings of the gospel; the popular will must be taught to bow reverently and lovingly to the will of God; that is the alone foundation on which the pillars of our national permanence can stand. And the one motive, which shall be urged now in conclusion, for putting our hearts and our energies into this missionary work, is the prospective greatness of this nation, and its influence upon the other nations of the earth.

To study our past history, and then turn to estimate our future, from the data which it affords, is not only inspiring-it is almost appalling. England holds a high place among the actions. The records of her achievements fill a large alcove in every man's library. But we have several states and territories, any one of which is by some thousands of square miles larger than England; and we have within our borders all the resources, varied and exhaustless, needful for material prosperity and national greatness. All our interests, though incredible in value even now, are still in their infancy-agriculture, mining, commerce. England can be repeated twenty times in the great basin of the Mississippi, or twenty Englands packed away between the Atlantic coast and the Rocky Mountains. And not only is this great basin filling up with amazing rapidity, but already the slopes of the Rocky Mountains, and the great mineral plateau beyond, and the fertile coast of the far distant Pacific, are receiving an active and swiftly expanding population. We have in this country to-day only about thirty-eight millions; and yet, we are, in the providence of God, solving problems and performing wonders, physical, military, financial, moral and benevolent, which astonish the nations. If we keep up our present rate of increase the year nineteen hundred will see more than one hundred millions of people in this land. But let the proportion of increase for the last twenty years go on for a century, and nineteen hundred and sixty-seven will witness a population in the United States of America of more than six hundred millions, and some say of nearly a thousand millions, or a population approaching that of the entire globe to-day! The mind is appalled at the possibilities of such a nation. The Christian faints under the sense of responsibility which it imposes. What shall it be? What shall it do? What shall be its attitude towards Jesus Christ? Why just now, with our homes drained of their young men, drained to sustain a government established on the principle of the Christian religion, and to carry on a war which the history of the world can parallel but once or twice, not an interest in our broad domain suffered, not an enterprise lacked men to embark in it, not a field has been left unplanted, nor a harvest unreaped.

Not only were our gifts and charities sustained at home and abroad, but actually doubled—leaving out the magnificent gift of Peabody, and the enormous sums collected and disbursed by the Sanitary and the Christian Commissions—our religious charities were doubled. During the very years of our terrible and bloody strife, which one would think might have taxed to the full all our energies and endurance, more than seven millions of dollars were contributed to our universities, colleges, and higher seminaries alone,—more than seven millions to this one cause of education.

Now when we think of the nation thirty years, fifty years, a hundred years hence; the measure of its influence, the importance of its character, the power of its life, the imagination sinks down overwhelmed! Shall it be in covenant with God? Shall it wield its mighty resources for the advancement of the kingdom of heaven? What causes of division may spring up among us—what jealousy of races—what struggle of religions—what conflict of interests—what pride of sections—what ambition of parties—what mad designs of reckless leaders—what cause of internal dissention and self-destruction may spring up in the future, God only knows. But to prevent that which many fear, we must teach the people, we must preach in all its fulness, majesty, and power, the gospel unto every creature in this land.

To control the mighty developments of future years all the energies of our national life must be penetrated and permeated with the spirit of Christ.

One institution has been torn up, like a tree by the roots, others must be repressed, or cut off near the ground and grafted with scions taken from the garden of the Lord. We stand to-day by the springs that are to send their waters into the future, as Elisha did by the fountain at Jericho. We must cast in the prophet's salt: that will sweeten the waters, remove all barrenness and bless the land. The harvest of a hundred years is to be determined by our planting in this and the next generation. Oh, what a sublime opportunity is given us of this nation, to cover this land—to say nothing of other lands—to cover this whole land, from the Lakes to the Gulf, and from the Atlantic to the Pacific shore, with bright and golden sheaves. They that sow in tears shall reap in joy.

From Tabor's graceful summit comes the command, "Go, teach the nations whatsoever I have commanded you." From Plymouth Rock goes back an answer over the sea "In the name of God, Amen. "We whose names are underwritten * * having undertaken for the glory of God, and advancement of the Christian faith, * * to

plant a colony * * do by these presents, solemnly and mutually * * covenant and combine * * for the furtherance of these ends." From Tabor comes the call, "Go, teach the nations," and from Yale and Harvard springs up the resolution, "that every student should be instructed that the main end of his life is to know God and Jesus Christ whom he has sent." Years roll on-eighteen hundred and forty-niné, still the voice from Tabor is heard. Eighteen hundred and sixty-seven, and as the people bind up their wounds, and furl their victorious banners, the voice, which was heard above all, and through all the din and roar of battle, is still heard sweeping down from Tabor's height, "Go, teach the nations," and we are here to lift up our answer, and, "send the gospel to those portions of our own and other countries that are destitute of it." And when we have finished our work, and rest from our labors, there will be other hearts to receive the great commission, and other true and loving disciples to obey the command, "All power is mine, go, teach the nations whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

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Our Duty in Regard to the Americo-African Race.

WHEN Senator Seward, in describing the struggle between Christianity and slavery, uttered those winged words-"the irrepressibleconflict," we accepted them. They gave utterance to our deepest convictions; they gave vent to some of our profoundest feelings; they served to fix our most earnest purposes; they were the gauntlet thrown down at the feet of tyranny, the rallying cry of the friends of humanity. Not that we ever desired or delighted in antagonism or strife for its own sake; not that we desire or despise the enmity of any human being; but because we desire to have our brief life made subservient to God's highest purposes; to use our powers most effectually for his glory and the happiness of our race; to be found in eternal antagonism with wrong of every form. We now consider ourselves equally indebted to General Howard for another of those terse phrases, which may serve as banner mottos for the army of Freedom; it is

" EDUCATED LABOR;"

a widely reaching phrase that reveals one great want of society; and describes the goal towards which nations have been urging their way through ages of darkness, oppression, revolt, and revolution. It involves this question-did God create the human race to be divided into two classes; the one, a caste of capitalists to luxuriate in his bounties; and the other, a caste of pariahs or laborers, to toil without hope for themselves, or the long generations to whom they shall give being? We have settled that question for ourselves; we understand the Creator to have settled it for mankind. We are confident

it is not right nor expedient so to organize society that its advantages shall be artificially confined to any class; that, for instance, capital alone shall accumulate, but labor barely subsist. We utterly reject the spurious Christianity that fosters the aspirations of power, and condemns those of weakness; which teaches that the capitalist must own the laborer, and use him as we use brute power, or machinery, solely for the employer's advantage. Here, however, we must enter a protest and declare our disagreement with many true philanthropists and honest reformers; with all those who, while striving to become rich, are endeavoring to create a prejudice against the rich; with all who resort to mob-violence to secure a remedy for social evils; with all those who endeavor to regulate the price of labor by strikes and combinations; with all those who indiscriminately censure the individual capitalist for giving only the market price for labor; and finally with those who would employ legislation to determine the market prices of anything, whether merchandise, metallic currency, or labor, unless it be as a temporary expedient. It is manifest that human wisdom can never make a tariff of the price of labor that shall be always equitable and just.

And it no more diminishes our confidence in this general principle, that we cannot make such a tariff, determining precisely what proportion of the harvest belongs to the reaper, and what to the owner of the field, than it diminishes our confidence in the law of love, that we cannot tell in every case just what love to our neighbor requires. The point I am presenting to you may be thus stated; there is an immeasurable moral wrong, and an immense and ruinous social evil involved in a state's founding itself on the principle of unrequited labor. And this topic I discuss before you, because many are hoping to secure in the lately revolted States the re-inauguration of this exploded principle, changed in form, identical in essence; and because the opportunity now exists, through this and kindred associations, to prevent it by the most efficient policy, by applying the antagonist principle of educated labor. Let me then, for the moment, aid you in contemplating the immeasureable importance attached to the right treatment of the laborer, to our very theories of the relation he holds to the capitalist; and especially let me attempt to show that it is of vital importance that we, as a nation, adopt the truth on this subject-that we, by every honourable means in our power make the coloured laborer in the Southern States, as independent as the white laborer of those who are to own the soil, machinery, and working capital; nay, that he have full opportunity to become participator in such ownership. The general interests of the whole Republic demand it. If this people are to be henceforth, as they have been heretofore, mere beasts of burden; if capital is to own labor hereafter, in a large

section of our Country, then we have been making an awful waste of blood and treasures. If capital is to make labor a badge of degredation, the gain of our grand victory is an illusion. The wedge that had begun to split asunder the magnificent structure of the Republic was nothing else than this very question. Our Country was not really classified into a Democratic and Federal party. It was not, as in Britain, the question of hereditary aristocracy that divided us, and endangered our peace and the permanence of our liberal Institutions. The corrupting, relentless, uncompromising leaven that caused our political fermentations, and threatened our political life was, simply the principle of uncompensated labor, adopted by three hundred and fifty thousand aristrocratic owners of human cattle, and from them accepted by millions, including a large portion of immigrants who lived by labor, and were cheated by the hollow title of "the Democracy." The conflict was irrepressible so long as there remained any conscience and enlightened patriotism in the free States; nay, so long as God should have one living representative of himself, his government, his truth, on earth. His empire is founded, not on Force, but on Right; and "every plant that my Father has not planted, shall be rooted up."

Rome's was the first kingdom founded on Power. Her mission was ended when the kingdom of Grace was established. This is a Christian Country. The men who founded it were moulded and shaped by the influences of Christian truth. And therefore, while even atheism may peacefully endure here in the life of individuals, Injustice and Wrong never can enter into the National life without exciting a perpetual struggle. The conflict must be irrepressible, or the nation perish. This Country never was, never can be at peace; our Institutions never can stand on a firm basis, until the question of the right of the Laborer to personal freedom is so settled among us, that no political party can again rally around it. Without attempting fully to demonstrate this position, I simply appeal to the entire history of the Republic to illustrate and confirm it. I fully believe also that the world has reached the period in which Society can no longer afford to retain in its bosom a class of serfs, of degraded laborers, living only an animal life. I fully believe that the advance of civilization demands a continual approach toward the law of love, which is the immutable law of every world God has made, and which has this as one of its demands; that labor shall have no artificial hindrances to its bringing as valuable returns to the laborer as capital brings to the capitalist; and that capital have no superiority to labor in the eyes of the law-makers.

The wonderful changes which the rebellion has produced, so opposite to all that demagogues promised the people of the Southern

States, have made it impossible that even the former degree of tranquility and security can co-exist with the forced supremacy heretofore given to Capital over Labor. So that if forced and uncompensated labor was once a great evil, that evil would be greatly magnified by its existence in this country in its present condition. This question affects also and equally, our moral and social interests. No society of twelve million people can afford to have in its bosom two million women degraded almost to the condition of brutes, and one-third of the remaining female population crushed to hopeless poverty, and social ostracism for the sake of a clique of land-owners. Yet that was the condition of those States which had founded their political and social existence upon the principle of unrequited labor. Think, too, of one-third of all the families of a country annihilated by this detestable principle! And then, add to this, one half of that remainder, including the so-called "white trash" of the South, equally prevented from having the full benefit of the family, in the Christian sense. Think of the corruption of the employers and their sons, of the moral degradation of a majority of the entire population living in such an atmosphere, and you have, not a picture of the fancy, but the living, horrible results of this principle of forced labor. The laborer was trained by his circumstances to deception, lying, thieving, indolence, unmanly fear and servility; the owner, with very many gratifying exceptions, to violent passions, cruelty, self-will and unscrupulous grasping after power. The very religion of the laborer became extensively a religion without morality. 'I trust the picture is not overdrawn. The truth is dreadful enough.

There is another consideration we should notice in our inquiry after the importance of this question of unrequited labor. I mean its relations to the national wealth. In the island of Cuba recent investigations have brought to view the productive value of free and forced labor respectively. Of the former, \$730 per head is the highest and \$670 the lowest, while of the slave-labor \$420 is the highest and \$240 the lowest, giving these results; free labor gives \$100 for every \$47 of slave labor. But you need no instruction upon this point. It has been ably discussed, and the conclusion made manifest that while the slave system concentrated wealth in the hands of a few, the national growth was in fact checked by it. Traverse the magnificent valleys of Virginia, the Shenandoah and Kenawha, or the grand mountain ranges of the Alleghany in Tennessee, North Carolina and Georgia, and observe the slovenliness, neglect and waste of the vast treasures God has there deposited for the benefit of an entire nation and of the human race. You there see his curse on the institution whose genius is avarice, whose motto is unrecompensed labor. The Southern States to-day ought to be the richest

whereas they are the poorest. Soil, climate, mineral treasures, navigable waters, all combine to give them the supremacy. But they have come out of a war which leaves the free States strong, and them exhausted and bankrupt; us paying our war debt, them unable to pay. Their financial state contrasted with ours exhibits to the world the difference in the results of free and forced, compensated and uncompensated labor. Their grand political error was the error of pride; the notion that accumulated capital is more respectable than honest, intelligent labor; that national strength consists, not in the industrious, but the wealthy class; not in skilful and intelligent industry, but in the mere possession of this power to employ forced labor. We find with much satisfaction, even the Richmond Inquirer now holding language like this, "What we want is fortunately now not so much laborers to be hired, as industrious and frugal farmers to settle on our own lands. We must repeat it, at the risk of dinning unwelcome news into the ears of our country friends, that there is no other salvation for Virginia, but the division of farms." Here is indicated one of the momentous and beneficial results of the war; Virginians are discovering that great plantations cultivated by unpaid laborers do not secure the highest degree of national wealth. Perhaps nothing in the condition of those sections of our country was more calculated to shake the confidence of honest planters in their favorite theory, for which they at length staked every earthly interest, than its unavoidable effect upon the non-landholding white people of the rural districts. This prevalent contempt for labor should have arrested their attention, and called it to the fact that it threw more than half the white men of the country entirely aside, as contributors to the general prosperity, and made them mere consumers of the lowest products of the earth; really unproductive, useless, burdensome members of the community. Did not this question sometimes arrest the mind of a Calhoun, a Stevens, a Stonewall Jackson: Why might not Pompey in the cotton field, as rich as John Jacob Astor when he first placed his foot on the wharf at New York, as Stephen Girard beginning his career, as half the country at the start-why might not he become as wealthy, as respectable, as able to provide for his children as they?

Let us, fellow citizens, thoroughly study the lessons furnished by our national history. High in importance among them, I think we shall find this, that God's curse is upon the community that founds its hopes of prosperity upon a system of unrequited labor, and that the law of God will make this the standard of compensation—there shall be no artificial, legislative, or conventional barrier to the laborers becoming the equal of the capitalist; or to industry, integrity, intelligence, mind, heart, principle, character, being honored alike in the laborer and the capitalist. How like the seven thunders rolls out

this curse from the eternal throne: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you—your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire—you have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entereth into the ears of the Lord of Sabaoth—ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter."

If then we look at the philanthropic aspect of the subject, and inquire for the actual results of these antagonistic principles respectively, we shall find ourselves yet more strongly impelled to contend for the right. For two and a half centuries almost, the children of Africa have dwelt among us. And what have we, as a nation, done to and for them? We have adopted principles, and pursued a course which assumed that God's curse was upon them, his poor children.

And now let us look at this assumption in the light of common sense, of common humanity, of coming judgment. Listen to reasoning by which even the ministers of the Gospel have attempted to justify our conduct toward this unhappy people. It is summed up in this-a remote branch of the decendants of a certain man, whom no ethnologist has ever yet proved really to have been their ancestor at all, are now lying under a curse pronounced on that man for a certain unfilial action of which he was guilty. Now mark: this man was living near Mount Ararat in Northwestern Asia; but this people's home was the Western coast of Africa. Mark again: this curse was uttered not even against the transgressor, but against one of his several descendants, whose posterity were to inhabit Western Asia; and it is evident that this curse was recorded by Moses for the purpose of nerving the Israelites to the terrible task of extirpating the inhabitants of Canaan. Mark again: this curse as a specific curse author.zing the enslavement of one particular race, now four thousand years old, if applicable to the races of Western Africa, was not to be executed for ages; not by the Assyrian, or the Egyptian, by Greece, or by Rome, but to be held in suspense for more than four thousand years, to be executed chiefly by the Anglo-Saxou colonists inhabiting a Continent, not to be known by civilized man for thousands of years from its date, nay, that it was our peculiar glory to be the executioners of that curse, and the watchful guardians over that devoted race; charged to see that it should never rise to manhood, that one stray beam of hope should never reach its heart, that in the remotest ages no negro should become a man in the land whose mission is to be the asylum of the oppressed, the home of the free

Nor did our piety content itself within these limits. So far from finding it a cross to be the executioners of this unappeasable, divine indignation, we exulted in it. One of us called it the distinguishing mission of our country, declaring that this curse of God on Ham was the foundation-stone of the highest form of Christian civilization. We were not accustomed to pray that Ham's sin, like our own, might be forgiven. Brethren, slavery exists no longer.

But its history has not yet been written. Has any man, any angel—no; none but the Omniscient has ever guaged the depth of anguish, counted the groans, and tears that have resulted from our adopting the principle that capital should secure unrewarded labor. Say not, we have heard enough of the evils of Slavery. The fact is, the irrepressible conflict has only changed its form, the war is not yet ended, and ballots are now to complete what bullets commenced. One more Gettysburg struggle; one more Appomatox surrender, and then the Republic stands on the basis of

REQUITED, HONORED LABOR.

Then capital and labor shall here share equally the rewards of Industry, Skill and Strength; then the European traveller who has been accustomed at home to see palaces surrounded by squalid hamlets, will see here a country made what God intended earth to be; the abode of an intelligent people, mutually respecting and respected; grouped in families; some splendidly, all, comfortably housed and attired. Now the question meets us: How can this be secured, especially in the case of that vast body of people recently owned as chattels?

THE REMEDY.

Suffer me to repeat, that law-making cannot secure it. Whatever may be true of monarchically governed people, and of mankind in past centuries, it no longer remains true, as in the period of the Tudors and Plantagenets, that the laboring classes are to find their safety and well being mainly in legislative protection or control. There is another, safer, surer policy than that. Combinations of workmen, strikes, and mob-violence are, at best, but superficial remedies, and often aggravate the disease they attempt to remove. There is one practicable, radical remedy, viz.:

EDUCATED LABOR.

The intelligent citizen, operative, or laborer, knows what his rights are, and will make no contracts that ignore those rights. His increased self-respect, also, is a guaranty against the crushing arrogance and avarice of the capitalist. Then the superior value of his services must secure for himself the highest wages from competing capitalists. Such a class of laborers moreover improves the style and quality of productions, and thus makes their labor more valuable to the employer

and the country; and educated laborers, too, become a portion of the moral, intellectual and political strength of their country. This. then, we must aim to secure-Power and Industry to be controlled by Mind; the laborer becoming a man of intelligence, character, modest self-respect, fully aware that he and the capitalist are mutually indispensable, and have a common interest in the results of toil. In a word, it is our task to educate efficiently and sufficiently, the African race now entered into the rank of citizenship. Educate them for the country's sake, for they are now voters. Educate them for the sake of the States of which they are citizens; for the laborer is productive and valuable just in proportion to his intelligence. Educate them for the sake of the community in which they are to live. Educate them for their own sakes, because they are God's immortal children. But leaving the higher motives, I resume the lower ground from which I have been pleading; consistency with the genius of the Republic, the fullest measure of national prosperity, the most eminent degree of financial progress. demand the education of the laborers of our land. Have we exulted in destroying the former relations of labor and capital in the Slave States?

Let us beware of an illusion, a fatal illusion, here. Leave the black man uneducated in those States, and he falls back of necessity, under the absolute control of the capitalist, in some respects more to his injury than before. Slavery created some ties that secured sympathy, and the care of the sick, infirm and aged. But freedom for a poor, ignorant black man ensures for him exposure to imposition, and exaction, and an utterly helpless old age. Then as we love the peace of our country; as we prize above all other earthly goods the stability of this Republican Government; as we desire to see the laboring classes of our land become so far masters of themselves, of their industry, and skill, that capital shall not be able to compel their services at rates that make the elevation of the laborer and his children impossible, we must educate the black race, we must teach the negro his participation in our common manhood and citizenship, develope his mental powers, insure him the respect of his fellow-citizens, by forming him into a developed manhood. Is he a true patriot, is he a true christian, who either opposes this course, or regards it with indifference! Does it not betray in him an indifference to the best interests of his country and the welfare of man, the child of God? And can a character have in it the elements of either true piety or true honor that consents to enjoy power and wealth by the involuntary sacrifice of another's welfare? The meanness of the principle will one day be as palpable as that of stealing.

We have been accustomed for half a century to hear it said by slaveholders—"You do not understand the negro." But what there was

about him so difficult to understand I never could discover. And if there was any such difficulty, I have been certain, for at least six years, that it affected the slave-holder more thoroughly than us. 'We judged the black man as a man; he judged him as a chattel. And, now, the negro proving to be a man, it is manifest that we knew him more accurately and profoundly than those who thought he could not fight; could not vote intelligently; did not love freedom; did not care to learn what white men learn; did not want to be disturbed in his paradise of chattelhood; would make insurrections if emancipated in masses. We did know the black man all along. We know him now. We know him, and we know his aspirations, his capacities, his real worth to the country; what he might become to himself, and to the nation, if the artificial pressure of the powerful hand of avarice were removed from him. The black man can become the cultivated cultivator in Southern fields, the scientific manufacturer, miner, machinist, navigator in Southern factories, mines, rivers and seas. 'We do know him; we are sure of him. We know he loves freedom for himself, his wife, his children, for those who shall carry his honored name to remote generations. We see him a few years hence manfully contending for all the prizes of honor, and emolument, at your agricultural fairs; at the National Expositions in Paris, in London, in Constantinople, in Pekin, and Jeddo. We do know him, he desires to cultivate his mind, and develope the powers God has bestowed upon him. He is fit to be a freeman, a citizen, a pastor of your churches, a president of your colleges, a leading partner of your great commercial houses, a President of the Republic. If he is not, we shall not put him there; all we contend for is-give him a fair chance to try, to prove his ability, or his inability, and do not force him to abandon his manhood to justify your prejudices.

Have you read both sides of the description of the Republican State Convention recently held in Richmond, Virginia? We know what the advocates of the old dynasty will say. Let us hear the other side from a spectator who gazed upon the wonderful scene of a Republican State Convention held in Richmond, on the same spot where a few years ago Robert E. Lee, a deserter from the United States Army, was made Commander-in-Chief of the Virginia forces, preparatory to entering the rebel service: "Now, grouped in front of that building for hours each day, in the broiling sun, I saw five or six thousand negroes, most of whom were slaves in 1861, but who are now enfranchised citizens of Virginia, while their former masters, the secessionists, are disfranchised. Never have I seen a more orderly, attentive, and enthusiastic audience, or one in which all were more determined to understand what they were doing. Each resolution offered had to be read again and again, and even then there were

several upon which the colored men declined to act." The world moves, most certainly! Now let us hear the testimony of a native South Carolina planter. He says, in regard to this capacity to labor as freemen he has made full and satisfactory proof. These are his words: "Sometime after the close of the war, I found that my opinions upon the subject of the availability of the labor of the country (in the person of the black man) differed so widely with many of my best friends, who contended that the labors of the colored race as freedmen could not be made available, I determined to test my own notions: and, for this purpose left the city and rented a farm, where I might make the trial upon my own plans. I took the ground: First, that by fair and honest dealing with them, we could inspire and restore lost confidence. Second, by a system of education, elevate their conceptions of honor and honesty. Third, that it is the duty of the white man, South, to honestly and fairly instruct them as to their rights and privileges as citizens, that they may become allied to us, and satisfied to remain among us in the capacity of laborers. All of which I undertook to carry out, at very considerable risk to person and property; and am fully satisfied from actual experience, my theory is right, and practical in its widest sense. I got into possession of the farm I am now working, the 1st of January, 1867; the first act was to fit up a building in my yard, which was to be used exclusively as a school-house and church for the colored people alone (which I did under protest). I then, on my own responsibility, without books or money, employed a talented, accomplished Southern lady as teacher, at \$50 per month, and opened a free school, night and day. I next employed ten farm hands and a practical, honest colored man as overseer. My school flourished, and increased daily, until now it numbers seventy day, fifty night, and over one hundred Sunday School pupils; and my crop is the best that has grown on the place for twenty years. And all this has been accomplished without an unpleasant word between me and my laborers, or among themselves; and many who entered the school not knowing their alphabet are now able in a pretty respectable way to write their own letters. The result of this is: if I had land sufficient in any part of the Southern States, I could to-day employ an unlimited number of hands, the pick of the country; for my interest in and for them they feel a debt of gratitude that no sacrifice would be to great for them to make for me; they are ever ready to serve me, and do it with much greater manifest kindness and pleasure than when I had the authority to command them."

A Georgia paper speaks thus of the freedman:—"The conciliatory spirit evinced by the colored voters cannot be sufficiently commended by all persons who are disposed to do them justice, and whose minds are not warped by prejudice. They show no disposition to monopo-

lize the representation, even in those districts where they have an overpowering majority; but are disposed to give precedence to the whites. Their chief desire is evidently to procure capable men, and at the same time men who will see that the rights conferred on them by law are not sacrificed. Their conduct and care in the selection of candidates falsifies the assertion of their enemies, that they wish to occupy all offices wherever they can, and to oust the whites entirely. The modesty and forbearance with which they have exercised their newly-acquired rights do them great credit, and give assurance that they will become good, quiet, and law-abiding citizens." We are all creatures of prejudice. Our prejudices may be sincerely held, but none the less injurious. Our missionary history is just furnishing us illustrations of that. The missionaries we have sent to benighted countries have come very slowly to the belief that their native converts could be intrusted with the pastoral office. One of them now writes from Turkey :- "It is just amazing to watch our young men, and see their growth, as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency; and humility in a single fortnight, must be seen to be believed." Yes, responsibility is essential to the development of manhood. We have thus far made the African race a burden and a blight to ourselves, and robbed them of their rights and privileges as sons of God. Henceforth we are to bless and elevate them, and make them a blessing to ourselves.

Brethren, our year's work is before us, and it is one of immense urgency. We must educate the laborers of the South for the country's sake, for their sake. It cannot be done in a year. Gen. Howard, who has a full oversight of the field, shows the impediments to our success, not to dishearten us, but in order to stimulate our exertions. He says we ought to place five teachers in the field for every one we have there to-day. Is not the voice of God in our ears this day, as in the ear of Moses at the Red Sea—"Speak unto the children of Israel, that they go forward!"

TWENTY-SECOND ANNUAL REPORT

F THE

American Missionary Association,

AND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

SPRINGFIELD, MASS., OCTOBER 28th AND 29th, 1868;

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 53 John Street.

1868.

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minutes of the desired of Minutes of the body of the state of the stat

TWENTY-SECOND ANNUAL MEETING. C. W. Wallace, of Mancheston, V. H., spoke upon the first of these

recolutions, and was followed be delened Baylet.

THE Twenty-second Annual Meeting of the American Missionary Association was held in the First Congregational Church of Springfield, Mass., commencing Wednesday, October 28th, 1868, at three o'clock P.M.

The meeting was opened by singing a hymn, after which the President, Rev. E. N. Kirk, D.D., of Boston, read a portion of the twenty-fifth chapter of the Gospel of Matthew, and offered prayer.

The minutes of last year were read by the Recording Secretary. In the absence of the Treasurer, Edgar Ketchum, Esq., his report with a supplementary statement was read by Secretary Whipple. These papers were referred to a Committee consisting of Hon, Amasa Walker, Rev. S. G. Buckingham, D.D., and Rev. W. W. Woodworth.

Secretary Strieby read an abstract of the Annual Report, which was referred to a Committee consisting of Rev. Wm. Patton, D.D., Rev. Dr. Wallace, Rev. E. B. Clark.

A Business Committee was appointed, consisting of Rev. H. M. Parsons, Rev. C. L. Woodworth, Rev. L. H. Cone, R. Burt, Esq., and J. P. Williston, Esq.

A Committee on Nominations was appointed, consisting of Rev. S. S. Jocelyn, Rev. F. Horton, and Rev. H. B. Blake.

Rev. R. G. Green was appointed Assistant Secretary pro tem. The Association then engaged in a season of devotional exercises. Rev. S. S. Jocelyn offered prayer. Rev. Dr. Kirk, Rev. Dr. Wallace, and Colonel Baylor, formerly of Georgia, made remarks.

The Committee of Arrangements reported that a sermon by Rev. Dr. Todd would be preached this evening; and a prayer-meeting would be held at half-past eight o'clock, Thursday morning.

A recess was then voted till evening.

EVENING SESSION, 71 O'CLOCK .- A large congregation was in at-

tendance. Rev. Dr. Patton officiated in the introductory exercises. Rev. Dr. Todd preached the sermon, from Psalm, 68: 31: "Ethiopia shall soon stretch out her hands unto God."

THURSDAY MORNING.—A prayer-meeting was held from half-past eight o'clock till nine, Rev. Wm. W. Woodworth, of Belchertown, presiding.

At nine o'clock the Association was called to order for business. Prayer was offered by Rev. W. W. Childs, D.D., of Boston. The Association then listened to an address from the President, Rev. Dr. E. N. Kirk.

A series of resolutions was presented by the Business Committee, relative to the objects and work of the Association. The Rev. Dr. C. W. Wallace, of Manchester, N. H., spoke upon the first of these resolutions, and was followed by Colonel Baylor.

It was adopted as follows:

Resolved, That the perilous and suffering condition of the loyal people of the South, both white and black, demands the sympathies of the Christian and the patriot of the North; that we should remember them in our prayers and at the ballot-box, and liberally support whatever measures promise most speedily to reconstruct society and government there, on the basis of a pure Christianity and an enlightened constitutional liberty.

The second resolution was discussed by Rev. E. M. Cravath, Rev. M. E. Strieby, Rev. E. P. Smith, Field Agent of the Association, and Major-General O. O. Howard, and adopted.

Resolved, That the thanks of the Association should be devoutly rendered to Almighty God, for the prosperity given to its work during the past year, the amount of means placed at its disposal, the permanent foothold it has been enabled to make in the South for its higher schools and churches, for the preservation of life and general health of its officers and missionaries, and above all, for the conversion and Christian growth it has been permitted to witness among those for whom it has levered.

The third resolution was advocated by Rev. Horace James, of Worcester, and Major-General O. O. Howard, and adopted.

Resolved, That this land, of all lands, is most essential to be taken and held by the churches, for the sake of its bearing on the salvation of the world.

Hon. Amasa Walker, from the Committee on the Treasurer's Report, presented the following, which was adopted:

"The Committee to whom was referred the Report of the Treasurer respectfully report, that they have examined the same, so far as the time allotted them would permit, and find it correct and properly audited, and they recommend its approval and other time.

"From the supplementary statement accompanying the report, it appears that the total balance existing against the society at this time is \$87,726. Of this amount \$36,411 is the accumulated debt of previous years, and \$51,315 has arisen from the operations of the past year. While it is a matter of deep regret that the Association is burdened with so large indebtedness, the undersigned are satisfied that the Executive Committee have conducted with wisdom and sound discretion in the expenditures they have made. A great part of this unfavorable balance arises not from the current expenses of supporting teachers and the ordinary operations of the Society, but from permanent investments in real estate, which it was entirely indispensable to make in providing normal school-houses and other buildings connected with the education of teachers for the Freedmen's Schools.

"These investments are not only of a permanent character, but have a money value far greater than their cost, and the debt of the Association, so far from being a cause of discouragement, should only inspire the friends of the cause with greater confidence in the management of its affairs, and excite them to extraordinary efforts to extinguish its outstanding obligations.

"The Committee recommend that the Treasurer's Report be published with the

proceedings of this meeting."

The morning session was closed with the singing of the Doxology, and the Association took a recess till two o'clock.

Two o'clock P.M.—The Association united in the celebration of the Lord's Supper; Rev. Dr. Crawford, of Deerfield, and Rev. Mr. Wilder, of South-Africa, officiating.

Business being resumed, Rev. Mr. Parsons took the chair, and Rev. Dr. Patton read the following Report of the Committee on the Report of the Executive Committee:

"The Committee to whom was referred the Annual Report of the Executive Committee would state that they have attended to the duty assigned them, and would call attention:

"1st. To the graphic history of the successful labors of the Association among the slaves and the freedmen, as tending greatly to strengthen our confidence in the ultimate and complete success of the noble work in which the Association is engaged.

"2d. The Committee are unanimous in the opinion that in the present condition of the laboring classes at the South, the system of schools as carried on by the Association is eminently wise and productive of lasting good upon both their intellectual and religious interests; especially would we express our approbation of the Normal Schools, by which the future teachers will be supplied from the raw material on the ground.

"3d. The progress made in the organization and enlargement of churches, your Committee judge is an element of hope, and demands the constant and vigorous attention of the Executive Committee.

"4th. Your Committee are pleased to learn that, whilst the pressure upon the home field has been so immediate and urgent, the foreign field has not been neglected, and that Africa on both sides of the Alantic is faithfully cared for.

"5th. From the report it appears that, whilst the work has speedily and wonderfully increased upon the Executive Committee, the pecuniary resources have not proportionally increased. The operations of the year close with a debt of about \$90,000. This fact, in the judgment of your Committee, should not be regarded as a discouragement, but simply as a trial of your faith, and as an incentive to more determined exertions; especially as the providence of God is steadily enlarging the fields of labor and inclining the hearts of proper laborers to enter in and reap the ripening harvest. As God opens the field and prepares the laborers, we may have confidence that, in answer to our prayers, he will incline his children to bring into the treasury all the money needed. We believe that the Executive Committee should be encouraged to enter upon this new year with the resolute determination of doing their whole duty, with the assurance that, if they freely tell the churches the pressing work to be done, and the amount of pecuniary contributions needed, they will find a most cheering response. For the signs of the times indicate, both at home and abroad, that God is about doing great things for the advancement of the kingdom of his Son.

"6th. The Committee would close their report by the following resolution, which

they trust will be met by a generous reception, and to the carrying out of which all present, and all whom those present can influence, will aim most religiously to see that amount secured:

"Resolved, That, in view of the present indebtedness of the Association, and the increasing work to be done, and done speedily, it is the deliberate conclusion of this meeting that there should be poured into the treasury the sum of FIVE HUNDRED THOUSAND DOLLARS this year."

The report was briefly discussed, and temporarily laid on the table. While the report was under consideration, contributions amounting to about \$3000 were pledged.

Rev. Henry T. Cheever moved that the officers of this Association be requested to memorialize Congress regarding the interests of the Freedmen at the South, which was voted unanimously:

Resolved, That, as a Society intrusted by Divine Providence with the moral and religious instruction of Freedmen, and having under our care numerous Christian teachers whose lives are in frequent jeopardy by reason of their friendship for the Freedmen, and their steady loyalty to our National Government; and meeting at a moment when outriges that cry to Heaven for vengeance are being perpetrated daily upon our unoffending wards and their friends, we are compelled to give expression to the common thought of the just and generous minds of our numerous constituency, calling for the instant interposition of Congress in behalf of the Freedmen; and therefore,

Resolved, That the officers of this society be instructed at once to memorialize Congress upon the condition of affairs in that region of country which is the field of our Christian labors, and to ask for immediate measures of relief.

Rev. Dr. Patton offered the following resolution:

Resolved, That the thanks of the Association be presented to Rev. John Todd, D.D., for his sermon preached last evening, and that a copy be requested for publication.

He accompanied his resolution with some friendly criticisms, and after discussion, it was adopted.

The fourth resolution of the series offered in the morning was taken up, and after remarks by Rev. Samuel G. Buckingham, D.D., was adopted:

Resolved, That this land is in danger of being lost to the Church through the influence of infidelity, Romanism, intemperance, and the unsubdued spirit of rebellion.

The fifth resolution was supported by Rev. George L. Hovey, and adopted:

Resolved, That the Protestant Church of America owes it to Christ and the country that it shall not suffer the Man of Sin to seduce the Freedmen of this land from the simplicity of faith into spiritual darkness and the interest of despotism.

The sixth and last resolution was taken up, and, after remarks by Rev. Henry M. Parsons, of Springfield, Mass., adopted. Also the one reported by the Committee on the Report of the Executive Committee:

Resolved, That the South can be saved only as the West, by the school, the church, the Christian teacher and preacher, a loyal press, an intelligent and con-

scientious ballot and a sanctified literature, and to furnish these is the first duty of the American churches.

The Report of the Nominating Committee was then presented, as follows:

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REV. E. N. KIRK, D.D., Mass.

Vice-Presidents.

Hon. F. D. Parish, Ohio.
Prof. C, D. Cleveland, Pa.
Rev. Jonathan Blanchard, Ill.
J. P. Williston, Esq., Mass.
Libwis Tappan, Esq., N. Y.
Hon. Jacob Butler, Iowa.
Hon. E. D. Holton, Wis,
Hon. William Claflin, Mass.
Rev. Stephen Thurston, D.D., Me.
Prof. Samuel Harris, Me.
Rev. Leonard S. Parker, N. H.
Rev. Stlas McKeen, D.D., Vt.
Rev. Adam Crooks, N. Y.
Rev. F. A. Noble, Pa.
Hon. I. Washburn, Mass.

WILLIAM C. CHAPIN, ESQ., Mass.
Rev. W. T. EUSTIS, D.D., Ct.
HOII. A. C. BARSTOW, R. I.
Rev. LEONARD SWAIN, D.D., R. I.
Rev. RAY PALMER, D.D., N. Y.
A. H. PORTER, ESQ., N. Y.
Rev. J. M. STURTEVANT, D.D., III.
Rev. EDWARD BEECHER, D.D., III.
SEYMOUR STRAIGHT, ESQ., La.
Rev. D. M. GRAHAM, D.D., III.
HORACE HALLOCK, ESQ., Mich.
Rev. J. J. SMITH, N. Y.
Gen. C. B. FISK, Mo.
Rev. SELLA MARTIN, D. C.

Corresponding Secretaries.

Rev. GEORGE WHIPPLE, New-York.

Rev. W. PATTON, D.D., Ct., Secretary of Correspondence Abroad.

General Field Agent.

· Rev. EDWARD P. SMITH, N. Y.

Treasurer.

EDGAR KETCHUM, N. Y.

Recording Secretary.

Rev. HENRY BELDEN, N. Y.

Executive Committee.

ALONZO S. BALL, J. B. BEADLE, HENRY BELDEN, J. O. BENNETT, WM. B. BROWN, S. N. DAVIS, T. C. FANNING, J. M. HOLMES, SAMUEL HOLMES, S. S. JOCELYN.

ANDREW LESTER, G. D. PIKE, E. P. SMITH, THOMAS RITTER, WM. E. WHITING.

Their report was accepted and adopted.

^{*}Dr. Patton accepts no compensation for his services,

Rev. J. R. Shipherd having resigned his office as Secretary, to take effect December 31st, the filling of this vacancy was referred to the Executive Committee, with power.

The Rev. G. P. Claffin, of the Mendi Mission in Africa, addressed the Association, and was followed by the Rev. J. Hiram Wilder, Missionary of the A. B. C. F. M., in South-Africa.

Recess till seven o'clock.

THURSDAY EVENING.—Association met at seven o'clock. Rev. Dr. Patton in the chair. Prayer by Rev. C. W. Wallace, D.D.

Major-Gen. O. O. Howard delivered an address showing the condition of the Freedmen, their thirst for knowledge, the work done for them, and especially indorsing the work of the Association, on the ground that the teachers sent to the Freedmen should be Christian teachers.

Rev. C. L. Woodworth offered the following:

Resolved, That the thanks of the Association are hereby given to the Boston and Albany, and the Connecticut River Railroads for reduced fares; to this Church, for the use of its edifice; to the people of Springfield, for their pleasant, Christian hospitality; and to the Choir, for their service of song in the sanctuary.

This was responded to by Mr. Parsons, who expressed his gratification and the gratification of the people in being permitted to entertain the Association.

Colonel Baylor made a brief address.

The minutes of the meeting were referred to the officers for revision and publication.

Resolved, That this meeting of the Association be adjourned, to meet next year, at the call of the Executive Committee.

Rev. Dr. Patton read the 122d Psalm, and, after the audience had joined in singing the hymn, "Blest be the tie that binds," concluded with prayer.

MISSIONARY ASSOCIATION, SEPTEMBER 30th, 1868. AMERICAN

ENDING

| For Mendi Mission. Sam Mission. San Mission. Sand Mission. Sand Wilsion. Sand Harbing Mission. Freedmen, including Mission. Predicting and traveling expenses: lands, educol-houses, furniture, and ries, and traveling expenses: lands, educol-houses, furniture, and ries, and traveling expenses: lands, educidente, Magnaine publications—American Missionary Paper, Annual Roport, Magnaine petage. Publications—American Missionary Paper, Annual Roport, Magnaine petage. \$30.55. Interest paid during the year. Annual and analyersary meetings, including traveling expenses of speakers. Annual and analyersary meetings, including traveling expenses of collecting agendes and expenditures on account of legacies. Salaries—Secretaries, Assistant Tressurer, and Clerk |
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| r December \$20,926 of January 18,305 of January 18,305 of January 18,305 of January 18,307 of January 19,407 of January |
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| 1808. |

SUPPLEMENT TO THE TREASURER'S REPORT.

THE Executive Committee have directed a supplemental statement to accompany the Treasurer's Report of receipts and disbursements for the year.

It will be seen, that the year's deficiency has been \$51,315.45, to which we add the deficiency of previous years, \$36,411.14, making a total of \$87,726.59 against the treasury.

In explanation of the causes that have led to this deficiency, the Committee beg leave to state:

1. That the receipts have fallen short of their reasonable expectations, arising partly, as they suppose, during the latter part of the year, from the absorption in attention to the Presidential election, in the result of which every true patriot feels so deep an interest, and partly from the touching and effective appeals of the American Board of Commissioners for Foreign Missions, for a very large sum, at the close of its fiscal year, which was so generously responded to by those who feel a common interest in its work and ours. On the other hand, the expenditures of the year have been unexpectedly large.

2. By the general inability of the people, through the failure of their crops, and the bitterness of their former masters, to meet their pledges of providing for the board of the teachers.

3. By the inability of the Bureau to furnish return transportation, as heretofore, for our teachers, who are compelled to come North to recruit their strength during the summer season. This threw a very large and unexpected expenditure on our treasury.

Another occasion of the indebtedness may be found in the necessity of providing Normal Schools to raise up teachers of Christian character, and ministers from among the people themselves. It was estimated that at least twenty thousand teachers would be necessary to meet the demand among the colored people alone. These could not be found at the South; and to supply them from the North, if possible, would involve the expenditure of a sum not to be hoped for; and hence the only feasible as well as most economical mode, was to train them on the ground. The cost of starting and sustaining these schools is necessarily greater than for an equal number of common schools; but, when we consider their importance, can any one doubt the expediency? The only question then remaining was,

whether, with an impoverished treasury, the Committee were justified in attempting it? A brief statement of facts is the best answer.

By commencing at a time when the providence of God, the situation of the country, and the opportunity to secure the cooperation of the government seemed to demand it, a large part of the necessary means came to us for this express object, and would have been lost without it; and every dollar so invested secured two for the work. As an offset to the debt of the Association, it has in hand, received as donations or legacies, bonds and mortgages worth \$66,390. The income of this goes to support missions in Africa, by special provision of the donors, and will relieve our treasury in that amount. It has lands in the North, not connected with the work, worth \$31,856; total of this class of property, \$98,246. It has, connected with its work among the Freedmen, lands and buildings valued at \$188,885, making a total of \$287,131. Beside this, it has made available to the work of elevating the Freedmen, through the cooperation of the Bureau, many thousands of dollars not included in the above.

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REPORT

OF THE

EXECUTIVE COMMITTEE.

THE American Missionary Association meets to-day on its twentysecond anniversary. We render thanks to the Father of mercies and the God of all grace for the blessings of another year bestowed on our labors at home and abroad. Especially do we recognize with gratitude the seal of his approbation set upon our efforts among the colored people of America. When we consider the mighty hand which has been stretched out for their deliverance, and when we see every year more and more their inextinguishable thirst for knowledge, human and divine, we are the more convinced that God has a grand purpose in regard to them, both in this land and in Africa; and when we look back upon the history of this Association in its labors for them, at first as slaves and then as freedmen, we are constrained to feel that this close identification with them points it out as an instrumentality to be still further employed for their benefit on both continents. In support of these views we propose a sketch of the past labors of the Association in the South, as well as a review of its present work there.

The story of the Spanish Inquisition is now read with less astonishment and indignation than we shall soon feel in view of the martyr age of America, now passing away. We are only too familiar with the penalties of fine, lash, and imprisonment inflicted in our own age and country, on those who taught human beings to read "any book or printed matter" including, of course, the word of God. "Tis but yesterday that millions of the inhabitants of this land could meet for religious worship only to receive oral instruction, and that in the presence of censors armed with despotic power. We have not forgotten that in 1854, Mrs. Douglass, a lady of Southern birth and residence, was imprisoned in the common jail of Norfolk, Va., for teaching a few colored children to read!

HISTORY.

Notwithstanding these restrictions, the religious impulses of the colored people led them to organize numerous churches and to worship God as best they might under the vigilant eye of the master; but the eaching of the pulpit was partial when given by the white man, and uninstructive if given by the colored preachers, themselves often unable to read.

Schools were almost unknown; yet, under various restraints, a few existed in the larger cities for free colored people, but any attempt to teach the blacks, bond or free, either in letters or religion, otherwise than in entire subserviency to the interests of slavery was visited with swift vengeance.

ANTI-SLAVERY PREACHING AND SCHOOL

Before the modern agitation of the anti-slavery question a few Southern white ministers, and occasionally even religious bodies, had uttered noble words against slavery. Here and there also, churches were formed, principally Moravian, excluding slaveholders; but these utterances and organizations were few and uninfluential. The American Missionary Association has the distinction of beginning the first decided efforts while slavery existed, for the education and religious instruction of the people of the South, on an avowedly anti-slavery basis. The history of these efforts is full of interest.

Rev. John G. Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slaveholder, disinherited by his father on account of his anti-slavery principles, preaching under the commission of the Home Missionary Society, but withdrawing from its patronage because dissatisfied with its position on the subject of slavery, he collected a church of non-slaveholders, and applied to the American Missionary Association for a commission. Mr. Fee was then in the vigor of young manhood, of sanguine temperament, and, as his subsequent history has abundantly shown, of unflinching courage and great moderation under trials. The Association was ready to welcome such a man, and gave him a commission dated Oct. 10th, 1848. A colporteur, an elder in Mr. Fee's church, was employed at the same time to distribute Bibles and tracts among all classes, white and black, bond and free.

Mr. Fee's labors were quite abundant. He preached in many places, organized another non-slaveholding church, and, in spite of some annoyances, was happy in his work and quite successful. Sunday-schools were established and day-schools begun. The beginnings were made of what has since become Berea College.

In March, 1851, the Association commissioned Rev. Daniel Worth as a missionary in North-Carolina. He too was a native of the State in which he labored, and had been a magistrate in the county. He

preached to six feeble non-slaveholding churches, but his labors were not confined to them. He visited many parts of the State, and revivals attended his ministry.

TWENTY-SECOND ANNUAL REPORT.

The next year the Association appointed three missionaries for Kansas, and others soon followed to share the trials and meet the dangers attendant on the efforts to settle that state with free men, and to plant there a free Gospel.

Thus did the Association, at every accessible point, endeavor to preach the Gospel in the South, peacefully, where it could, under persecution, if it must. But soon there began to be heard the mutterings of that tempest which reached its terrible fury in the slaveholders' rebellion, and whose billows are still breaking angrily but vainly against the shore. In 1855, Mr. Fee, reënforced by three other missionaries and three colporteurs, had given himself to a wider range of effort, employing his pen and engaging in discussions on the subject of slavery. These, with like efforts on the part of that noble champion of human rights, Hon, C. M. Clay, had called public attention extensively, and, as it was hoped, favorably to the subject. But slavery, ever vigilant, saw the danger and was aroused. The first 'indication of this was in Garrard county, Ky., where a mob was made to take the place of a discussion, with, however, no favorable results to the patriarchal institution. Mr. Fee thus describes the

"Preparations had been made for a discussion with a young lawyer. He had reparations had been made for a discussion with a young lawyer. He had actually entered upon it, and made his opening speech at one of my previous appointments. I went at the time appointed, with a brother in the church, expecting a pleasant debate. My opponent, at the dictate of his masters, declined any further discussion, violated his promise to maintain liberty of speech, and joined a meeting (or mob) which passed resolutions against my further preaching in the neighborhood, all at the time unknown to me or my friends. When I would the expectation and the present of in the neighborhood, all at the time unknown to me or my friends. When I went, I found the accustomed good and attentive audience absent, (expecting no discussion,) and a lawless band of wicked, profane men (about forty) in their stead. They presented their resolutions, accusing me of rebelling against law, teaching doctrines immoral and tending to violations of chastity, and insisting that I must desist from preaching there, adding, 'This is peremptory.' A physician was put forward as their foreman. In the company were one preacher and ten professors of religion, as I was assured by an aged member of the Baptist church, at whose house the meetings had been held. I replied to their resolutions and demands at some length. I demanded to be brought before law tribunals, if I had violated law. If I was teaching error, Lasked some lawyer doctor or preacher or any

some length. I demanded to be brought before law tribunals, if I had violated law. If I was teaching error, I asked some lawyer, doctor, or preacher, or any half-dozen of them, to appear before the people and show it, and let me have a chance of reply. They replied: 'We want no discussion; it only does injury.' This is the policy of slavery and every other wicked work; it shuns the light. "They then demanded that I should promise not to preach any more there. I refused to thus pledge myself, telling them I should be treacherous to God, to my own soul, and to their highest interest if I should do so, and that they would really regard me in that light. They then demanded that I should leave that house, threatening violence if I did not. I again refused, saying I should do no one thing that had the appearance of retreating or surrendering a right. They swore I should; took me by force, put me on my horse, then with boards and sticks forced my horse along, pouring upon me vile abuse and constant threats of violence. Then it was that I felt the force of the words uttered against Christ, my Saviour; 'Away with him I away with him!' In many respects this was to me a most trying occasion. I regretted it because of the effect upon the minds

of many friends who were just beginning to lend a favorable ear, and upon thousands in the distance who will have their minds prejudiced by misrepresentation as to the cause, and because of the manifestations of depravity and wickedness in our citizens. Yet to me it has been a blessing. It has driven me nearer to God my strength. It has given me such sympathy with Christ as I had not before, and could not have had otherwise."

The good effects of that scene are mentioned subsequently by Mr. Fee:

"Hundreds who were before silent are now speaking out in tones of marked disapprobation of the conduct of the mob. That mob, in two houses time, probably did more to advance the cause of freedom, in this and adjoining counties, than we could have done in two years of faithful preaching. God be praised 'that he makes the wrath of man to praise him!"

The next year came the crisis in Kansas. Forays were made into the territory by infuriated men, under unprincipled leaders, from Missouri; United States troops, under the lead of marshals, were arresting citizens for no orime but that of protecting themselves, their families, and their property; and hordes of ruffians were prowling over the country, abusing, robbing, seizing, and dragging away peaceful inhabitants. It was truly a reign of terror. The lives of our missionaries were providentially spared. Their escape was remarkable. Rev. Mr. Adair, one of the number, wrote, under date of October 1st, 1856:

"I am now where I have fled from the tyrant Pierce and his Border Rufflans.'
They seek to shed my blood. They have shot down a nephew of mine, who hap-They seek to shed my blood. They have shot down a nephew of mine, who happened to be in the road near my house. . . This was soon followed by the murder of a cousin of mine, an invalid Christian man, who was near and tried to escape; he fled to the wood, two horsemen pursued him, and shot him. Another man, near by, was badly wounded. I shall not attempt to describe my feelings while I lay concealed, much less the feelings I had when, late at night, I got help, and with a lantern in hand went to the woods, found the dead body of my cousin, and brought it home on the Sabbath. May God have mercy on the murderers, they know not what they do! . . My children are in constant fear, but my wife is not in a situation to leave, nor could I leave her alone. Do pray for us."

Mr. Adair was connected by marriage with the celebrated John Brown, and the nephew here mentioned was the old hero's son. This murder was one of the series of events that led to the raid at Harper's Ferry, and thus hastened the outbreak of the rebellion.

Mrs. Byrd, the wife of another missionary, narrates the capture of her husband:

"My husband is a prisoner in the camp of the enemy. Last night, about ten o'clock, we heard horsemen riding at full speed up to the house. They were soon at the door, knocking, and calling for Mr. Byrd. They ordered him to get up and go with them, but would not for a long time tell us where or for what reason. They assured him he should not be harmed at all, and finally said they had orders to take him to their camp. Husband rose and let them in, for they were also directed to see whether he had any firearms, and to search for papers. The company consisted of five armed men. One of our pro-slavery neighbors brought me a note this morning from Mr. Byrd, in which he says that he is courteously treated, but did not know when he should return. Here I am alone, with four little ones, the youngest a babe, not two months old, and worse than all, my husband is in the hands of merciless men. Do pray for us."

The year 1858 brought another mob upon Mr. Fee and his fellowlaborer, Jones, a colporteur who accompanied him, and who, as it turned out, was the only sufferer of physical violence. A graphic pen sketches the scene:

"While Bro. Fee was preaching, thirty or forty armed men rode up, and sent one of their number into the house to demand that he should desist. He replied, one of their number into the house to demand that he should desist. He replied, as he has usually done in such cases, that he was peaceably exercising his constitutional right, and requested the person to be seated until he had finished preaching. The messenger returned to his company, who then rushed in and seized Bro. Fee a promise that he would never return, threatening to duck him in the river till there was no breath left in Fee and Bro. Jones; they tried to extort from Bro. Fee a promise that he would never return, threatening to duck him in the river till there was no breath left in him. Failing in getting a pledge, they mounted their horses, one of them taking Bro. Jones up behind him, and rode about two miles to the river, and descended into a dark, lonely ravine upon the bank. At the foot they halted, and made another effort to induce Bro. Fee to promise to leave that part of the country and not return. He at length got their attention and commenced talking to them, telling them he could not make a pledge that might conflict with future duty. Said he: 'It is not impossible that some of you may yet want me to come and pray with you, and I should hate to be under a fledge not to do it.' He also told them, if he did this from fear of their violence, they themselves would not respect him, and reminded them of that greater meeting, when they all must be assembled to give an account of 'the deeds done in the body.' At length one of them said: 'They did not come there to hear a sermon; they must attend to their business.' They then proceeded a little way further to a thicket on the bank of the river. They here ordered Bro. Jones to strip; he pulled off his cont and vest, and stopped. They jeered him, and told him to 'strip his linen.' They removed all his clothing except his shirt. Then bending him over, they turned that up, and one of the leaders of the gang proceeded to whip him upon the naked back with a sycamore switch or switches—these grow large and heavy. Every blow left its mark. His wounds, as seen afterward by others, are of no slight character. Bro. Fee expostulated with them, but in vain. When they had satisfied their crealty upon Bro. Jones, the man who plied the whip, approaching Bro. Fee, told him, if he would not promise never to return, he should be treated five times worse. Well, he told them, he would meet his suffaring then. They compelled him to remove a part of his clothing. He knelt to receive the blows, and th

At length came the raid of John Brown, (October, 1859,) the universal terror of the South, and the expulsion of all our missionaries from Kentucky and North-Carolina. The onset began at Berea. Madison county, Kentucky. The school at this place was prosperous. A number of families, some from Ohio, had gathered here to aid in building up the institution and the cause of freedom. Mr. Fee was absent at the North, soliciting funds for the school, when a committee of sixty-two persons, appointed at a public meeting held at Richmond, the county-seat, came to Berea and warned the principal men to leave the place in ten days. No disrespectful language was used, but it was said that force would be employed if the warning was not heeded. On the next day, two of the proscribed citizens called on the Governor of the state, who assured them that he could not protect them; and the 30th of December, thirty-six persons

reached Cincinnati, exiles for the crime of holding and teaching antislavery sentiments! They were ministers, teachers, business-men, and their families; one of the number had recently erected a steam saw-mill at Berea, and was the owner of five hundred acres of land.

TWENTY-SECOND ANNUAL REPORT.

Bro. Fee's family had removed to Bracken county, where he joined them, hoping that, as this was near the Ohio, in the vicinity of his birth-place, and the scene of some of his most successful labors in preaching and planting churches, he might be suffered to remain in peace. But the hope was vain. The organized mob came with the inexorable notice. Eighteen exiles, including women and children, started for Ohio, in January, 1860.

In North-Carolina, the useful labors of Rev. Daniel Worth were also stopped, and himself forced from the State by these first throes of the coming earthquake of rebellion. He wrote from New-Salem, North-Carolina, December 21st, 1859:

"The prospect is, that we shall have times of trial here before long. Since the unfortunate affair at Harper's Ferry, the country is in a tremendous ferment. Threatenings reach me from various quarters, and I should not be surprised if met by a mob at my next appointment. I do not expect to leave my work except compelled by brute force. I know arrangements are making to meet me with a mob at my next appointment.—Sabbath, the 25th: I am calm, peaceful, confiding in my God."

He was arrested, and had his preliminary examination at Greensboro. He pleaded his own defense. A correspondent of The New-York Herald gives this description of him:

"The Rev. Daniel Worth is a large, portly man, with a fine head, an intellectual and expressive countenance, and a large, commanding eye. He looks enough like Burton, the comedian, to be his twin brother. . . He is fluent in speech, and the general style and manner of his speaking are calculated to win attention. He did not appear to be at all embarrassed or frightened at his position, but, on the contrary, expressed his ideas with boldness and fearlessness."

He was indicted and remanded to prison. His trial began March 30th, 1860, occupying one whole day and nearly a whole night. The verdict was guilty; the sentence, a year's imprisonment. On his appeal to the Supreme Court, he was released on bonds for \$3000. He came North, and the funds were raised.

Rev. A. Vestal, the other missionary of the American Missionary Association, in North-Carolina, was compelled to leave. In these and other ways, Sodom was prepared for the doom of fire and blood!

THE AMERICAN MISSIONARY ASSOCIATION AMONG THE FREEDMEN.

BEGINNINGS.

The Union armies, on entering the South, found a surprising thirst for knowledge among the negroes; and chaplains and Christian soldiers became, to a limited extent, their teachers. But the

first systematic effort for their relief and instruction was made by the American Missionary Association; and the honor of the initial steps is due to Lewis Tappan, Esq., then its treasurer. This gentleman had been identified with the anti-slavery movement from the beginning, had endured his share of obloquy and persecution, and was one of the originators of the Association, whose treasurer he had been from the beginning, giving his services gratuitously. He began the movement for the Freedmen by a correspondence with General Butler, whese famous dictum, (May 27th, 1861,) pronouncing the escaping fugitives "contraband of war," gave them safety at Fortress Monroe, and prepared the way for relief and schools from the North. Up to that time, no encouragement was offered to the colored people who fled to our army lines. Many officers of the army ruthlessly sent them back to their masters. The policy of Government was avowedly that of non-interference with slavery. It had virtually annulled General Fremont's proclamation of emancipation. But General Butler's declaration was so palpably legal and patriotic, that it met approval at Washington, and under its ægis the fugitives found refuge. Large numbers of them were gathered at Fortress Monroe and Hampton, and, in consequence of the burning of the latter place, they were homeless and destitute. These facts becoming known, Mr. Tappan wrote to General Butler, (August 3d,) making inquiries and suggestions as to the means of relief. General Butler replied, (August 10th.) showing the necessity for the colored people to remain South, and welcoming any efforts in their behalf.

A few days later, Rev. P. F. Jones, chaplain of the First Regiment New-York Volunteers, wrote to the Young Men's Christian Association of New-York City, depicting the wants of the colored refugees at the Fortress, and urging the employment of a missionary to labor among them. This letter was brought to the rooms of the American Missionary Association by Rev. L. C. Lockwood, who had been employed by the Young Men's Society. It was deemed best to send him to make investigations, and accordingly he went to Washington, and was recommended by the Assistant Secretary of War to General Wool, then commanding at the Fortress. He reached there September 3d, called immediately upon General Wool, who approved of the enterprise, and gave him authority to enter upon the work immediately. He made what explorations he could during the day, and in the evening, while conversing on the piazza of the hotel, he overheard music, and following the sound, came to a long, low building, just outside the entrance of the Fortress, where he found a number of colored people assembled for prayer. To them he told his mission, and was heard with emotions of gladness and gratitude. They hailed his coming as the answer to their prayers, and the assurance that "the good Lord" had some great things in store for them and their people. The next day, arrangements were made for meetings in several places, the house of Ex-President Tyler being one of them. A Sabbath-school was opened in that house on the 15th—a new use for that mansion, and a new era for the colored people. Other Sunday-schools soon followed.

But the great event in Mr. Lockwood's mission, though its significance was, perhaps, not then suspected by him, was the establishment, on the 17th of September, 1861, of the first day-school for the Freedmen. The school was opened in a small brown house, near the large building known as the "Seminary," where once the proud daughters of the South were educated. The first teacher of that humble school was Mrs. Mary S. Peare, an amiable and intelligent Christian woman. Her mother was a free colored woman, very light; her father a white man—an Englishman of rank and culture. Mrs. Peare taught the school with great success for a few months, when failing health compelled her to relinquish it, and she was soon called to her rest, which she entered with peaceful trust in the Redeemer.

We must linger for a moment over that school and its teacher. That little school was the harbinger of the hundreds that have followed, and of the thousands that are yet to come, that are to give an intelligent Christian culture to the colored race in America. It stands in contrast with that Seminary whose decaying building is the symbol of a tyrannical aristocracy that has fallen to rise no more. The spot where that house stood was on the coast where, two hundred and forty-one years before, the first slave-ship entered the line of the American Continent, and planted the germ of that baleful upas-tree, so fruitful of woe and blood to both races; and that woman, the representative of both, though by the bitter logic of slavery classed with the oppressed, will be remembered ages hence, as the teacher of the first colored school in the slave States that had legal authority and the protection of the national guns. Mrs. Peake and that first slave-ship will hereafter be contrasted as the initiators of two widely different eras; a barbarism and a civilization.

These beginnings were followed by other schools and with religious services. The Executive Committee, soon feeling the influence of foreshadowed events, withdrew largely its Home Missionaries from the North-West, and concentrated the energies of the Association more fully on the new field opening at the South.

ENLARGEMENT.

Enlargement of effort among the Freedmen came. The capture of the Port Royal Islands, S. C., (November, 1861,) gave the new impulse. General T. W. Sherman and Commodore Du Pont, on taking

possession of these Islands, from which the whites had fled, found themselves surrounded by a crowd of ignorant, half-clad, half-famished negroes, numbering about eight thousand. Their condition attracted the attention of the Government and of the benevolent at the North. Efforts were made for their relief, and for the establishment of schools.

Secretary Chase sent Lieutenant Pierce, early in January, 1862, to examine the condition of the abandoned plantations on the Sea Islands. About the same time, Rev. Mansfield French, after consultation with the officers of this Association, went to Washington, and was deputed by the Government to examine the situation of the negroes along the whole Southern coast, taking with him a teacher from this Association, who established a school at Beaufort, S. C., February 1st, 1862.

Mr. Pierce, soon after reaching the islands, wrete to Rev. J. M. Manning, D.D., of Boston, urging him to arouse the philanthropic people of New-England to send teachers and help to the eight thousand unfortunate colored buman beings within our lines in South-Carolina. Mr. French returned in February, bearing letters from Gen. Sherman and Com. Du Pont, appealing to the benevolent at the North, in behalf of these destitute people.

FREEDMEN'S AID SOCIETIES.

Public meetings were at once held in Boston, New-York, and Philadelphia. The reports of Messrs. Pierce and French, recommending the establishment of schools and sending supplies, were promptly acted upon; by the formation of the "Boston Education Society" February 7th, and of the "Freedmen's Relief Association," New-York, February 22d. On the 3d of March, 52 teachers, missionaries, and superintendents (40 men and 12 women) sailed from New-York to Port Royal-a large share of them being under the commission of the Boston Society. They were all mainly employed at first in the organization of labor and in relief of physical want, and received transportation and boarding furnished by the Government, which also, after a short time, paid the salaries of the superintendents. The Societies paid the salaries of the teachers who immediately began schools. Other teachers soon followed, and, in June, 86 persons were reported in the field-a Society in Philadelphia, called the "Port Royal Commission," contributed funds, provisions, and la-

We anticipate our narrative to introduce a brief sketch of these Relief Societies. They were not formed in opposition to the American Missionary Association. On the contrary, its officers were the main originators of the New-York Society. The first meeting in New-York, after Mr. French's return, was held in the Park Hotel,

pursuant to a call with three names attached—that of Mr. French, and of L. Tappan and G. Whipple, the Treasurer and Secretary of the Association. Mr. Tappan was chairman of the meeting. The impression then was, among the friends of the Association, that the emergency required some further instrumentalities-temporary perhaps in duration, and devoted largely to physical relief, and likely to enlist a constituency that the Association would not then reach. These Societies multiplied rapidly, others being formed in Cincinnati, Chicago, Cleveland, and elsewhere throughout the North. They were soon so numerous, and their claims and labors became so conflicting, that efforts were made for unity. After many endeavors and frequent changes, the various branches were finally concentrated (May, 1866) into the "American Freedmen's Union Commission." After this event, the American Missionary Association and the Commission were recognized, by the Freedmen's Bureau and the country, as the two central institutions in the Freedmen's work.

But the Union Commission had scarcely been consummated ere disintegration began. The Cincinnati Branch, the oldest of the Western Societies, withdrew and united with the American Missionary Association in October, 1866, and the Cleveland Branch in January, 1867. The Chicago office closed in July, 1868, and the August issue of the American Freedman makes the announcement that the New-York Branch, in its present form, will terminate with the settlement of pending matters, but that certain of the trustees propose to associate for the purpose of prosecuting such work as may prove practicable for another season. Thus the American Missionary Association is left as the sole national organization, actually occupying the whole ground. The Boston, Philadelphia, Maryland (and perhaps some smaller) Branches of the Commission are still in active operation. These organizations have had an effective and, in many respects, a very useful career. Their influence has been somewhat impaired, in some of the Branches, by a seeming want of sympathy with Evangelical labors among the colored people.

We resume our sketch of the American Missionary Association. The formation of the Freedmen's Relief Societies, under the moving appeals that gave them birth, naturally drew public attention to them. But the Association continued to enlarge its operations at the South. During that year (1862) its schools and religious efforts were extended at Hampton and vicinity—the distribution of a large quantity of clothing being a part of its work. The old court-house, once the seat of slaveholding justice, but which the rebels had recently burned, was fitted up, and a school of "contrabands" was opened in it—another mark of a new era in that celebrated locality.

The Association opened a school at Norfolk, sent books to a school begun by a colored man in Suffolk, founded two schools at Newport News, and took its share in the work on the Port Royal Islands, sending there ministers, teachers, Bibles, and school-books. In May, it began a mission among the colored people who crowded Washington City, and, before the year closed, it had sent one to Cairo, Ill., where, from the opening Mississippi, these people had begun to gather.

EMANCIPATION-THE WIDE DOOR OPENED.

The Proclamation of Emancipation was dated January 1st, 1863. It gave legal freedom to all slaves in the nation, except in certain specified localities, yet it actually freed none who were not reached by our armies. But it settled forever the question of the safety of the fugitives escaping to our lines-and they came by thousands. Being destitute of all things, they were gathered and cared for as best they could be; in the East, they were often located on abandoned plantations, and at the West, they were congregated in "camps." Their physical destitution was no more manifest than was their eagerness for learning. In the midst of pinching want, amounting almost to starvation, they seemed more anxious for schools than for food. This double demand made a strong appeal to Northern philanthropy. A sense of justice to the long-oppressed slave awoke an enthusiasm second only to that which impelled the soldiers to enter the army. Hundreds of ladies, refined and educated, many of them teachers in Northern schools, volunteered their services; clothing and supplies were offered in large quantities; Freedmen's societies, as we have seen, were multiplied; religious denominations sent ministers and teachers to various points; the Bible, Tract, and other societies became enlisted; and individuals sought the field and worked alone.

The American Missionary Association rapidly extended its work. At Hampton and vicinity, its missionary labors were increased, and its schools brought into greater perfection. At Norfolk, the solitary school of last year gave place to an enlargement beyond precedent. In April, a missionary was sent there to open schools in the two colored churches. At the first session of the day-school, held in one of the churches, about 350 scholars came, and 300 others in the evening. On the third day, there were 550 at the day-school, and 500 others in the evening. The school was now divided, a part going to the other church. Fifteen colored assistants were engaged, and the energies of all the teachers taxed to the utmost. The number in the day-school has been as high as 1200, of whom 25 only were adults; but, in the night-schools, after the fatigues of the day, 400 grown people have been seen, making half of the 800 in attendance. In the

three Sabbath-schools there were 1500, of whom 500 were adults. At Portsmouth, also, the schools were enlarged, and missionary labors were attended with success.

There was much suffering among the people. Their patience under it was remarkable. One missionary writes: "I have gone to their houses, or huts and holes, where every thing spoke of destitution, and would say, 'I am hunting up the sick and suffering. Do you know of any poor people who are in great want?' 'Dey's none round here,' they would answer, when their own clothing was the sheerest rags, their home a hovel, and their diet hoe-cake." On many abandoned plantations around Norfolk, occupied by colored people, the Association planted schools and preached the Gospel. The estate of Ex-Governor Wise was thus occupied, and his mansion was used as a school-house and a home for teachers of colored people.

Thousands of Ereedmen were gathered at Newbern and other places in North-Carolina, "who had sought freedom at any price, and obtained it at the cost of their all." They were destitute of every thing, yet eager to be taught. On Roanoke Island, a colony under Chaplain James, laid out a village in a large, well-wooded tract, and soon the axes were ringing merrily, mingled with the songs of happy men and women. To Newbern the Association sent two teachers, and to Roanoke Island one.

In the Port Royal Islands, the work of the Freedmen's Relief Societies was pushed forward vigorously; but there was a call for the aid of the Association, and it multiplied its labors and benefactions there.

The success of our arms on the Mississippi, culminating in the surrender of Vicksburg, July 4th, opened a wide door of usefulness and charity, which the Association entered promptly and efficiently. A missionary was sent to St. Louis, who preached and ministered to the destitute, and opened schools. But the larger work was in the "camps." Missionaries and teachers were sent to Columbus, Ky., Cairo, Ill., Memphis, Tenn., President Island, Camps Fisk and Shiloh. These laborers had a blessed yet trying work in teaching the schools, visiting from hut to hut, and in preaching the Gospel.

In the whole field, the Association reported at its annual meeting, October, 1863, eighty-three ministers and teachers, and nineteen monitors or assistants.

STEADY PROGRESS.

Henceforth our sketch will proceed more rapidly; for the work has reached that stage of steady progress that presents few incidents, yet yields the most efficient results.

This progress, in 1864, is indicated by the fact that the Associa-

tion employed 250 missionaries and teachers, instead of 83, last year. This force was scattered over the field held by our armies, being most numerous in Virginia and along the line of the Mississippi. A most efficient system of education, introduced into Louisiana by General Banks, and supported by a military tax upon the whole population, absorbed a large number of the teachers sent there by the Association. The enthusiasm of the colored people for the schools was seen when their removal was threatened. Superintendent Alvord, of the Freedmen's Bureau, reports: "When the collection of the general tax for schools was suspended, the consternation of the colored population was intense. Petitions began to pour in. I saw one from the plantations across the river, at least thirty feet in length, representing ten thousand negroes. It was affecting to examine it, and note the names and marks (+) of such a long list of parents, ignorant themselves, but begging that their children might be educated; promising that, from beneath their present burdens, and out of their extreme poverty, they would pay for it."

TWENTY-SECOND ANNUAL REPORT.

Colored men were now enrolled in the Union army, and one of the most interesting features of the work was their education. Mr. Fee, who was once more in Kentucky as a missionary, was for a time at Camp Nelson, with a corps of efficient teachers, where four thousand colored troops were stationed. He bears testimony to their progress in learning, in morals, and in religious knowledge. He says that, riding through the camp, six miles in circumference, he saw several companies resting from drill. Quite a number were poring over their primers, or First Reader, but not a card was to be seen. In the four thousand colored men there he had not seen one intoxicated, although he had seen white men drunk. At night, the camps of these colored men are scenes of continual prayer and praise, with frequent preaching.

The condition of most of the colored people, driven from their homes, with neither food nor raiment, was pitiable in the extreme, especially at the West. Hundreds, if not thousands, perished, and a large share of the efforts of the missionaries was employed in physical relief.

CLOSE OF THE WAR-FREEDMEN'S BUREAU-BOSTON COUNCIL.

The year 1865 was marked by events of more than usual importance to the Freedmen and the Association. Prominent among these was the close of the war. The march of Sherman and the capture of Richmond were followed at once by teachers who established schools. Rev. J. W. Alvord, then Secretary of the Boston Tract Society, and with Sherman's army, opened schools in Savannah immediately; 500

pupils were enrolled, and \$1000 contributed by the negroes for the support of teachers. Two of the largest of these schools were in "Bryant's Slave Mart," whose platforms, occupied a few days before by bondmen for auction, became crowded with children of the same class learning to read. These schools were soon put under the care of the Association. In like manner schools trod closely in the steps of the United States troops in entering Wilmington. Mr. Coan, representing the Association, was there with teachers. He thus describes the scene:

"By appointment I met the children at the church vestry the next morning. They were to come at nine o'clock: by seven, the street was blocked, the yard was full. Parents eager to get 'dese yer four childern's name token,' came pulling them through the crowd: 'Please, sir, puts down dese yer.' 'I wants dis gal of mine to jine; and dat yer boy hes got no parents, and I jes done and brot him.' While these things were transpiring, a group of boys, stout, hale, and hearty, made a flank movement, got around in front of father or mother, whose countenances told of fears that they might not be in time to enroll their children's

"The same evidences of joy inexpressible were manifest at the organization of evening schools for adults. About one thousand pupils reported themselves in less than one week after our arrival in Wilmington. . . There are already connected with the day-schools full two thousand persons of different ages."

Like scenes, with like joy, followed the capture of Richmond, Charleston, Augusta, etc.

The Freedmen's Bureau was created by Act of Congress, March 3d, 1865-an institution demanded alike by the wants of the Freedmen and the best interests of the country. We recognize the wise and kind orderings of Providence in guiding to the fitting choice of Major-General O. O. Howard, the Christian man, the indefatigable worker, and the impartial friend of white and black, as the Chief Commissioner. Under his administration, this Bureau has been to the Freedmen a wall of defense in danger, a source of prudent supply in time of sore need, and an efficient helper in the paths of knowledge; to the country, it has been a wise expenditure in payment of the vast debt due to the colored man, and a needed provision for the culture of those who are now intrusted with the responsibilities of citizenship.

A National Council of Congregational Churches assembled in Boston in June. Among other liberal devisings, it recommended to the churches to raise \$250,000 for the work among the Freedmen, and designated this Association as the organization providentially fitted for that work. This generous indorsement induced the Association to enlarge its administrative force, and to prepare itself for still wider operations in the field. The annual meeting of the Association occurred so soon after the adjournment of the Council as to leave no room for any marked results of this vote on its finances for that year. The number of its teachers had risen to 320.

The Association was, from the first, unsectarian. It had employed the teachers, and sought the cooperation of all evangelical denominations. From the beginning, the Wesleyan Methodists had acted with it. Since 1864, the Free-Will Baptists had supported a number of its teachers. Churches of other names, and individuals, had made it their channel for reaching the Freedmen. The action of the Boston Council did not change this unsectarian basis.

ASYLUMS-NORMAL SCHOOLS.

The marked features in the history of the Association in 1866 were its success in raising a little more than the \$250,000 voted by the Boston Council, the founding of two Orphan Asylums, and the beginning of Normal Schools.

The Orphan Asylums originated in the sad condition of so many colored children who had been deprived of their parents by the war, and by the ravages of the small-pox, which prevailed most fearfully. One of these scenes is thus sketched by an eye-witness:

"Just across the river there were a father, mother, and four children; the children were all small, the oldest not above ten years. The parents sickened and died a few weeks since. The children were left alone and lived alone. They were attacked by the small-pox. Two days ago one of them died, and the corpse is still lying in the room where the living children are; another of the children is lying by the side of the corpse, sick with the small-pox; the other two are ailing and will soon be down; there they are, the dead and the living—the dead unburied, the living starying, naked, sick, and none to care for them. The dead one was soon buried, and the living are in the small-pox hospital. What shall be done with these little children when they come from the hospital? 'Bind them out,'I hear some one say. Yes, but they must have a home until a place for binding can be found. Besides, many of the orphans are too small to be bound out; some are sick, and can not be."

The first Asylum was located at Wilmington, N. C., the funds coming as special gifts from various donors; the second, at Atlanta, Ga., from the generous donation of Hon. I. Washburn, of Worcester, Mass.

The Normal Schools were the evidence and demand of the advancement in learning of the colored children. The impulse for learning was not a mere curiosity, nor were the powers of these pupils confined to the lower ranges of study. Henceforth, the Normal or training school will be the leading and most valuable educational gift of the North to the Freedmen, because it will be the grand means of fitting them to be their own educators.

The Synod of the Reformed (Dutch) Church indorsed the Association as its chosen instrumentality for school-work among the Freedmen.

UPWARD AS WELL AS ONWARD.

The operations of 1867 were marked by a large increase in its force, the number reaching the unprecedented extent of 528 missionaries and teachers among the Freedmen. The extension of Normal Schools, the founding of the Industrial College at Hampton, Va., the efforts at temperance reform, and the gathering of churches, were among the important events of the year.

In view of this history, the Committee are impressed with a sense of gratitude to God, for giving them the heart to work for the poorest and most oppressed of the land, for permitting them to see the slave converted into a freeman, and to be allowed to aid him in rising to the dignity of a citizen, a man, and an enlightened Christian. May we still walk so carefully as to retain the confidence of the churches and the increasing favor of God, until we shall guide the educated and Christian Freedmen to the establishment of schools, missions, and churches, amid growing and enlightened empires in Africa!

AID FROM ABROAD.

This sketch would be incomplete if it should contain no allusion to the generous sympathy and aid received from abroad. It is estimated that from Great Britain more than a million of dollars in money and clothing have been contributed, through various channels, for the Freedmen.

The Missionary Association has shared in the kind words and substantial help that have come from across the water. Its representatives have been welcomed. Revs. Dr. Thompson and H. M. Storrs were gladly heard, by the Congregational Union of England and Wales, speaking in its behalf; and subsequently, at various times, that body, as also the General Assemblies of Scotland, has received its representatives, Drs. Patton and Holbrook and Revs. Thome and Martin, and have adopted resolutions of cordial sympathy with its evangelical character and benevolent work. In response to these resolutions, and to the appeals of these last-named brethren, the churches have contributed largely in cash and clothing.

As an evidence of the acceptableness of these gifts, and as samples of the rewards which these generous donors receive, we give a few illustrations, quoted from the statements of missionaries and teachers. One writes:

[&]quot;With nine packages of clothing I received that splendid lot of English blankets. God bless the donors of this rich gift, which will very soon warm the bodies of two or three hundred shivering Freedmen. It will do more than this. These gifts, in many instances, inspire the most grateful devotion to God, as well as love to men. Last evening I hurried away to a distant portion of the city with three of these blankets under my arm. One old man, crippled in the cotton-field, two aged women, and three children lived in the shed to which I directed my steps. The little girl was reading the Testament by the firelight to the rest of the family. I knew how they shivered and huddled together these cold nights, for I had often been there. 'Dese yere blankets,' said the choking voice of the old man, 'will warm soul and body.'"

Another says:

"Tell the good friends in England that we feel grateful for their kind remembrance of our suffering poor. The blankets (one bale) they sent us through your kind ministration have warmed and comforted at least four hundred needy women and children. I will mention a few cases in particular. One woman called on us for a blanket, and, as she appeared destitute, we gave her one. I followed her a few hundred yards to see how she fared. But O me! what a house! Slash sailed in the form of a pen, about eight feet square, with a rude fireplace on one side, and one bench and a pail comprised the whole farniture. On a few loose boards, which served for a floor, lay a pile of rags which served for a bed, a loose board answered for a door, and open cracks and corners supplied the place of windows! And whom do you think I found there? Two women and six children, two of them quite young. There they were, cold and huddled up around their five, made of beards gathered up here and there around the camp. It was a sad sight, and I trust neither you nor the good friends in England will blame me for sending them a second blanket."

But all the good done by these contributions to the poor, and by the use of the funds in schools and in Bible instruction, can never be known till all things are known above. In behalf of the Freedmen, as well as for ourselves, we invoke the blessing of the God of the poor upon the people whose benevolence has not been hindered by the wide Atlantic.

PRESENT ASPECTS OF THE WORK-GENERAL SUMMARY FOR 1868.

At the close of the war, the Southern whites were disposed to accept the political situation in which the fate of arms had placed them. But the sudden and unexpected change in the attitude of the President of the United States, and the lingering hope of political sympathy at the North, gave a new impulse to the spirit of rebellion, which was not dead, but sleeping. This impulse has reached its greatest intensity in the political contests of the present year. The varied modes of influence employed by the whites would be amusing if it were not for their intense hypocrisy or fiendish violence. The proud aristocracy of the South can use the most sycophantic flattery toward the blacks, and invite them to barbecues, elevate them to seats on the platform, and stand with them, side by side, as speakers in addressing the people. But on the other hand, when these appliances are not likely to succeed, no pressure of torture seems too cruel to be used. The blacks are then denied employment, when it means starvation; they are assaulted by mobs and shot down in the streets, when they and their white friends attempt to assemble in political meetings; and they are dragged from their homes at midnight and murdered in cold blood by the infamous Ku Klux Klans-the Thugs of America.

An equal bitterness is manifested toward the whites at the South who are disposed to regard the rights of the colored man. No excellence of character, past services, or present position secures these whites from violence. Bureau officers, legislators, magistrates, judges, and most estimable citizens are alike subject to the abuse of the mobor the murderous assaults of the midnight assassins.

The missionaries and teachers of the Association are to a large extent the objects of this malignant hate. But God has mercifully spread his hand of protection over them, and, with some exceptions, has given them not only safety, but has made them leaders and moral supporters of the people of their flocks and schools. The schools and churches have been the pledge to the Freedmen of the continued sympathy of the North; they have opened to them the doors of hope, of knowledge, of manhood, and of Christian instruction. It has been found that where the schools are, the Freedmen have been less easily seduced by flattery, and more firm in resisting the violence of their enemies.

But the skies are brightening, and it is hoped that soon the popular choice of patriotic rulers, and the steady administration of the government by those who say, "Let us have peace," will end these scenes of cajolery and murder, and that the colored people will have a fair field for the race in knowledge and social and Christian advancement.

We must not, however, infer that this race will be easily won. Foes will still be in the pathway of the Freedmen, not open, but secret, and therefore all the more dangerous. The wily arts of Romanism, with its school-houses, churches, imposing vestments and ceremonials, its priests and "sisters of charity," will seduce the unwary steps of the colored people. Intemperance will find a ready welcome in their warm blood and large social natures. Infidelity will meet them as they are breaking away from their old moorings, and nothing but the strong attractions of their natural faith, enlightened by Christian culture, will hold them to the cross of Christ. In short, their safety, politically, socially, and spiritually, depends not upon charity in clothing, nor the help of armies and legislation, but solely upon their own development into intelligent men and Christians.

In this point of view, no boon will be so important to them, in the coming year, as the Christian school and church. These the Association will endeavor to furnish to them to the full extent given to it by the contributions of its friends and the blessing of Heaven.

PHYSICAL RELIEF.

A meagre harvest last year, and the bitterness of the old masters, have given the Freedmen another sad experience in physical suffering. The Association has furnished for their relief more than \$50,000 worth of clothing and supplies. The two flourishing Orphan Asylums, one at Atlanta and the other at Wilmington, have given shelter to many little sufferers who would otherwise have had neither home or food.

LABORERS IN THE FIELD.

The Association has employed among the Freedmen 532 missionaries and teachers; commissioned at the Central office, 255; at Cincinnati, by the Middle West Department, 59; the A. M. A. and W. F. A., 92; at Chicago, 105; by the F. W. Baptists, in Virginia, 21.

SCHOOLS.

The Day, Night, and Sunday-schools, under these teachers, have been efficiently maintained, and in many places have laid the foundations of a common school system for their districts or States. One important aim of the Association is to raise up teachers and preachers among the people, as the only possible way of meeting the constantly increasing demand for them. With the aid of the Freedmen's Bureau, and by making all the use it can of the cooperation of the colored people, it has already secured a large number of sites and buildings for

HIGH SCHOOLS, NORMAL SCHOOLS, AND INCORPORATED COLLEGES.

High Schools are established in Wilmington and Beaufort, N.C.; Savannah, Ga.; Memphis and Chattanooga, Tenn.; and Louisville, Ky.

Normal Schools at Hampton, Va.; Charleston, S. C.; Macon, Ga.; Talladega and Mobile, Ala.; and Chartered Colleges at Berea, Ky.; Nashville, Tenn.; and Atlanta, Ga.

"The Hampton Normal and Agricultural Institute" offers a three years' course of study. It is situated on a farm of 120 acres of choice land, in the cultivation of which the young men defray a considerable part of their expenses; the young women, in like manner, lessening theirs by doing the work of the boarding-house.

A peculiar feature of Berea College is, that of the 300 pupils which it numbered last year a little over one third were white. Its college preparatory class numbered eight; the remainder were in the normal and primary departments.

Fisk University, Nashville, has a charter, a corps of ten instructors, and numbers 418 pupils—88 in the normal department, 85 in the grammar-school, and the remainder in the lower department. It stands on a block of land in the city worth at least \$16,000.

The Atlanta University, Georgia, occupying a choice location in the city, has a large number of students, in the earlier stages of their course. It is laying the foundations for an important institution, destined to exert a wide influence over the State. At Atlanta as at Wilmington, N. C., the Association has an Orphan Asylum in operation.

The school building at Mobile occupies one of the finest sites in the city, and is really one of the most substantial and commodious buildings in the State. It will furnish school-room for 800 pupils.

CHURCHES.

The auspicious time for the formation of churches among them on the basis of intelligence and active piety, free from the mere emotionalism of the past, has come. Already the Association has under its care such churches, at

Charleston, S. C.; Atlanta and Macon, Ga.; Chattanooga, Nashville, and Memphis, Tenn.; Talladega and Selma, Ala.; Camp Nelson and Berea, Ky., and elsewhere. One has recently been organized in that scene of prison horrors. *Andersonville*. Ga.

It is expected that similar organizations will soon be formed at other important places. These churches may be small at the outset, but under God they must and will increase, and become a power for good among both the colored people and the whites.

These efforts were begun with faith in God and humanity—they were consecrated with prayer to Christ—they have been blessed with a large number of revivals, all bedewed with the influence of the Spirit—and they must bear fruit to the glory of God, the salvation of these people, and the welfare of the country.

SURVEY OF THE FIELD.

EASTERN DEPARTMENT.

WASHINGTON, D. C.

Missionaries-J. A. Cole and Miss J. L. Patterson.

Teacher-Turner Torrey.

Results have fully justified the withdrawal of our day-school teachers from Washington last year. By the vigorous efforts of the friends of the Freedmen and the Bureau officers in Washington, the Public School Board was induced to adopt the colored schools. A good proportion of the teachers from the North were continued by this Board, with their schools, at the public charge. This establishing, in the capital of the nation, of a free-school system upon schools already taught after the most improved methods by Northern teachers, is a natural and happy result of the educational work carried on in the city by the different benevolent organizations for the past five years.

The Association has assisted Mr. Torrey in his night-schools among the colored refugees at East Capitol Hill, and Mr. Cole in his large Sabbath-school, gathered in our former school-room in Wisewell Barracks. Miss Patterson labored most assiduously in this Sabbath-school as missionary visitor and Bible reader. Her mothers' meetings and cabin prayer meetings showed a wide and waving harvest-field ready for the laborers.

Mr. Cole's Sabbath-school will be transferred to the Colfax Industrial Mission on the completion of the new brick building, and we trust will be greatly enlarged in numbers and power during the year.

MARYLAND.

Teachers—Mrs. E. G. Jackson, Miss M. E. Watson.
The Maryland Freedman's Commission occupies this ground so

fully that the Association has sustained but three teachers in the State. A letter from Miss Watson, dated Darlington, Feb. 3d, presents a pleasant picture of the school, and an evidence of her own energy and that of the people in providing a school-house:

THE SCHOOL-OLD AND YOUNG TOGETHER.

There is an increasing interest among the people for education. We have more names on our register this term than ever before. A number of adults attend the day-school, whose distance of residence forbids their attending the night-school. Several of them come four miles every day, and they learn with a rapidity truly astonishing. While the progress of the little ones acts as a stimulus for the older portion, the correct deportment of the latter has an influence for good on the former. So it is more of a benefit than disadvantage for old and young to meet on a level, although it presents rather an odd appearance.

SCHOOL-ROOM NEEDED.

We are uncomfortably situated, having no regular school-room. The church is small, and we are obliged to turn and twist many ways to carry out our daily programme. Not the least objectionable feature is the wind whistling in at every crack, and there are not a few. Some days we experience some of the scenes pictured by Howitt in "The Wind in a Frolic."

While I do not murmur, I am striving to get sufficient means to build a school-house. During the holidays we held a fair in the church for that purpose, and raised \$140. We had previously collected by subscription \$160. We were presented with \$100 in the following manner: Two Quaker gentlemen of Philadelphia, who have relatives residing here, hearing of the progress of our scholars, and the disadvantages labored under, each gave fifty dollars. It was thankfully received as a token of God's continued goodness to those who strive to help themselves.

SPIRITUAL BLESSINGS.

I am happy to inform you that the Lord has been pouring out His Spirit abundantly in our midst. Many have professed faith in Christ, and some I trust are hopefully converted. There seems to be less of the excitement usually attending their meetings, and more of a deep, earnest work. We have had some precious prayer-meetings among the children, and there are indications that the Spirit is still hovering around waiting to bless.

VIRGINIA.

MINISTERS AND TEACHERS.

Mr. J. C. Haskell, Miss Fannie Gleason, Miss Mary Kildare, Miss M. E. Clark, Miss C. C. Clark, Miss H. L. Chase, Miss A. F. Ward, Mrs. Margaret Rodger, Miss F. A. Rowland, Miss S. D. Hunt, Miss N. S. Sawyer, Miss E. F. Jencks, Miss S. H. Clark, Miss A. L. Etheridge, Miss Sarah Pew, Miss M. E. Sheriff, Miss L. A. Spivery, Mr. D. D. Dodge, Mrs. D. D. Dodge, Miss A. M. Wilson, Miss C. F. Ait-

ken, Miss H. E. Reed, Miss C. E. Williams, Miss P. A. Williams, Miss M. L. Boutelle, Miss E. P. Breck, Mrs. L. M. Blanchard, Miss H. A. Orcutt, Miss Martha Calhoun, Miss Abbie Guild, Miss P. M. Lee, Mrs. L. J. Wood, Mrs. J. S. Landrum, Mr. H. E. Keyes,* Rev. C. W. Sharp, Mr. Jesse Robinson, Mrs. Clara Rossiter, Miss J. L. Hardy, Rev. John Glen, Mrs. L. M. Glen, Rev. J. A. Nichols, Mrs. K. II. Nichols, Miss R. G. C. Patton, Miss M. J. Doxey, Rev A. B. Corliss, Mrs. F. C. Corliss, Miss M. A. Andrus, Mrs. H. B. Sharp,* Mrs. M. N. Parker, Mr. M. G. E. Fitch, Miss C. A. Patterson, Miss L. A. Ruffin, Miss M. M. Nickens, Rev. N. C. Brackett,* Mrs. L. W. Brackett,* Rev. A. H. Morrell,* Mrs. Eliza Morrell,* Mrs. M. W. L. Smith,* Miss M. C. Eveleth,* Rev. J. W. Dungee,* Miss A. S. Dudley,* Miss E. L. Oliver,* Miss Marcia Colton, Miss M. L. Kellogg, Miss M. J. Smith, Miss Julia Bailor, Mr. W. H. Welfley, Miss Elizabeth James, Miss M. J. Stowers,* Miss Emily Deering,* Miss P. P. Libby,* Miss S. L. Gibbs,* Mrs. A. M. Shaw.*

A hard winter and political tyranny have brought great physical suffering upon the colored people of the South. The extract below, from a teacher's letter dated at Richmond, shows the presence of these afflictions, and is the forerunner of many similar statements yet

"The people are entering upon another hard winter, as, in addition to the old struggle against the surrounding whites, there is a concerted effort since the election, to throw them out of employment, and keep them out. Strong, active, incuss trious men and women, anxious for work and to be independent of help, are thrown by hundreds at once upon nothing, having made this sacrifice for their voting, and are now hemmed about by their old oppressors, who diligently carry out their threats to make it as hard for them as they can."

The school-work of the Association in Virginia finds its most permanent growth at the spot where its labors for the Freedmen began—Hampton. The Normal and Agricultural Institute there is in prosperous condition. *From a recent circular we copy the following items of information:

"This Institution, under the auspices of the American Missionary Association, was opened in April, 1868, and received an incorporation the following September, for the purpose of preparing youth of the South, without distinction of color, for the work of organizing and instructing schools in the Southern States. The extreme poverty of those who needed such an institution, and the value of self-help as a means of culture and true manhood, induced the Association to purchase a farm of one hundred and twenty acres, and provide it with all appliances of profitable labor.

"This 'Whipple Farm' lies upon Hampton Roads. The School and Home buildings, valued at \$20,000, occupy a beautiful site upon the shore. They are so furnished and arranged as to offer to the students the helps to right living which belong to a cultivated Christian home.

^{*} Supported by the Free-Will Baptist Society.

"In the farm work, under the constant direction of an educated practical farmer, the graduates of this Institution will have learned both the theory and practice of the most profitable methods of agriculture.

"The female students do all the house-work of the boarding department. Thus, in the Home, on the farm, and in the school-room, the students have the opportunity to learn the three great lessons of life—how to live, how to labor, and

how to teach others.

THREE YEARS' COURSE OF STUDY.

"First Year.—Reading; Analysis of Sounds and Vocal Gymnastics; Writing; Spelling, with definitions; Punctuation; Oral Arithmetic and Written commenced; First Lessons in Grammar; Physical Geography, with Map Drawing; Object Lessons; Vocal Music; Rhetorical Exercises; General Exercises; Gymnastics.

"SECOND YEAR.—The studies of the first year continued and carried forward; Miscellaneous Reading; Grammar and Analysis; Letter Writing and Composition; Drafts of Business Papers; Lectures on Physiology, with Charts; Lectures on Agriculture and Agricultural Chemistry, with Analysis of Soils; Vocal Music;

Gymnastics; General and Rhetorical Exercises; Exercises in Teaching.

"THIRD YEAR.—General Reading; Composition and Orations; Instruction in Practical Business Methods and Book-Keeping; Exercises in Oral and Writter Arithmetic, and in Geography; Natural Science, with Lectures; Lectures on Agriculture and Agricultural Chemistry, with experiments by pupils; Rhetorical Exercises; Vocal Music; Gymnastics; Exercises in teaching classes, to develop power of expression, and actual teaching in the Butler and Lincoln Model Schools, in the vicinity of the Institution.

"Students who have the ability to take the course in two years are allowed so to do. Reviews of these studies will be held at the close of each week, term, and year. Those who fail to pass satisfactory examinations will not be continued in the school. There is a well-selected nucleus of a Library; cooperation in enlarging it, and in providing scientific apparatus, and minerals, and specimens of natural

history for a cabinet is earnestly desired.

"Hours of Work.—In the First Term, four hours per day. During the Second Term, the time will be mainly devoted to study, until the first of February, when five hours' work per day will be required till spring harvest. In the Third Term,

four hours per day.

"Regulations.—It is required that students shall abstain entirely from the use of intoxicating liquors and tobacco, and improve the fine opportunity for sea and fresh-water bathing; and always govern themselves by the laws of good deportment which belong to every well-ordered, cheerful, Christian household."

TERMS.

"Tultion in all studies, per month, \$1. Rent of furnished rooms, per month, 75 cents. A large room, for evening study, warmed and lighted free of expense. Board, including washing and lights, per week, \$1,75. Books furnished at reduced rates. Clothing supplied at cost of material and making. Wages paid for labor for from three to five hours per day, from four to twelve cents per hour. In vacations by the day, at the same rate. A strict ledger account, kept with each student, is always open to examination."

RESULTS OF THE MANUAL LABOR.

"The first crop has been planted and gathered under all the disadvantages of an experiment, and with a very heavy outlay in recovering a farm wasted by war, stocking it with fruit-trees, small fruits, hot-beds, etc., and erecting a barn and an entire new fence, amounting to \$4059. The gross sales of produce in the Northern markets have been \$2156.56. Crops now in the ground, (estimated,) \$1800. Total, \$3956.56.

"The 19 male students who entered in April earned during the term and spring vacation an average of \$1.10 per week above expenses to them. The earnings of the 13 female students who entered in April fall a little short of their expenses. In the summer vacation, (six weeks,) male students earned \$3 per week above expenses. Females from 50 cents to \$1. The average cost of food has been 23 cents per day. It is expected that with ordinary prosperity the farm, during the coming year, will pay its own expenses and board the students for their labor."

TO FRIENDS.

! "The advantages offered in this Institution cost more than the rates named. Tuition is nominal, fuel is without charge, and no provision is made for the books or clothing of needy students. To meet deficits, which the annual account with some of the most needy and deserving must unavoidably show, scholarships yielding \$85 for males, and \$100 for females, are earnestly solicited.

"We cordially invite friends from a distance to visit the Institution, and note its methods and the progress of this first experiment of the kind for preparing teachers for the Freedmen. We also invite our friends, and especially our missionaries and teachers, to seek out such deserving youth as this Institution is de-

signed to benefit, and call their attention to it,"

The schools in Norfolk and other parts of the State are flourishing, and elsewhere the calls for schools are urgent. The report of a Bureau officer says:

"Since my last report, in which it was stated that more than a hundred applications had been received for schools in new locations, the following reports of places needing schools have been made, namely:

"At Lynchburg, every neighborhood in a circumference of six to ten miles has a population of from forty to one hundred children. Pupils travel, in some instances, as far as six miles to attend school. Lieutenant Ayers, Bureau officer for Westmoreland and Richmond counties, (where as yet there have been no schools,) states that churches and school-houses are going up in every direction. Colored preachers are exhorting their race to push forward the work of education. Freedmen throng my office daily for papers or something to read. We want a few teachers and some day-school and Sabbath-school books.

"Major James Johnson, Sub-Assistant Commissioner for the Sixth Sub-District, sends a list of twenty-six places within his district which would furnish from twenty-five to one hundred scholars each, if schools could be established. At five of these places, the colored people have begun the erection of school-houses. All

would furnish land and lumber for such buildings.

"Major J. R. Stone, Sub-Assistant Commissioner of the Twenty-second Sub-District, reports that sixty additional schools should be established within his jurisdiction.

"S. C. Armstrong, Agent Fifth Sub-District, asks for the establishment of fifteen additional schools

"Captain C. S. Schaeffer, Bureau officer at Christiansburg, petitions for schools at Blacksburg and Parisburg. In several other localities, the Freedmen are building log school houses, with the hope that they will be occupied by somebody. These needy, hungering thousands make an appeal which should reach every heart, and this is a sample of what is true in every State. Our efforts should be greatly

The following extracts indicate the religious interest of the people, with some old superstitions:

"Eastville, (Eastern Shore.) November, 1867.

"We open our doors two evenings in the week for lessons to adults in reading. writing, and searching the Scriptures. Our house was too much crowded at first. I presume from the novelty, but afterward comfortably full. The interest that was manifested exceeded our most sanguine expectations. We brought benches from the school-house. Our largest boys and girls crowded in and took their seats upon the floor, with Bible in hand. After singing and prayer, each present that could would read a verse of Scripture, from such a chapter as some one present particularly desired. .

"But the best of all was, the word they were searching sank deep into the hearts of some and took root, sprang up, bearing precious fruit, they rejoicing that

they had become Bible Christians.

But strange indeed to say, it quite alarmed some of the members of the church But strange indeed to say, it quite sharmed some of the members of the church that those who were concerned for their soul's salvation should attempt to look for instruction or comfort from the Bible. They wanted to see their children and friends get religion as they did. They fell under the mighty power of God, and after mourning many days, and then came out shouting; for an angel, they said, told them their sins were forgiven. They said their masters and families were

Bible Christians, and they did not want to be like them.

"On one occasion we heard some earnest talking at the back of our house. We found it was one of our scholars, who lived with one of her colored sisters, who was upbraiding her as backsliding, because she was a Bible Christian. 'Oh!' said she, 'I thank God for such backsliding.' She had been in the habit of going with me at a distance, in retired places, to read the Scriptures to the people. She had learned to read them, and only knew how to spell in three letters a few months before. On Easter Monday she was going to wash. I said to her, 'Marie, this is a holiday your people keep. You need not work to-day.' She was much pleased, and we soon saw Marie going out of the door with her Testament in hand, to read to the neighbors and to her mother. She truly loved the Bible."

"Nonvolk, February 5, 1868. "Last Wednesday evening was one of the happiest evenings of my life. It was spent in a little meeting of young men, the most of them anxious about the salvation of their souls. Jesus was surely with us. I never felt his presence more palpably than on this occasion, and this was the testimony of the teachers present. The exercises consisted in reading a portion of Scripture, in prayers, interspersed with singing, in reading appropriate tracts, and in personal conversations.

"RICHMOND, VA., June 6, 1868.

"The most extensive revival that has ever been known here is now prevailing among the colored people. One can scarcely walk out without meeting some one who is telling his experience to friends and neighbors, and many of the un-converted that one meets by the way are much affected when conversed with on personal salvation. It is certainly an opportunity for sowing good seed. While there is reason to hope that some are truly converted, the errors which mingle with their religious views (and which I suppose are generally understood by their Northern friends) give much cause for sadness.

"The more I am with the people, the more I am convinced that the great point to which the most earnest effort for the Freedmen should be directed, is to

create a healthy conscience-sensitiveness in regard to sin-a true moral sense."

FREE-WILL BAPTISTS

The missions and schools of these brethren are wisely concentrated in the Shenandoah Valley, Harper's Ferry being the headquarters. A Normal School has been started with favorable beginnings. "The work in the primary schools," says an editorial in the Morning Star, "still goes on in the valley; and never before was that work so much needed, nor so much appreciated, nor so heartily cooperated with by the people themselves, nor was the promise of precious results ever so large and clear as now." Sunday-school instruction and the preaching of the Gospel are a large and excellent part of the work of active and faithful laborers.

NORTH-CAROLINA.

MISSIONARIES AND TEACHERS.

Rev. S. S. Ashley, Mrs. M. E. Ashley, Mr. D. W. Monroe, Miss C. C. Chappel, Miss E. A. Warner, Miss E. H. Twitchell, Miss S. E. Cargill, Miss H. L. Fitts, Miss L. P. Auld, Miss L. J. Noble, Mr. A. A. Hurd, Mrs. M. J. Mead, Mr. J. E. Blood, Miss A. H. Kidder, Mrs. E. L. Piper, Miss L. G. Stinson, Miss Martha Nixon, Miss Maggie Cupps, Mr. Robert Harris, Mr. Cicero Harris, Mr. James Middleton, Miss Caroline Manuel, Miss Louisa Broadfoot, Miss E. P. Worthington, Mr. M. Jerkins, Mr. H. S. Beals, Mrs. H. N. Beals, Miss Sarah Beals, Mr. John Scott, Miss Susan Gilbert, Miss E. M. Boardman, Mr. P. B. Crolius, Mr. J. W. Knapp, Rev. John More, Miss M. D. Williams, Miss A. A. Cook, Miss Melinda Rue, Miss Hannah Rue, Mr. B. W. Morris, Rev. F. P. Brewer, Miss E. P. Hayes, Miss S. F. Haves, Miss C. M. Janes, Miss K. A. Means.

From this State we have pictures of physical suffering, drawn by sympathetic pens, and a touching sketch of gratitude for liberal assistance.

MUTE DESPAIR-AN AGED SUFFERER.

"BEAUFORT, N. C., October 31, 1867.

"Another failure of crops, with the fall of cotton, has spread over the whole community a general despondency. The entire withdrawal of government rations from hundreds of disabled men, women, and orphan children of both races.

"This fall we forget race and color in our plea for the poor. I have never known less complaint among them; but their quiet is mute despair.

"During this month, a family, a few miles distant, brought an aged sufferer to the town to deliver him to the wardens of the poor. They would not receive him. They then applied to the Bureau, but they are forbidden to give rations. In desperation they lifted the helpless victim of more than a hundred years from the boat, and, laying him down on the shore, left him to his fate. A poor colored man took him in for a few days, till his own last crust was exhausted, and then carried him to the same place, and laid him down to await the passing of another Samaritan."

EXTREME POVERTY.

"Morehead City, May 6.

"The poverty of the people is beyond any thing I have ever seen. Mothers buy (not meal, but) bran to keep their children alive, and deal it out in very small quantities.

"Mr. Jerkins called on a family, the other day, where the father had been afflicted with dropsy ever since Christmas; and his sufferings are so great that he

is unable to lie down. Mr. Jerkins inquired how his family got along.

"'When I was in health,' the man said, 'they never suffered for food; but now,' he said, bursting into tears, 'they go along the street picking up and eating what other children cast away.'"

VOTE WITH THE OLD MASTERS, OR STARVE.

"Wilmington, N. C., August 11, 1868.

"There are thousands compelling their laborers to join a Democratic club or dismissing them from their employment. Many in Wilmington are now daily dismissed. Suffering already grows out of this evil, which threatens to become extensive. Some twenty or thirty men have joined such clubs rather than have their families starve. Most are firm, and tell their employers that they will perish before they will sell themselves to those who would drive them from the ballot-box and rob them of their rights.

"Remember us in these trying times."

A GRATEFUL DISTRIBUTER.

" BEAUFORT.

"Sitting, the other day, beside a gray-haired man, while with difficulty he spelled out, 'Let not your heart be troubled: ye believe in God, believe also in me,' he exclaimed, 'Thank God! thank God!' The religion of these people is not a cold abstraction. Where other hearts would sink under the weight of trial, their voices, often triumphant in prayer, exclaim, 'Give us this day our daily bread.' And God hears them. Do not we know that God hears them? The other day! wrote a letter to a dear friend in Worcester, Mass., and he sent me forthwith \$100 to feed God's poor. I wanted to get down on my knees and kiss his feet; and every time I carry a pail of meal or a few potatoes, to put into the bony fingers of sickly sufferers, I say, 'God sent you this.' And in their dark cabins they have a thanksgiving unknown in lands of plenty."

SCHOOLS.

The "Williston School" of Wilmington is sketched in the Post of that city:

"Through the courtesy of Rev. S. S. Ashley, we yesterday had the opportunity of inspecting two of the four free schools now located in this city, and which, through Mr. Ashley, as Superintendent, have been heretofore supported altogether by the American Missionary Association.

"Our first visit was to a large building which contained in all, some five hundred and fifty pupils. This, the Williston School, is divided into a primary and a grammar school, and the exercises are conducted altogether by ladies. The former numbers about three hundred children. In the other department, the grammar school, there are about two hundred and fifty scholars.

"We spent an hour at this school very pleasantly, busied in listening to the recitations of the different classes, and to exercises in singing, arithmetical catechism, etc. The proficiency, as exhibited yesterday, is truly wonderful, and reflects much credit upon the patient toil and care of the lady teachers."

The teacher at Fayetteville, a colored man, without assuming his to be a Normal School, yet shows that it can send forth teachers:

"Last week I had the pleasure of organizing a school in the country, about twelve miles from this place. I have placed one of my advanced pupils in charge of it, and it promises well. About thirty scholars are already enrolled, and the number daily increases.

"Another of my pupils has taken a school in an adjoining county, which is out of my district. Another begins to teach next week, which will be the sixth

teacher sent out of my school.'

A VERY SMALL TEACHER.

"Besides these, many others are engaged in teaching their friends and neighbors at night. One little fellow, scarcely three feet high, but who is remarkably smart, has two or three grown men as his night-scholars."

From Morehead City we have this picture:

"This month has unhered into school a number of married people. Mothers leave their infants with their neighbors and come. Two ministers sit side by side in my morning-school, observing the same decorum and order that I require of all mysophile.

"One of them, upon entering the school for the first time, said, 'I can never leave it until I have learned my letters.' And sure enough, before he left the room he was able to call every letter. But he labored most industriously, and besides the assistance that Mr. Jerkins had time to give, I had one of my pupils

chow him '

RELIGIOUS.

Love of Learning and of the Bible.—The Superintendent at Beaufort writes:

"And to see this work go steadily on against great odds—so many difficulties—children coming in mid-winter to school from five miles distant—coming half-clad, often with bare and naked feet—women without bread, picking up a few oysters on the margin of chilly waters, and hurrying away to school, as if food for the mind, the soul, was better than life! What makes it more beautiful is the motive most apparent impelling them to this thirst for knowledge—their desire to be able to read the precious Bible. If there is a people on earth in whom an instinctive love of the Gospel of our Lord has not been crushed out, this is the people. From the dark pine forests, many miles distant, they come to me often for a primer, saying they must learn to read the blessed Bible.

"I could show you a Bible, if you were here, 'toted' hundreds of miles all through the long war, laid beneath the head many a sleepless night in the damp forest, pressed to the heart in fervid devotion daily through lingering years; and yet he who possessed it waited all these lingering years till his little son from our

school taught him to read its glorious truths.

"Another, an old mother in Israel, 'toted' hers, a large family Bible, five hundred miles, kept it for years, only to have its glorious pages unsealed to her spectacled vision in our day-school."

Revival influences have been enjoyed and temperance efforts have been pushed forward with success.

One teacher writes from Favetteville:

"The fruits of the late revival are still being reaped. During the past month twenty-five have been received into the church, on profession of faith in Christ. Truly the Lord is gracious!"

Another says:

"Last Sabbath, ten of our former pupils united with the church, and there are others who are hoping in Christ. The school-house was overflowing, and many were seated around the door and in our front yard to listen to the exercises."

We have this notice of a temperance movement in Beaufort:

"We had formed, several months since, a Juvenile Temperance Association. In their pledge of abstinence from every thing that intoxicates, we included that curse of North-Carolina, tobacco, in its varied forms. We often met with the children, pointed them to the 'Black Valley Railroad' with all its horrors, read to them, talked to and prayed for them. Steadily the number increased, till more than eighty children were enrolled in the Temperance Band of Hope. Not till the early part of the month now past did adults begin to clamor for admission to these associations, that are lifting them from their vice and filth. For the last thirty days, the temperance reform seems sweeping every thing before it. Middleaged and gray-haired men and women ask to join this army, now strong for freedom in its highest sense."

SOUTH-CAROLINA.

MISSIONARIES AND TEACHERS.

Rev. F. L. Cardozo, Mrs. M. H. Cardozo, Rev. B. F. Jackson, Mrs. E. N. Lowe, Miss L. F. Pratt, Miss E. M. Pierce, Miss M. T. Griffith, Miss M. J. Lennon, Miss J. L. Hitchcock, Miss C. N. Esterbrook, Miss Jennie Parmelee, Miss S. J. Foster, Rev. E. W. Merritt, Mrs. R. C. Mather, Mrs. E. M. Fogg, Miss J. S. Pepper, Miss H. L. Parmelee, Mrs. S. L. Harris, Miss A. R. Wilkins, Miss M. H. Clary, Miss Martha Johnson, Mr. D. M. Walcott, Mrs. D. M. Walcott, Miss M. F. Putnam, Miss E. J. Gould, Miss Elizabeth Hill, Miss C. M. Keith, Miss Sarah Fowler, Mrs. Emily Fowler, Miss M. A. Burnett, Miss E. B. Montague, Miss D. A. Bacon, Miss A. W. Parish, Mr. Frank Dowe.

PHYSICAL RELIEF.

Here, too, we have pictures of destitution and supply. We give one sketch from Hilton Head:

"Most of the people are very poor. They have a disposition to work, but employment is wanting for many. Some cultivate a piece of land that they get, one, two, or three miles out of the village. Some have work from the Government, but there is very little of that now. A few have a trade which gives them a comfortable support. Their diet is very simple. They live chiefly on hominy; the children eat it without any accompaniments. The people eat with it fish or sorn, and are satisfied. But when they come to the end of their year's supply of corn, it is hard times with them. The fish and oysters that they can get plentifully in their season afford a great relief. The little children have a hard life out of the school-room. Most of the time they are put to some hard work. Little ones, eight or ten years old, go for wood, which they bring on their heads, and bravely too, singing under their burden; or down by the shore to catch crabs for dinner, or are left for hours together with the whole care of younger ones, babies even, while their mothers are at work in the field. And they are just as faithful as can be to every trust.

"The barrels of clothing that have been sent us this year, twelve or fifteen in number, have been of great benefit to the people. Some of the children had been to school in ragged garments for a long time, and some of these, not having any proper fastenings, were sewed together in front. We were happy to be able to substitute for those rags comfortable garments."

SCHOOLS.

Reconstruction and the vote of the people have deprived the Association of its Charleston Superintendent of Schools. Rev. F. L. Cardozo, who has so long and so efficiently conducted them, has been elected Secretary of State for South-Carolina. We congratulate him on the call to a higher sphere of usefulness, and we rejoice that the people of that State have selected a valuable officer. No more significant illustration has yet been furnished of the marked change in the South than that F. L. Cardozo, born in Charleston, refused education there, and obliged to seek it in Europe, because of the tinge of colored blood in his veins, should be elevated by popular vote to his high position in South-Carolina!

The Avery Institute was dedicated May 7th, 1868. We copy from Charleston papers, a description of the building and of the dedicatory exercises:

THE AVERY INSTITUTE, CHARLESTON.

"This new and handsome school building is named in honor of the late Rev. Charles Avery, of Pittsburg, Pa., from whose bequest \$10,000 were given to the American Missionary Association, and applied by it to the purchase of the lands on which this edifice stands, and to the erection of a mission-home. The normal school edifice itself was built for the Association by the Freedmen's Bureau, at a zost of \$17,000.

THE BUILDING.

"The building is 88 feet long, 68 feet wide, 50 feet high, and to the top of the flag-staff 90 feet. It is raised on brick pillars, with spacious brick basements, and a large cistern underneath. On the first floor are four large class-rooms, two for the first class of boys and two for the first class of girls. Two of these rooms are of double size, divided by sliding glass doors, and intended, when built, for the preparatory and higher classes of a normal department. Each of the class-rooms is capable of accommodating from fifty to seventy-five pupils, and is fitted up with handsome desks. The hallway is also furnished with convenient closets and racks for the reception of hats, cloaks, etc. On the second floor is a commodious assembly hall, with four long rows of seats, and a desk and platform for the principal. On this floor are also two large class-rooms, and running round the walls of the class-room is a composition blackboard. On either side of the building are spacious piazzas running the entire length, and opened upon from the class-rooms. The building is finely ventilated on a new and improved plan.

THE DEDICATION.

"The services were held in the assembly hall of the building. The audience was chiefly composed of colored persons, but there were also present General R. K. Scott, Governor-elect of South-Carolina, Judge Bryan, and other gentlemen of distinction. The exercises were under the direction of Rev. F. L. Cardozo, then Superintendent of the Schools, now Secretary of State. They were commenced by singing a children's chorus. Selections of Scripture were read by Rev. E. J. Adams, colored, and prayer offered by Rev. Giles Pease.

"Rev. Dr. Hicks, of Brooklyn, N. Y., then delivered the address.
"The exercises were closed by a short address by Rev. F. L. Cardozo, in which he acknowledged their indebtedness to General Scott for the erection of the building, and many other noble works in his administration of the Bureau."

RELIGIOUS.

Charleston, S. C., has its Plymouth Church as well as Brooklyn,

N. Y.; the latter, the largest church in the land, of the denomination to which it belongs—the former, the largest colored church of the same denomination. Facts in regard to its numbers, liberality need of an edifice, and enjoyment of Thanksgiving Day, are given in a letter from its late pastor. We copy:

TWENTY-SECOND ANNUAL REPORT.

"Affairs are, so far as I can judge, in a most delightful condition in our church. The meetings are well sustained, in numbers and interest; while the Sunday school is rapidly increasing, numbering about two hundred and seventy-five

"Last Thursday we had a Thanksgiving service in regular New-England style. It was our first Thanksgiving as a church, and the first in which this people were ever included in the 'call.' They appeared to enjoy the meeting greatly; and after the sermon, they came forward and subscribed \$520 toward purchasing a lot on which to build a church. We shall raise the subscription, I think, to \$800 or \$1000, as only seventy-five have yet subscribed, and every member will desire to have a part in this first effort of the church. Most of the brethren subscribed \$10 each, a few \$20, and a few \$5; most of the sisters subscribed \$5. These subscriptions are to be paid in weekly installments of 25 cents and 50 cents each, although some have paid half down. The Sunday-school scholars are to have a hand in this work. It has already raised by penny contributions \$10 for the church in Washington.

"In this way we expect to realize \$500 by the 1st of February, with which to make the first payment on the lot, as we hope to secure one by that time. We are very anxious for a church; our membership being two hundred and fourteen now, and several ready to unite soon. Some of the leading members have their minds about made up as to location and the lot they will purchase. I hope you will not think that we underestimate the privilege we hope by and by to enjoy of having the chapel at our command."

GEORGIA.

MISSIONARIES AND TEACHERS.

Mr. O. W. Dimick, Mrs. O. W. Dimick, Miss E. F. Campbell Miss H. M. Haskell, Miss A. A. Bowker, Miss M. J. Armstrong,* Miss C. A. Drake, Miss M. K. Colburn, Miss M. E. Hilliard, Miss Maggie Gardener, Miss S. A. Jenness, Miss E. A. Ward, Miss Emily Jackson, Miss H. W. Goodman, Mrs. J. T. Denman, Miss A. W. Phillips, Miss E. E. Adlington, Miss A. E. Emerson, Mrs. Marion Selmer, Miss S. E. Russell, Miss S. H. Champney, Mr. J. L. Hagerman, Mr. F. A. Sawtelle, Mrs. Fannie H. Randall, Miss Margaret Burke, Miss S. T. Dunham, Rev. J. K. Warner, Mrs. E. W. Warner, Mrs. M. J. Conkling, Miss C. H. Merrick, Miss J. A. Shearman, Miss Emma Engleman, Miss S. A. Hosmer, Miss M. N. Withington, Miss E. M. Hubbard, Mrs. Harriet Hanford, Miss S. F. Goodell, Miss S. E. Andrews, Miss N. C. Skilton, Miss S. M. Burt, Mr. J. A. Bassett, Miss H. S. Billings, Rev. Giles Pease, Mr. J. A. Rockwell, Rev. Frank Haley, Mrs. J. R. Haley, Miss E. M. Barnes, Miss H. H. Grosvenor, Miss M. S. Pond, Miss S. S. Cook, Miss N. M. Ayres, Miss C. F. Ayres, Miss R. J. Lyon, Miss S. M. Proctor, Miss H. C. Foote, Mrs. M. E. F. Smith, Miss Jennie McConnell, Miss S. J. Whitney, Miss Delonius Harris, Miss M. E. Sands, Miss J. G. Warner, Miss S. M. Wells, Miss E. A. Huntoon, Miss H. E. Twoguns, Miss M. S. Battey, Miss M. L.

Root, Miss M. C. Day, Miss H. M. Leonard, Mrs. E. A. Christian, Miss Sallie Banks, Miss M. D. Ayres, Miss C. S. Dickson, Mrs. L. E. Case, Miss A. E. Howe, Miss M. L. Goodell, Miss L. E. Thayer, Miss S. W. Stansbury, Miss L. A. Parmelee, Mr. W. L. Clark, Miss A. B. Clark, Miss P. E. Powers, Miss H. G. Foote, Miss L. E. Hamilton, Mr. L. J. Kelley, Miss Sarah Vannest, Miss M. E. Dyer, Miss E. C. Ayer, Mr. W. F. Wentworth.

The work in Georgia demands extended notice—more, in fact, than our space will warrant. The State contains a larger colored population than any other State, and the Association has a larger number of missionaries and teachers in it than in any other State; indeed, it has almost the exclusive occupancy of the field, so far as the Freedmen are concerned. It has a noble band of workers there, some of them young men of enterprise, education, and piety, who, intending at first to remain but a short time, have become so much interested as to have decided to make Georgia the scene of their lifework.

Governor Bullock, in his recent message, referring to the time that will be required to perfect the system of common schools in the State, speaks in terms of warm commendation of the educational efforts sustained there by the liberality of friends in the Northern States, and invites the attention of the Legislature to the report of Mr. Ware, the Bureau Superintendent of Schools in Georgia. We copy a few sentences from that report:

"This last school year they (the Northern societies) have supported 123 teachers, at an expense of \$50,000. Of these 104 were supported by the American Missionary Association, 7 by the New-England branch of the Freedmen's Union Commission, and 12 by the Freedmen's Aid Society of the Methodist Episcopal Church. In addition to the above, the American Missionary Association has expended, during these three years, about \$30,000 in land and buildings for school purposes, and has distributed more than \$50,000 worth of clothing and provisions to the poor of all classes. They also, with the aid of the Bureau, support a large orphan asylum at Atlanta."

As might be expected in a State where the Association is expending so much money and sending so many laborers, it is aiming at permanency; hence its effort for the establishment of Normal Schools, and the erection of buildings. The following account of Beach Institute, Savannah, is taken from the Savannah Republican. The building is

"a neat and substantial frame structure, resting on a brick foundation. The main building is 55 feet by 60 feet, and at the north and south ends there are two L's, each 10 feet by 35 feet. On the first floor there are four large school-rooms, each fitted up with substantial desks and seats, and with blackboards lining the walls of each. The ceilings are high, and the rooms well lighted. By sliding-doors and windows the rooms can all be thrown into one, at any time it may be desirable so to do. On the second floor are also four school-rooms, and one antercom. They are also fitted up neatly with appropriate furniture, blackboards, etc. There is a staircase at each end of the building, so that there is furnished safe and ready exit from the upper story. Taken as a whole, it is one of the most complete, comfortable, and convenient educational buildings that can be found anywhere.

ORIGIN, COST, ETC.

"The building cost \$13,000, and was erected by the Freedmen's Bureau. The land was purchased with a sum donated by Alfred E. Beach, Esq., editor Scientific American, and the building has been most appropriately named the 'Beach Institute.' There are six hundred scholars in the different schools, and now that there are more accommodations, this number will probably be largely increased. The institution is under the charge of O. W. Dimick. There are nine female teachers, eight white and one colored. On the east side of the school-building stands the 'Teachers' Home,' a two-story frame building, and a very neat and comfortable looking structure, which was erected at a cost of \$3000, by the American Missionary Association, which society provides for the school.

THE DEDICATORY EXERCISES

commenced at a few minutes past twelve o'clock, upon the arrival of the processionists, who filled the large room to repletion. Prayer was offered by Rev. James Simms, and the children then sang most beautifully a little hymn, 'Hosanna is the children's song.' Mr. Dimick then introduced the State Superintendent, Mr. E. A. Ware, who delivered a short address.

"Mr. Ware congratulated them upon the completion of the school-building, and tried to impress upon the minds of all present the importance of education. He bade them remember the denor of the land, be grateful to him and to the government which had erected the building, and teld them their parents must support and assist the teachers, or all the expense would be in vain. He urged upon them the importance of keeping the building clean and unmarked, and said that it should be carefully cherished as a means of securing the great end—education. The inscription, 'Knowledge with virtue,' had been placed over the door. Let us, said he, dedicate the building to knowledge clothed with virtue; and he hoped that within its walls there would be those trained up in strength of mind and purity of character who would be a blessing to all with whom they came in contact.

"General John R. Lewis, Inspector Freedmen's Bureau, was then introduced, and said that they all seemed to be rejoicing, and they had good cause to rejoice. He asked them to look back over the year that was passed, and review their short-comings, and determine that at the close of this year they would have nothing to regret. The future was not all bright and promising. Gaunt hunger and dreadful want hung as a shadow over the land. Let us henceforth make such good use of our opportunities that, hereafter, we may not be compelled to look back with regret upon the acts of the past. They were not thoroughly emancipated or free until they emancipated themselves from vice and immorality, and became educated, and fit to enjoy the rights which had been conferred upon them, and became a law-abiding, honest, and industrious people, that would be so looked upon by people everywhere, and be respected and trusted. In this building is the great influence that must accomplish this result. He trusted that it would be re-dedicated every day by the faithful labors of teachers and the study of papils, that this great end may be accomplished.

"Rev. James Simms then made a short speech, congratulatory in character, and indorsing what had been said by the previous speaker.

"The assemblage then united in singing 'Praise God, from whom all blessings flow,' etc., and after the benediction was pronounced, they slowly dispersed."

MACON.

From several accounts, we combine a description of recent scenes in this place, which are full of interest and promise;

DEDICATION OF THE LEWIS SCHOOL-HOUSE-CLEARING FOR ACTION.

"On the 25th of March, the builders had struck their last stroke; the rooms had been washed and made clean; the doors were closed, and the keys delivered to the representative of the American Missionary Association. The building was ready for the sacred use for which it had been erected.

"On the day following, March 26th, at three o'clock in the afternoon, we assembled to dedicate this edifice to God, and to the Christian education of the

freed people. The yet incomplete chapel, adjoining the school-building, and into which one of the school-rooms opens by sliding-doors, had been cleared of its benches, its tol-chests, its lumber, its shavings, and the noise of its builders; the huge sliding-doors opening into the first school-room had been drawn back; the folding-doors between that and the next-room had been folded back upon themselves—transforming the chapel and two rooms of the school-building into one large audience-hall. As the hour for the services approached, crowds of men, women, and children filled the chapel and the adjoining rooms, eager, expectant, evidently feeling that this was indeed a great day for them.

THE DEDICATORY SERVICES.

consisted of the reading of appropriate selections of Scripture, prayer, and several addresses; all interspersed with the singing of several patriotic and other fitting pieces by a selected choir of more than one hundred pupils, from our higher grades of school

"Mr. Rockwell made a brief statement of the commencement and progress of the American Missionary Association's work in Macon. He was followed by the leading speaker, Mr. E. A. Ware, of Atlanta, in a clear, simple, frank, bold presentation of truths appropriate to the time and the occasion. Mr. Ware was followed by General Lewis, a prominent officer of the Freedmen's Bureau in this department, and in honor of whom the new school-building had received its name. His address was very touching.

THE SCHOOL.

"The school which the American Missionary Association has just completed stands on a very sightly lot, and is in every respect a most commedious and well-furnished building. The building is eightly feet long by sixty in width, two full stories high, and has accommodations for nine schools, and, altogether, for something over five hundred scholars. The schools are graded, and are most admirably presided over by teachers who can not be surpassed by any in New-England. Intelligent, refined, thoroughly capable, these teach with enthusiasm, and adopt the latest and best method of imparting instruction in vogue in the common schools of Boston and Worcester. The school-rooms are finished with Georgia pine, and are-furnished with neat cherry desks and all the modern appliances of the best New-England schools. Adjoining these rooms are convenient closets for the shawls and hats of the scholars. In the upper floor is also a pleasant office for the principal, and a recitation-room for normal and more advanced classes. The whole building is a model of its kind, and is justly the pride of the teachers of the Association and the colored people of Macon."

ORGANIZATION OF THE CHURCH.

"Yesterday, April 11th, will form an era in the history of Macon; for New-England came down and planted her peculiar institutions, the school-house and the church, in the midst of these dark and desiring masses. An ecclesiastical council met at Macon at the call of persons here, white and black, who desired to be organized into a Congregational church. The public services of the occasion were as follows: Reading of the Scriptures and prayer, by Rev. E. O. Tade, of Chattanooga, Tenn.; sermon by Rev. C. L. Woodworth, of Boston; consecrating prayer, by Rev. E. P. Smith, of New-York; fellowship of the churches, by Rev. C. W. Francis, of Atlanta, Ga.; concluding prayer, by Rev. M. M. G. Dana, of Norwich, Ct.; benediction, by Rev. Frank Haley, acting pastor.

"The circumstances in which the council was placed not unnaturally con-

"The circumstances in which the council was placed not unnaturally conspired to render the whole scene one of deep and tender interest. When it is remembered that, two years ago last December, there was not a school in Macon for the colored people—hardly a spelling-book or a Bible—one who has looked upon results which meet the eye to-day is constrained to exclaim, 'What hath God wrought?' Within these two years, out of a colored population of 6000 persons, the Association has gathered into its schools at least 2500, all of whom have been taught to read, and hundreds of whom, now in the schools, are as thoroughly taught, as well disciplined, as scholars of a similar grade in the schools of the North."

DEDICATION OF NORWICH CHAPEL-DESCRIPTION OF THE BUILDING.

"Our new chapel is at last completed, and dedicated to the worship and ser-

vice of the Most High God. The chapel is seventy feet long, and forty feet in width. Its style of architecture is Gothic. Outside it is white, with brown trimmings. Inside it is a model of taste and symmetrical beauty. It is admitted to be 'the neatest chapel in Macon.' As you enter its doors, you are impressed with its cheerful and inviting aspect. It is called Norwich Chapel, because it was largely built by contributions from the Second Congregational church and society in Norwich, Ct.

THE DEDICATION.

"On Sunday, April 12th, at eleven o'clock A.M., an audience of six hundred assembled in the chapel and the adjoining school-room to witness the dedicatory services. Rev. M. M. G. Dana, pastor of the Second Congregational church in Norwish, Ct., preached from Isaiah 46:13. The sermon was simple, earnest, and impressive, and was listened to with the closest attention. The dedicatory prayer was by Rev. C. F. P. Bancroft, of Lookout Mountain, Tenn. This prayer was very appropriate and impressive. As the prayer of dedication was about to close, there was a hushed silence, while with voiceless gratitude our hearts gave this house to God, to be his peculiar dwelling-place—and again the voice of prayer arose: 'We dedicate this chapel to thee, Father, Son, and Holy Ghost. These seats we dedicate to thee. This pulpit we dedicate to thee. From foundation-stone to the loved flag of our country that floats above us, we dedicate it all to thee.' And so Norwich Chapel, with its proud emblem of universal liberty, was solemnly dedicated to God; to his service in behalf of the ignorant, the poor, and the oppressed. And then, in a song of praise, this joyous act was repeated, and the benediction of God fell sweetly upon our hearts."

THE CHURCH.

"The church enterprise starts most auspiciously; the congregation, already numbering some three hundred, largely composed of the intelligent young men and women in the day-schools, and the Sabbath-school having on its rolls more than two hundred names. It does not need large faith to believe that such a church and congregation, at a very early day, will be a controlling power in this community. At the close of the Sabbath service in the afternoon, the little church sat down to the table of communion. It was a scene of touching and sacred interest. We thought of our suffering and glorified Lord, of the work to be done, of the future career of blessing and influence opening up and bearing the consecrated band forward to toil and duty."

AUGUSTA.

The National Republican of Augusta sketches the closing exercises of the schools in that city;

"The exercises at Springfield Church, on Wednesday afternoon, were of a peculiarly interesting character. 'At four o'clock, the ten colored schools, accompanied by the teachers, entered the church in good order, where had already assembled the Richmond County Board of Education and a large number of citizens."

After giving the order of exercises, which we omit, the article speaks of the teachers which the Association has sent into Georgia, and of its work in Augusta:

"Many of the teachers have gone into this work without earthly remuneration. Some have come from luxurious homes; some as graduates, others as teachers, from the very best colleges and seminaries in the land. No less than five alumnt of Yale Colleges are engaged solely in this work in the State of Georgia. These teachers have worked on quietly, minding their own business, yet faithfully and earnestly—oftentimes amid terrible opposition, frequently amid insults on the streets, and always under the ban of social ostracism.

"THE WORK IN AUGUSTA

commenced much later than in some other places. The first teachers, two or three in number, came to this place in December, 1865. In January, 1866, others

followed. Since then, the work has been steadily increasing, until now more than two thousand children have been taught to read, more than twelve hundred have been taught to write, and more than one thousand have been taught the elements of geography and arithmetic. Nor is this all. The teachers have distributed themselves among all the colored Sunday-schools, and are leavening mightily the whole lump. When the school-hours have closed, they have gone into these huts of poverty and administered delicacies and consolation to the sick. They have given them lessons in economy and cleanliness, and counseled them to industry and sobriety."

RELIGIOUS INTEREST.

A teacher reports:

"I am happy to report the deep interest in religion manifested by some of my own pupils. Several have already confessed Christ, and give good evidence of conversion. Three that have acted as teachers in my Sunday-school have found Jesus to be precious. One of them remarked that 'she had felt, when trying to explain the lessons, unit for her position; for how could she teach or present Christ as a Saviour, unless she had experienced his love?' I wish you could see the changed faces, for they are changed."

ATHENS.

Our schools in this university town are thus described:

"I came to this city in October, 1867; found three ladies from the State of New-York in charge of the schools. They then met in the two churches, and had an attendance of 120 pupils."

NEW SCHOOL-HOUSE.

"On the 4th of November, our new school-house was dedicated, and since that time we have been teaching in it. It is a fine building, erected by the Freedmen's Bureau at a cost of a little more than \$5000, under the direction of Major Knox, whose name it takes. It is a two-story building with four rooms, capable of holding 63 pupils each. Our school for the month of March numbered 270 pupils. Each pupil pays a monthly tuition of fifty cents, except those who are not able, such as orphans, etc., of whom there is a considerable number.

NIGHT-SCHOOLS.

"Besides the day-school, we teach a night-school, which is attended by adults, some as old as forty and fifty years. These are just learning to read, write, and cipher, but they make good progress. Some of them who began in the primer, and knew nothing of figures, are now reading in the Third Reader, and have been through the primary Arithmetie; and this in about four months, attending three nights each week, their business meanwhile occupying nearly all the time out of school, and making the time spent in study comparatively short.

"NIGGERS SOON THUNDERING AT THE GATES OF UNIVERSITIES."

"The colored people of this place are generally well off, compared with those of other places. This is a literary town; here is the State University, which of course brings young men here from all parts of the State. And it seems to pain them exceedingly to see the 'young niggers' going to school instead of waiting upon them as heretofore. One of the teachers here has expressed the fear that 'the niggers will soon be thundering at the gates of our universities.'

MIDWAY.

From an interesting sketch of a missionary tour performed by Rev. Giles Pease, we copy two items:

AN INTERESTING FAMILY.

"The father of another family near by, one of several brothers of this lady, having a wife and six or seven children, formerly an extensive planter and slaveholder. an officer in the rebel army-paroled on surrender of the army, and returned to his now comfortable but once elegant house, surrounded by elegant pleasure-grounds. embracing varieties of fruit-bearing trees and vines, flowering plants and vines and shrubs and trees, but all now neglected in their culture—told me that he found it difficult to provide even corn-bread enough for the subsistence of his household, while, a few years ago, he could have easily and luxuriously subsisted twenty families as large as his own-that meat they did not eat, except as a rarity and a luxury."

A CONGREGATIONAL CHURCH DISCOVERED.

"In allusion to the religious service of the previous evening, with deep emotional interest, this gentleman remarked, 'I did not know, till after the meeting last evening, that you were a Congregationalist. We are a Congregational church here. This is a branch house for religious service. We had our centennial in 1851. We have existed here by ourselves this more than a hundred years. But we are now scattered and peeled and desolate, and some of our members must starve, if help can not be afforded them soon. I wonder,' he continued, 'if the original church of Dorchester, Mass, from which we came, would not be willing to give us some little help, if they knew our state? We have existed alone—here among ourselves -have had no connection with any other churches in the State-our marriages even have been almost wholly among our own membership. We formerly were wealthy-sustained a branch colored church of five hundred members-supported a minister for their special instruction. We have educated more than a hundred for the gospel ministry—and for physicians and lawyers a very large number, above any other portion of the State. Now we are scattered and weakened and desolate,' etc., etc.

On a subsequent visit, Mr. Pease gathers farther facts in reference to THE DISCOVERED CHURCH.

"The church was organized in Dorchester, Mass., in 1695. December 5th, of that year, they embarked with their pastor for a place on the Ashley river, eighteen miles above Charleston, S. C. After a long experience of the unhealthiness of that locality, in 1752 they projected and began a settlement in Georgia; to which the church and pastor soon removed. The place of their settlement they called 'MIDWAY,' because of its supposed equal distance from the Ogeechee and Ottamalia

"Without relating many incidents of deep interest in her history, in colonial times—her foremost position in the cause of Liberty, on which account the legislature gave the settlement the name of LIBERTY COUNTY-I would state, generally. that the influence for good of the MIDWAY Church, throughout the State of Georgia, in all her resolutions and interests, has been proverbial, and has been felt to an extent vastly beyond that of any other body of men in proportion to their number.

"A minister of the Methodist Episcopal Church, in McIntosh county, and a na-

tive of Georgia, and once a soldier in the rebel army, volunteered this testimony:

The Congregational church of Midway is the most remarkable organization in the State of Georgia. It has done more for the cause of education and religion than any church of any other denomination, TEN TIMES OVER. I hope it will not be suffered to die, because of its prominent connection with the historic events and interests of the State in the past.'

"The colored portion of the church, numbering about FOUR HUNDRED, NOW ON THE GROUND, are far superior in intelligence to the generality of ex-slaves in other

sections of the State."

GOOD HUMOR UNDER TRIALS.

"With the utmost care we can exercise, our teachers are sometimes sent to places where the home and school house are not prepared as we had been led to suppose they would be. We present in the subjoined humorous sketch a picture of the consequent privations, and of the abundant good nature with which such vexations are endured. We need scarcely give assurance that the difficulties of the situation were speedily relieved; for soon the home of the teachers was supplied with a fair share of modern conveniences, and the school mentioned at the close of the letter gathered.

" ' January 8, 1868. "'We have been here nearly a week, and are still living in primitive style. We were here three days without even a bed; at last, by our united efforts, we succeeded in obtaining that. We are still minus chairs and dishes and about every other article of furniture. Fortunately we have some tinware, which answers various

purposes besides its ordinary uses.

"'One needs to be a missionary awhile to appreciate all the uses to which a tin plate can be put; a long one answers for a plate for two persons; one corner can be partitioned off for salt, another for sauce, another for bread, and a potato in the middle. This same tin plate will make an excellent mirror. In the absence of chairs, the floor (my present location) is not a very bad seat, and one can use their lap for a table if necessary. Shovels and tongs are quite useless extravagances as long as one has fingers-liable to get burned sometimes, but missionaries must expect that. Add to this the fact that our stove smokes most outrageously, causing us to shed a great many tears, and you have some idea of our internal arrange-

"'Our home from the outside appears to be a very neat little cottage; but when you open the door, "what a fall is there, my countrymen!" unceiled and unplastered walls whose rough, barn-like boards are well adorned with wasps' nests; these, however, have nearly disappeared since our arrival, owing to a vast amount of poking and pounding. We wash our own windows, do our own cooking, kill our own lizards, cut our own fingers, burn our own faces, and hold no one responsible. Our house at night is made luminous by the light of one tallow candle set in a tin pepper-box; we think candles are less dangerous than oil, and pepper-boxes are less expensive than lamps. Add to our other blessings a contented mind, and you will see we have very much for which to be grateful. I should have told you about our school, only we have none; school-houses are scarce about here. We have the prospect of a very large school."

Atlanta is in the Middle-West Department, and the details in regard to it will be found in Secretary Cravath's report.

FLORIDA.

Teacher, Miss E. B. Eveleth.

Captain Wilder, asking for Bibles, books, etc., gives some interesting facts in regard to Florida, from which we copy the following:

"JACKSONVILLE, January 1, 1868. "DEAR BRETHREN: I find the moral destitution of the colored people in this city and State several degrees below that of the more Northern slave States, and with

fewer agencies for good.

"Up to within the last six months, the old feelings of hatred, arrogance, and spite were observable, often cropping out here and there, sometimes in open insults to Northerners, but more generally in suspicions and insinuations. Thanks be to God, a better day is dawning, and a better feeling is noticeable on every hand.
Two weeks since, as one of their leading men was riding into the city on Sabbath
morning, seemingly pondering as did the 'Ethiopian eunuch,' what these things could mean, he accosted a colored man on the way to church and Sabbath-school, with his boys and girls, and said, 'Where are you going?' 'To church and Sabbath-school, sir.' 'Where?' 'Up there,' pointing to the church, 'where they have white teachers.' 'Do they learn you any thing?' 'Yes, sir; a great deal, Please go in with us and see.' After some hesitation and urging he ventured in, and finding several white residents known to him, he became composed and watched the proceedings with intense interest. It was at the opening of the Sabbathschool. The singing, 'Come to Jesus,' by the entire school, aided and led by one

of Smith's splendid melodeons, was very fine; he seemed spell-bound. A passage of Scripture was read and explained, prayer was offered specially for the school, and church, and State, for both temporal and spiritual blessings upon all classes of the people. This seemed to be more than the poor man could bear, and he arose as if to leave. It was noticed, and he was invited to address the school, and also to call again. He declined the first, expressing his very great satisfaction at what he had witnessed, and promised to call again at some future day."

MIDDLE-WEST DEPARTMENT.

OFFICE, TRACT BUILDING, 176 ELM STREET, CINCINNATI, OHIO.

The cooperation established between the Middle-West Department of the American Missionary Association and the Western Freedmen's Aid Commission, October, 1866, has been continued this year, and the common work has been under the charge of the following officers:

Secretary.

Rev. E. M. CRAVATH.

Treasurer.

THOMAS KENNEDY.

General Agent.

LEVI COFFIN.

DETT COLLEN

Advisory Board.

Hon. WM. PENN NIXON,

Rev. HENRY D. MOORE,

Rev. G. M. MAXWELL, D.D., EDWARD HARWOOD,

JAMES W. SIBLEY.

The receipts at this office as published in *The American Missionary*, as compared with those of the previous fiscal year, have been increased 41 per cent. Of supplies there have been received 182 packages, estimated value, \$2715.

There was received by the Western Freedmen's Aid Commission from Great Britain and Ireland \$3646.37, and from Switzerland, \$134.20.

This sum was contributed mainly for the support of Normal schools, and has greatly assisted in the work of training teachers.

There have been under commission in this Department during the year 151 teachers and missionaries. Of these, 59 were sent under the commission of the American Missionary Association. The remaining number, 92, were commissioned by the American Missionary Association and Western Freedmen's Aid Commission jointly. There have thus been in the field under our charge 6 more teachers during the present year than during the previous year.

We submit more in detail our report by States.

KENTUCKY.

MINISTERS AND TEACHERS.

Berea.—Rev. J. A. R. Rogers, and Rev. J. G. Fee, Miss Jennie Donaldson, Miss L. M. Kaiser, Mrs. Mary Blaisdell, Miss E. A. Snedaker.

Lexington.—Mr. S. C. Hale, Mrs. S. C. Hale, Miss Hila Haynes, Miss Cynthia Turrell, Miss Matilda Blackman, Miss S. D. Todd, Miss Celia Bradley, Miss Emma Barber, Miss Lucetta King.

Louisville.—Mr. John Hamilton, Mrs. J. B. Ramsdell, Miss. C. C. Ford, Miss E. E. Cross, Miss S. J. Holden, Miss Kate Gilbert, Miss S. A. Stevens, Miss Helen Jones, Miss N. D. Brooks, Miss A. A. Sherman, Miss Anna Denton.

Greenville.-Miss Louisa Alexander.

Covington .- Mr. D. Wilmot and Miss E. M. Leavitt.

Lebanon.-Miss Carrie Lewis and Miss L. N. Hazel.

Franklin.-Rev. S. Richards.

Columbus.-Miss Linda Warfel, Mrs. Mary Potter.

Campbellsville.-Miss M. E. Whitefield.

Bowling Green.—Mr. A. D. Jones and Mrs. A. D. Jones, Mrs. L. G. Baldwin.

Elkton .- Mr. Moses T. Weir.

Camp Nelson .- Rev. Gabriel Burdett, Charles Cutler.

Jackson Co .- Mr. W. O. King.

Burksville.-Mr. W. E. Chidester.

Hickman .- Miss Jennie Meade.

Cynthiana.—Mr. C. C. Vaughu, Mr. Wm. Cross, Mr. John T. Myres, Miss Cora Ford, Mrs. E. P. Thomas.

Lagrange.-Miss Louisa Weir.

Shepardsville.—Miss C. M. Smith.

Owensboro .- Miss Mary Wilson.

Crittenden.-Miss Isabella Hudson.

The two most important enterprises in Kentucky are Berea College, at Berea, Madison Co., and the Ely Normal School, at Louisville.

The Catalogue of Berea College for 1867-8 gives the following exhibit.

INSTRUCTORS.

Teacher of Latin and Mathematics.

REV. J. A. R. ROGERS, A.M., PRINCIPAL.

Lecturer on Biblical Antiquities and Evidences of Christianity.

REV. J. G. FEE, A.M.

Teacher of Greek, Rhetoric, etc. REV. W. E. LINCOLN.

Teachers.

MRS. LOUIE M. LINCOLN, MISS ELIZA M. SNEDAKER,

MISS LOUISA KAISER, MISS JENNIE DONALDSON.

Matrons.

MRS. MARY G. BLAISDELL,

MISS ELIZA M. SNEDAKER.

Students.

| COLLEGE PREPARATORY COURSE | 8 |
|----------------------------|-----|
| NORMAL COURSE— | |
| Middle Year | 8 |
| Junior Year | 21 |
| ACADEMIC DEPARTMENT, | 16 |
| Intermediate Department | |
| PREPARATORY DEPARTMENT | 140 |
| Total | |

The success of this institution for the past year has exceeded the sanguine expectations of its friends. Early in the year additional buildings were provided, so that the capacity for accommodating students was more than doubled; yet the buildings were insufficient to meet the wants of the students. A large, permanent building is now being erected which will furnish needed recitation-rooms and dormitories for sixty students. About one third of the pupils were white; the other two thirds, colored. No distinction is made on account of color in conducting the school, and the utmost harmony prevails.

The following is an extract from a letter written by President Fairchild, of Oberlin, who was present at the Commencement exer-

"OBERLIN, July 5, 1868. "YESTERDAY I returned from a visit to Berea, Kentucky, to attend the anni-

"TESTERDAY I returned from a visit to Berea, Kentucky, to attend the anniversary exercises of the school, and will give you a few of my impressions.

"The exercises, Thursday, were held in the grove, on the college grounds, under a bower prepared with considerable expenditure of labor, and quite artistic, under the direction and at the expense of Mr. Hanson, a trustee of the college.

"The people came in from the 'mountains' and from the 'Blue Grass' to the number of twelve hundred, as I judged; and listened with great attention throughout the day. The forenoon was devoted to orations, essays, and declamations from members of the school, evincing a good degree of culture, vigor of thought, and expresses of character. and earnestness of character.

"Of twenty-six who came forward in these exercises, fourteen were reputed white and twelve colored; but it required keener discrimination than mine, notwithstanding my long experience, to divide them properly. I failed in three in-

"The afternoon was given up to short addresses from visitors who were in attendance. I was much impressed, from all I saw and heard, with the moral power and efficiency of the movement. To outward observation there is only a beginning. The buildings are temporary, and the original forest overshadows every thing. But the location is one of great natural beauty, and the surrounding scenery

is very fine. The most impressive fact is the interest and enthusiasm of those is very fine. The most impressive fact is the interest and enthusiasm of those connected with the school, teachers and pupils, and the hold which it manifestly has upon the surrounding country. It looks like a successful solution of the problem of 'impartial education' in the South. If the accounts were to be balanced to-day, I think the result already obtained might be regarded as full compensation for all the expenditure of means and labor; and the prospect of good to come is certainly very encouraging. The spirit and tone of the place reminded me very much of the early days of Oberlin. If I mistake not, it is the beginning of most thing." great things."

ELY NORMAL SCHOOL.

The Ely Normal School has been built during the year. We quote from a letter written by Chaplain T. K. Noble, Chief Superintendent of the State:

"No school in the city has a more delightful situation. The lot has a front of 100 feet on Broadway, the finest street in the city, with another front of 220 feet

'A home for the teachers can be built upon it, and still the play-grounds for

the pupils will be ample.
"The building, in point of convenience and comfort, simplicity of design, and beauty of proportion, has no superior in the city. Its dimensions are 50 x 70, its walls are high and two-storied, and the material is brick of the best quality. Located on a corner lot, its seven rooms are sure of fresh air and good light. It has accommodations for five hundred pupils.

"In addition to the seven rooms just mentioned, there are two teachers' rooms,

which can be used as class-rooms if necessary.

"The entire cost of the institution is as follows:

| Expense of lot | \$5.000 |
|-------------------|--|
| Expense of lot, | 14,000 |
| School furniture, | 1,000 |
| | The state of the s |

Of this sum, the Government appropriated \$12,300.
"On the 6th day of April last, the house was formally dedicated. It was a day long to be remembered by the Freedmen of Louisville. At an early hour they long to be remembered by the Freedmen of Louisville. At an early hour they began to gather in from all parts of the city. Guards were placed at the entrance of the building, but the people, in their eagerness, pushed by them, and filled every portion of the house. Hundreds were compelled to go away.

"After the opening prayer, by Rev. Mr. Hayse, pastor of the Walnut street Presbyterian church, addresses were made by Rev. Mr. Hayward, Rev. Mr. Cravath, Rt. Rev. B. B. Smith, Bishop of Kentucky, Hon. Bland Ballard, Hon. James Speed, and others. The dedicatory prayer, by Rev. Dr. Humphreys, followed.

"The school is named in honor of Brevet Major-General John Ely, who, as Chief Superintendent of Freedmen's Affairs, first organized the Bureau in this State, and, by a long term of service, by faithful labors in the educational work, and by convergence and persistent efforts to right the Freedmen's wongs and invest them

by a long term of service, by faithful labors in the educational work, and by contrageous and persistent efforts to right the Freedmen's wrongs and invest them with their just prerogatives, has merited their lasting gratitude.

"The school is now in successful operation, under the immediate direction of your Association. A report for the month of April shows an actual attendance of 399 pupils. I have visited the school frequently, and with great satisfaction. Its Principal, Mr. John Hamilton, is a graduate of Oberlin, and has already proven himself the right man in the right place. His assistants are all teachers of experience, and devoted to their work

'A Normal department has been organized, and some twenty pupils are receiving from the Principal such special instruction as may fit them to teach others."

The present fall term opened on the 14th of September, under the Superintendency of A. H. Robbins, a graduate of Oberlin College, and the attendance is large.

Being situated in the largest city of Kentucky-one containing a

large population of intelligent colored people-we are confident that this institution will accomplish a great work in training teachers.

TWENTY-SECOND ANNUAL REPORT.

At Lexington the schools were prosperous and are important. They will prepare students for the Normal schools.

Through the persistent efforts of Rev. John G. Fee, a portion of Camp Nelson has been purchased and re-sold to the colored people of the settlement. Ten acres of ground and two large government buildings have been set apart for the church and the school. During the year there has been much religious interest under the labors of Rev. Gabriel Burdett.

The general work of establishing primary schools in the State was during the year greatly enlarged. The educational department of the Freedmen's Bureau in Kentucky is especially well organized and efficient.

We submit the following general statement from the Chief Bureau Superintendent of Education in the State:

| Total number of schools in operation June 30th, 1867 | 96 |
|--|------|
| Aggregate attendance | 5921 |
| Number of schools in operation June 30th, 1868 | 162 |
| Aggregate attendance | 7829 |

Thus it appears that 66 schools were organized during the year, and the aggregate attendance increased by 1908 pupils.

Forty school-houses were also built in various parts of the State, the entire cost of which was \$41,415.99. Of this sum, the Freedmen contributed from their poverty \$14,091.32. They also raised during the year for the support of their teachers \$17,137.30. No better proof could be given of their deep interest in the education of their children.

TENNESSEE.

MINISTERS AND TEACHERS.

Nashville .- Mr. John Ogden, Mrs. John Ogden, Mr. Chas. Crosby, Mrs. Chas. Crosby, Rev. H. E. Bennett, Mrs. L. C. White, Miss Minnie Spain, Miss C. M. Semple, Mrs. C. B. Lee, Miss Ada Clapp, Miss H. M. Swallow, Miss M. E. White.

Summerville.-Mr. Isaac Newton, Mr. G. B. Mackay.

Memphis .- Mr. J. H. Barnum, Mrs. J. H. Barnum, Rev. W. W. Mallory, Miss Susan Maynard, Miss M. A. Eaman, Miss Amanda Trask, Miss Elizabeth Hulshart, Miss Bell Buchan, Miss Henrietta Matson, Miss A. L. Hill, Miss C. B. Newton, Miss Caroline Wilson, Miss I. A. Smith, Mrs. H. N. McGill, Miss L. D. Burnett, Mrs. H. Purinton.

Tullahoma.-Miss Euthera Wilson.

Chattanooga.-Rev. E. O. Tade, Mrs. A. L. Tade, Miss Mollie

Tade, Miss E. E. Palmer, Miss L. C. Palmer, Miss K. S. Mattison, Miss A. M. Bowen, Miss Sophia Garland.

Franklin.-Rev. E. H. Freeman, Mrs. E. H. Freeman. Smyrna.-Mr. A. B. C. Douglas, Mrs. A. B. C. Douglas. Jonesboro. - Mr. J. R. Judson.

FISK UNIVERSITY.

Early in the year, \$7000 were received of the Government by the trustees of this institution, and repairs and changes were made in the buildings, so as to accommodate students from abroad with rooms and board.

Through Rev. Barnas Sears, D.D., General Agent, who visited the schools, and saw the work being done, a generous appropriation of \$800 was received of the trustees of the Peabody Fund, to assist students in the Normal Department. As beneficiaries of this fund, representatives were secured from different parts of the State, some selected by the superintendents of our High Schools in other cities, and some by the State Superintendent of Education, from those who were teaching in the schools but had never received proper training for teachers. Thus a class of students of unusual promise was selected, and all portions of the State brought into connection with this Institution.

These pupils being made members of the family, and brought constantly under the influence of the teachers, not only made wonderful progress in their studies, but secured a social culture and a general Christian training such as could have been received in no other

The result of this experiment, thus far, is entirely satisfactory.

The great want now is of additional buildings for the accommodation of students that could, with such facilities, be brought under the training of the school.

The vital relation of this Institution to the future of the common school system of the State is recognized by the leading men in the educational work in the State.

We quote from a letter bearing the signatures of-

Hon. W. Bosson, Chairman of Committee of Common Schools.

JOHN EATON, Superintendent of Public Instruction.

A. E. ALDEN, Mayor at Nashville.

"We believe that the best way to permanently establish and perpetuate schools among the colored people of the South, and especially of Tennessee, is to establish good Normal or training schools for the education of teachers to supply the schools already provided for in the State school law. Our reasons for this belief are, in brief as follows: 1st. The education of the colored people, and indeed all classes, is of more importance just now than any other matters pertaining to the political and social relations of the people in the Southern States. 2d. The investment of funds in Normal or training schools for colored teachers would perpetuate the breast the providing a superior class of teachers and thus people in State to benefit, by providing a superior class of teachers, and thus enable the State to

carry forward a work which it now finds impossible without such a class of teachers as can take charge of the colored schools. Not one school in ten can, under existing circumstances, be supplied with a competent teacher. 3d. It will throw the burden of expense where it rightfully belongs, on the State, which, in the case of Tennessee, has undertaken the work of educating the colored people, but finds its best provisions thwarted by obstacles which could measurably be removed by establishing institutions that could furnish a constant supply of trained teachers.

"In reference to the practical working of this plan, to wit, the education of

colored teachers for the schools of the State, we beg leave to state :

1st. That the Fisk University has already commenced the work, that upward of forty young men and women, from an attendance of four hundred, have already been selected and put under a course of rigid training for the special work of teaching-with what results the accompanying report of the examining committee

"The examination was very satisfactory, and was conducted in a manner cal-culated to reveal the real merit of the members of the class. The proficiency of those examined was gratifying, and indicates the wisdom of the efforts that have been made to prepare competent colored teachers for all the duties of instruc-

"In view of the skill and acquirements of many members of the class, we take the liberty to suggest that they may be immediately accepted and employed as

teachers wherever a door of opportunity may open to them.

"2d. That no other institution, to our knowledge, in the State, has, as yet, undertaken this work on a scale so nearly adequate to existing wants in the case as the Fisk University; and that it stands so intimately related to this work, that the sum required for improvements can not in any other way be so well expended to subserve the interest of the colored schools in Tennessee.

The first annual catalogue of Fisk University gives the following:

INSTRUCTORS

| INDIA | UCIONS. | |
|---|---|--|
| JOHN QGDEN, M.A., Principal, | Miss A. C. CLAPP, | |
| Professor of the Science of Education and Ar of Teaching. | | |
| Miss H. M. SWALLOW,
Principal of High School. | Mrs. C. A. CROSBY,
Principal of Night School. | |
| Miss E. E. PALMER, Assistant in High School. | Rev. H. S. BENNETT,
Teacher in Latin. | |
| Miss M. E. WHITE, Principal of Grammar School. | Mr. GEORGE L. WHITE,
Teacher of Vocal Music. | |
| Miss C. M. SEMPLE,
Principal of Secondary School. | Mrs. JOHN OGDEN,
Teacher of Instrumental Music and Gymnastics. | |

SUMMARY OF STUDENTS.

| High School, Normal Department, "Academic " | 61 | 200 | No. | | , | Female
26
21 | s. | 1 | les. | 41 | otal. |
|---|------|-----|--------|----|---|--------------------|----|-----|------|-------|-------|
| Grammar School, | | 10 | | 14 | | 56 | | . 2 | 9 | m P.E | 85 |
| Secondary " | | | | | | 46 | | 2 | 22 | | 68 |
| Model " (Names not record | ed,) | | I Hall | | | depte. | | | | Ser. | 112 |
| Night " " " " " | | | her. | | | vul4. | | | 21 | 51 10 | 60 |
| Whole number enrolled, | | | | | | | | | | 413 | |
| Average daily attendance, . | | | 15 0 | | | . 00L | | | | 232 | |

Professor Ogden gives the following statement concerning the work of the year:

"THE PRESENT ORGANIZATION

consists of a High School, numbering about seventy-five pupils, including forty Normal scholars who are pledged to become teachers. The selection of this class has been based upon a close and somewhat rigid examination as to moral, intel-

has been based upon a close and somewhat right examination as to moral intellectual, and physical fitness, as well as aptness to teach.

"A donation of \$800 from the 'Peabedy Educational Fund' was made last February, to be applied to the education of sixteen of the most worthy and needy colored teachers, to be selected by the Principal. This appropriation has enabled us to secure some of the very best material in the State. These are included in the number stated above. The Normal constitutes the leading characteristic of the School, at present.

"THE MODEL SCHOOL

is composed of three grades, namely, Grammar, Secondary and Primary Schools, numbering, in all, about one hundred and twenty pupils, ranging in size and age from adults to infants. In addition to the above, we have a school numbering about forty-five, composed exclusively of adults. A night-school, averaging about forty pupils, mostly adults, taught by a separate teacher, has been in operation since last October.

"THE COURSE OF TRAINING

in all these departments is such as is usual in the best schools of similar grade with this exception, that in addition to the class recitations and drills in the High School, twenty four of the most advanced and competent of the Normal class are pledged to devote at least one half-hour per day to teaching in the Model School, under the personal direction of the Principal. The class is divided into two sections—twelve in each. These two sections are appointed according to grade, to the two general departments of the Model School; one recitation-room being attached to each. These teaching exercises in the Model School commence at 9.30 in the A.M., and continue till 3 P.M., with the usual intervals of recesses, etc. Two details of two pupils each are sent out—one from each section of the teachers' class, every half-hour of this time, to hear their respective classes in the Model School. These teacher pupils are so arranged that they alternate regularly through the twelve classes in each of these departments of the Model School, so that within about two weeks each one hears all the classes in his department, and so on for succeeding weeks. Each teacher, on hearing his class and assigning the lesson for the next day, also reports the same to his successor, who prepares to

"At the close of the day's teaching in the Model School, both sections of the Teachers' class meet in the lecture-room of the Principal for the purdose of listening to criticisms and corrections on the day's work, of undergoing an examination on the lessons to be taught, and receiving instructions and general directions for the next day. This occupies one hour, a part of the time being devoted to instruction in 'Theory and Practice' as developed from the nature of the work.

"These teaching exercises constitute the chief excellence of the Model School—

being at once most thorough and searching, and, at the same time, they give the teacher-pupil that thorough practical knowledge of the duties and responsibilities

of his work so necessary to the profession.

"Another leading characteristic in the plans and practices of the school is the mode of inculcating religious truth. It is not merely assumed theoretically that the growth and development of the spiritual nature of the pupil are essential to good scholarship and efficient teaching, but they are made matters of every-day practice in the school-room, in the class, in the chapel, in the lecture-room, and in the family where about forty of our best pupils board. This has the happiest effect both in the government of the school and in inspiring the students with a just idea of the duties and responsibilities of their high calling. It is assumed that absolute conversion, or the new birth, is the door to successful mental and moral development, and that fixed laws regulate the condition of things here, no less than in the physical universe; that purity of heart and life is an essential condition to healthy mental activity; that religion is just as necessary to a thorough vigorous manhood or womanhood as good healthy food is to sustain ani-

"Acting upon these principles, nearly all the permanent pupils of responsible age have commenced a Christian life, either prior or subsequent to entering the school. Almost every week witnesses the conversion of some one or two, as long as any are left unconverted. We are led to expect this just as certainly as the farmer expects a harvest of wheat after the preparation of the ground and the

sowing of the seed. Fixed laws regulate the one no less than the other. Christ says, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' We believe this in its fullest sense; and believing, we accept, in some degree, the conditions of fulfillment.

"A Union Church of about thirty members has accordingly been organized, independent of any denomination, and open to all who love the Lord Jesus, irrespective of race or color, or of evangelical differences. Most of the teachers, though differing in doctrine and church government, have united with this organization, whose sole and declared object is the conversion of souls, and the upbuilding of the cause and kingdom of Christ.

"THE UNION LITERARY SOCIETY

has been organized for about three months. It already numbers some of the best

talent in the school and in the city.

"Finally, the work, in all its relations and aspects, has been a marked success. The great demand is teachers who are competent for the great work. To supply this demand this institution will lend all its energies. Some have already gone out as teachers, and are doing nobly. About twenty-five more will be ready to begin their work at the close of the present term."

Under the wise administration of our Superintendent, J. H. Barnum, our work at Memphis has been a great success.

Last December, the schools were adopted by the city authorities, and our Superintendent and the whole corps of teachers accepted. An equal portion of the State funds was voted to the support of these schools. This being the first year of schools under the free school system, and the resources of the State being severely taxed for other purposes, there has been a delay in the distribution of the school funds by the State authorities. We have, however, already received \$2000, and bills have been accepted and ordered paid by the city authorities to the amount of nearly \$5000; this sum will be paid as soon as the school funds for the year are distributed by the State authorities. Thus, by means of the buildings we own, and our economical plan of conducting schools, we have turned to account these public funds, which would otherwise have accomplished little toward giving schooling to the colored children of the city. A similar arrangement has been effected for the coming year. A large number of schools at various points in the State, which heretofore have been supported by this office, have passed with their teachers under State support.

The following statement from our Superintendent gives some facts relative to the year's work in Memphis:

MEMPHIS SCHOOLS.

"The schools were opened about the 1st of September, and up to the 1st of January six teachers were employed. At that time the number was increased to

"At Lincoln Chapel we had seven distinct grades and ten teachers; at Phenix school we had three grades and three teachers, and on Washington street we had an unclassified school with one teacher.

"The total number of pupils enrolled during the year was 1921; the largest number enrolled in one month, 1426; the average monthly enrollment was 1106; the whole number who commenced the alphabet was 455; the number who avanced from alphabet to reading in easy lessons was 878; the largest number in attendance in one month who could read the Testament was 851; the whole number belonging to the schools during the year who could read the Testament, 1319. This number had instruction also in arithmetic and writing, and oral lessons in geography. Only 175 used text-books in geography, while 1284 had a text-book in arithmetic, and learned to write and combine numbers on the slate and recite the table of simple numbers."

SABBATH-SCHOOLS.

"Our teachers taught in two Sabbath-schools each Sabbath, thus giving Sabbath-school instruction to about 800 each Sabbath. Besides our own teachers, we have had the assistance of eight business men of the city in our Sabbath-

PUBLIC SENTIMENT.

"There has been a most decided improvement in the tone of public sentiment oward our schools. The Board of Visitors for the city schools have been unan-

oward our schools. The Board of visitors for the city schools have been unanimous, on every occasion when called upon, to actin reference to our schools.

"They have agreed to expend a portion of the State fund due the colored youth of the city to aid us in sustaining free schools, and they would cheerfully adopt our schools, and pay all their expenses, if they were able to do it.

"A great work has already been done to convince the people here that the colored youth can be and ought to be educated, and to persuade them to assist in the work which we have begun. Let the good people still hold on till the work can be transferred, with all the life and influence of Northern schools, to the civil authorities here."

At Lincoln Chapel, a Union Church of 21 members, was organized in February. Since that time there has been a constant religious interest, with frequent conversions, and the membership has increased to over 50. Mr. Mallory, the pastor, reports some opposition, but concludes: "Thank God that some coming among us sinners go away rejoicing in the hope of eternal life, while others finding this hope and joy, stay with us; and our little church is, and from the first has been, blessed with a steady increase. Pray for us, that we may still be prospered."

CHATTANOOGA.

The Rev. E. O. Tade has not only superintended our schools, and been pastor of the Union Church at this point, but, as County Superintendent, has done a very important service in organizing the public schools. Through his efforts our schools were adopted by the city authorities, and received their share of the public funds. A similar arrangement has been effected for the coming year. Quite a number of district-schools were established under the free-school law; and, as Brother Tade continues to fill the office of County Superintendent, we confidently expect that, during the coming year, in spite of the indifference and prejudice of the people, a free school will be established in every school district.

The Union Church, organized June 9th, 1867, with 14 members,

has since increased to 33; males, 18; females, 15. Two of the original members-both young men, men of rare promise-have been called from these scenes to rest in Jesus. The New Testament polity seems to take well and work well. The ladies have formed a sewing-society to raise funds to buy a lot for a church. Average Sabbath-school attendance, 150. Prayer-meetings well attended. The church is doing a great work in this vicinity.

The free-school system of Tennessee is fast becoming efficiently organized under the wise administration of General John Eaton, Superintendent of Public Institution for the State. Much embarrassment is experienced through the want of competent teachers. The expense of importing them increases greatly the cost of the schools. This is a greaf hinderance to the establishment of schools in the small districts, where wages must of necessity be small,

Teachers must be trained within the State before the common schools can be supplied with competent teachers.

GEORGIA.

MINISTERS AND TEACHERS.

Atlanta.-Rev. C. W. Francis, Mrs. E. T. Ayer, Miss Malvina Higgins, Miss M. P. Jacobs, Miss H. A. Payne, Miss J. E. Barnum, Miss Rose Kinney, Miss J. H. Stevenson, Miss Lizzie Stevenson, Miss Hattie Lewis, Miss Eliza Mitchell, Miss Emma Graham, Mrs. N. E. Setzer, Miss M. M. Fitch, Miss Carrie Gordon, Miss E. A. Hawley, Mrs. Caroline Damon, Miss Emma Campbell, Miss M. G. Humphreys, Mr. Russell Parker, and Mrs. R. Parker.

Crawfordsville.-Mrs. Emma Woods.

The work of the year at Atlanta is given in the following statement by Rev. C. W. Francis:

"The work carried on in this city under the direction of the A. M. A. has been

highly prosperous during the year now closing, showing in all departments a steady and healthful growth.

"The death of Rev. F. Ayer at the beginning of the year brought great sorrow to the little circle of laborers and to the poor of the city, who leved him as a father, and sadly interfered with some of our plans for the work of the year. The new brick school-house at Sumner Hill was the last result of his labor, and was completed upon the day of his death. In memory of him it was named 'The

"By the completion of this building we are able to have schools in three different portions of the city.

"The fall term opened October 1st, and during the first month 1088 scholars were enrolled. The number in attendance during the winter months was considerably smaller, owing to the poverty of the people and the unusual severity of the weather; but the average attendance for the year has been but little less than

900. The attendance during the last month has been 980.

"The progress of the scholars in all the studies has reflected great credit upon the fidelity and ability of the teachers, and given abundant evidence, if any were

needed, of the capacity of the pupils.

"Probably more than 250 have learned to read who did not know the alphabet before. A corresponding advance has been made in every department.

"The study of written arithmetic, physical geography, grammar, and history, has been introduced and successfully prosecuted. Discipline has been easily maintained, and punishments have been few. The schools are in such a settled and hopeful condition that the work can be taken up and prosecuted with greater success and more direct results next year. A large class of pupils will be ready to enter the Normal school, which, it is hoped, will be in operation here in October

"An industrial school for the girls has been taught most of the year, and a large class has received instructions in all kinds of needle-work. Mrs. General Saxton, Mrs. General Lewis, and other ladies have had the principal care of this work, and

have rendered very valuable assistance.

"The night-schools have been maintained six months, with the best results. They furnish some of the most interesting features of the work, because they show the eagerness of the older people to acquire knowledge.

"About 125 have been taught during the sessions of these schools.

"THE ORPHAN ASYLUM

has done a greater work and given more satisfaction than during any previous months of its existence. The number of children has varied from 50 to 85; and during a portion of the year the house was filled to its utmost capacity. Most of these waifs are quite small, many of them being under six years of age and some were infants. It is, of course, difficult to find homes for such as these; and the number remaining in our care is constantly increasing. About thirty have been provided with comfortable homes since October last. The health of the children has been very good, though there have been eight deaths. All who are old enough receive regular school instruction; and the whole family is brought under constant and heart folly religious inflores. and heart-felt religious influence. No other department of the work appeals so directly to the sympathies of the benevolent or presents stronger claims for assist-

" RELIGIOUS WORK.

"Our directly religious work has been very prosperous and has received tokens of Divine approval during all the year. Weekly prayer-meetings have been held in all the schools, and have been well attended. Our teachers have given much assistance in three Sabbath-schools besides our own, so that nearly 800 children came under our influence upon the Sabbath. Our own Sabbath-school, held in came under our influence upon the Sabbath. Our own Sabbath.school, held in Storrs Chapel, has a regular attendance of nearly 425, and is a very interesting and prosperous school. Religious worship has been held in the chapel every Sabbath during the year, and the congregation has been constantly increasing in number and regularity of attendance. During the spring months we have been blessed with a quiet and thorough religious awakening, during which many were brought to Christ. The work was marked by the deep thoughtfulness of all brought under its influence, by earnest inquiring after the truth, by sincere convictions of sin and simple faith. No better evidence of the genuine work of God's grace could be afforded by the experience of an equal number of young Christians in any community in the country. These have been 39 additions to Christians in any community in the country. There have been 39 additions to the church since January 1st, and it now numbers 50 members, with several others ready to unite with it. The converts were mainly from the most promising pupils in our schools, and their influence over the whole school is decided and hopeful. The interest in religious things has suffered no reaction; and we are still walking under the shadow of God's presence and looking for yet greater blessings. The evening prayer-meetings of the church have been well supported, and all the indications are of a thorough spiritual growth. Our religious work has been constantly gaining in the respect and confidence of the community, so that obstacles to greater success are being removed. Social gatherings of the congregation have been held once each month, and have been enjoyed by the people, to whom such refined social intercourse is a new experience; and a pleasant feature in our labor has been the weekly prayer-meetings of a literary society, which have been kept up with great enthusiasm. Recently the society has resolved itself into a temperance society, and is seeking to awaken a much needed interest in that subject. It is hardly possible to do more than notice some of the more prominent results of this year's work in such a review as this. Of the character and fidelity of the laborers, the work they have done must speak. Their record

is on high, as well as in the hearts of the lowly ones whom they have been raising up into the sunlight of knowledge, purity, and piety. The year has had its sorrows and failures; but on the whole, it has been a year of gladness, a year of ingathering, a year of precious harvests; and the good hand of the Lord has been

THE GEORGIA UNIVERSITY

was incorporated early in the year, and received \$10,000 from General Howard toward establishing the Normal Department. A very desirable site known as Diamond Hill, within the corporate limits of the city of Atlanta, and containing fifty-three acres, has been purchased, and two brick dormitory buildings will be erected this fall.

The embarrassment of our treasury, which has prevented the advancement of the funds necessary to make the Government appropriations available, has caused an unfortunate delay.

The Washburn Memorial Orphan Asylum has been under the charge of Miss Mitchell, and has done a most important work. We ask for it still the support of our friends.

ALABAMA.

MINISTERS AND TEACHERS.

Montgomery.-Mr. C. H. Adams and Mrs. C. H. Adams, Miss S. J. Peterson, Miss M. V. Adams, Miss J. S. Fitch, Miss A. B. Ackley, Miss Lelia Orr, Miss Julia Wanzer, Miss C. P. Webster, Miss L. J.

Talladega.—Rev. H. E. Brown, Mr. W. P. M. Gilbert, Mrs. M. V. Hobson, Miss Phebe Bebee.

Orville.-Mr. J. R. Heinly.

Marion .- Mr. T. C. Stewart, Mrs. H. F. Tradewell.

Cahaba .- Mr. Aldon Emmons.

Selma .- Mr. J. H. Sears, Rev. J. Silsby, Miss C. E. Smith, Miss C. E. Stowe.

Tuscaloosa.-Miss E. L. Benton.

Eufaula.-Mr. C. P. Wheeler and Mrs. E. J. Wheeler.

Demopolis .- Miss A. L. Drake and Miss M. J. Knight.

- Mr. James McCarthy.

Athens.-Miss M. F. Wells, Miss S. S. Alvord, Miss A. P. Ruck-

man, Miss M. F. Sturges.

The schools in Alabama have been prospered during the year. To a great extent the people have paid the board of our teachers; so that, although the number of teachers has been increased, the expense has been diminished. At Montgomery, the same buildings were occupied by our schools as during the previous year. The new school building, owing to a delay in perfecting the title to the site, was not completed, but we now have the assurance that it will be ready for occupation by December 1st. We will then be able to

make our school at the capital of the State, what we have long desired to make it, a representative school. C. H. Adams, our Superintendent, wrote thus under date of May the 20th:

"Much of our experience is encouraging, yet how one's heart yearns to see more work done! With six teachers, our school has an average attendance of about 300. Other schools in the city will probably add another 100 pupils under instruction. But these are not one half of those who should be in school. Each of the two Sabbath-schools numbers from 350 to 400.

"Another year we need ten teachers to reopen the work; we also need a missionary to organize a loyal church, instruct the colored pastors, help build up the school, etc. As it is, teachers find no sympathy in the public worship of God, and other loyalists prefer to stay away from church, with a consequent loss of reli-

gious vitality.

"The colored people have purchased three and a half acres of land, south of the Capitol, on which the Bureau intend to erect a school-house, to accommodate 400 pupils, having appropriated \$10,000 for that purpose. It is expected to be ready for occupation in October. Other rooms will be furnished for all the scholars we can muster.

"A laborer upon this field is a daily witness of the growing importance of the work of educating the Freedmen. It has but just begun, but it is constantly proving to be the preserver of their freedom and their rights, and the source of their elevation, civilly, socially, and morally. Out of a colored population of 439,469 in this State, but 4700 are known to be toiling up the hill of science; but the Macedonian cry reaches our ears from village and plantation, 'Come over and help us.' How is this to be done? Manifestly by giving for their asking, just as far and as fast as we can. Let every A. M. A. school in the State be a training-school for teachers, from which young men and women shall go forth as 'laborers into the harvest.' Let Christian benevolence continue at the North to aid us, and as years roll on, our eyes will see this 'valley of dry bones' teem with life.'

At Selma, our school has been small, owing to the new school buildings not being erected according to our expectation. A superior High school has, however, been carried forward, under the superintendency of Joseph H. Sears, who was the first man to open a school for colored children in the city. The new school-house will soon be completed, and our school materially enlarged.

Rev. J. Silsby has labored as a missionary in Selma and the region round about; but no churches have yet been formed.

At Marion, a new school-house has been erected during the year; and we hope at that point to maintain a permanent High school.

The most important event of the year, however, has been the establishment of the central institution of the State at Talladega. Our Superintendent, Rev. H. E. Brown, has made the following statement, which we submit in full.

"One year ago the A. M. A. began its work in Talladega, a pleasant county-seat among the hills and mountains of Northern Alabama. Aided by the Government, the Association purchased a fine college property, consisting of thirty-four acres of land and a handsome brick building 100×60 feet, three stories high; erected before the war at a cost of \$23,000.

"The school opened in November last with 140 pupils. For two years previous an excellent school had been maintained at this point by the Cleveland Freedman's Aid Commission, so that most of the pupils in the village had received good primary instruction. The enthusiasm of the people for the education of their children had been kindled, and the establishment of a Normal School, to be developed into

a college, deepened and strengthened it. The country around was canvassed, and the people instructed in relation to the purposes and plans of the school, and were made to feel that their children must be educated.

"Thus the establishment of this important enterprise has served as an inspira-tion to the whole region round about, and it will soon take its place as the leading influence in the State in favor of impartial Christian education. In many places the people are already putting up log school-houses, and will soon have 'made' enough corn and bacon, so that some of the children can be spared to study. Already from every side comes the call for teachers.

"In each neighborhood, and on many single plantations, from fifteen to thirty children can be gathered, but where shall a teacher be found-one who will willingly board in a colored family, and who can teach for ten or twenty dollars per month? Only by educating the young people can teachers be provided in suffi-cient numbers. To train these teachers must be our immediate work. We train these normal students by carefully drilling them in the rudiments of two or three of the most needed branches, and by practicing them under the eye of the teacher in drilling the younger pupils in the same. Nine months of such training in the elements makes of an earnest person a more than average teacher for these

"THE RELIGIOUS INSTRUCTION,

so called, of the colored people, was formerly under the charge of the pastors of white churches, of which they were nominally members. 'After the surrender,' some of the colored people came off and formed new churches, but secured only

unlettered 'preachers.

"For some time after we began-school, I attended the various meetings, till I became fully satisfied that in no one of the present churches, or Sabbath-schools, became fully satisfied that in no one of the present churches, of Sabbath-Schools, could be found a real home for the growing colored Christian, or for his teachers. Meetings for prayer, for preaching, and for Sabbath-schools, were accordingly appointed. In the prayer-meeting we talked fully upon some one matter till all the Christians were ready to pray about it, and that, too, without 'having the power.' It was only after carnest consecration of the whole life to God had been urged for weeks, that eight or ten (young and old) could be depended upon to attend these weeks, that eight of ten (young and out) could be depended upon to attend these meetings and take part in them regularly. It was a blessed task to show them that they were created in the image of God, and invite them to deeds befitting freemen in the midst of fields so ripe for the harvest.

"THE SABBATH-SCHOOL,

beginning with seventy members, soon doubled. In the Sabbath-school teachers' meeting each one of three or four white and ten colored teachers, after the lesson, led in brief, pointed prayer. As our leading students began to realize the responsibilities that were soon to come upon them as teachers, they felt their need of the Divine aid. One, and presently another, asked us to pray for him. Seldom have I heard such importunate and earnest prayer as went up from our teachers' family altar, from the Sabbath evening meeting, and, ere long, from the general prayer-meeting. How many times have we thanked God for such co-workers! They all love to pray. Soon new-born souls began to be added to our praying band. It seemed a miracle that they should so soon learn to pray earnestly and intelligently. We now divided the prayer-meeting into three parts, in separate rooms. About forty prayers were offered each evening.

"As the time drew near when fifteen of our students should go forth to teach

during the summer vacation, one of our teachers met the Normal class in a sort of inquiry prayer-meeting, every other day, during the half-hour of school worship, till

inquiry prayer-meeting, every other day, during the half-hour of school worship, till all of them felt that to try to teach, without Christ as their teacher, would be wicked, and nearly all gave evidence of having found him.

"These young disciples must not be left to the 'power' of the existing churches. A new church was a necessity. Leading members in each of the colored churches were glad to send us some of their number, and would come themselves rather than have this good work, in behalf of their people, stop. A church of eighteen members was formed May 18th, and is growing in numbers and efficiency. In the published words of one of the members of the council, 'The facts have been published, but the joy of the people, the full hearts, the tearful eyes, can not be told.' The occasion was one to be seen and felt in order to be appreciated. Methodists

and Baptists, and Christians of other churches, seemed to be as full of joy as those who formed the little band.

"We have sent out fifteen teachers, nearly all of whom also hold prayer-meetings and Sabbath-schools. We hope to multiply rapidly our number of earnest, consecrated teachers, till, with the Divine blessing, in two or three years such a demand for Christian teachers shall be created that Romanists and infidels will seek in vain to control the educational influences of Alabama."

The General Field Agent of the Association, who visited Talladega in the spring, says:

"We have at Talladega, one of our best Normal schools, in fine working order. It began last year under the following circumstances. Rev. Mr. Brown, the teacher and pastor, was importuned for teachers. Nine counties adjacent, thickly er and pastor, was importuned for teachers. Mne counties adjacent, thickly populated, had no school of any sort. We could seen no more. Mr. Brown met some of the colored people in their log churches and told them there was but one way by which they could secure a teacher. 'Pick out the best specimen of a young man you have for a teacher, and bring to church with you next Sunday all the corn and bacon you can spare for his living, and I will take him into my school and make a teacher of him.' They followed his advice and brought their convenients of the form a hearful to form another. corn in, from a handful to four quarts. More often a handful in their pocket, or tied in a handkerchief, and laid it on the altar in front of the pulpit, singing as they marched around the aisle. Eight or nine young men were then selected from the different localities; and, furnished with rations, came into Talladega, ten, twenty, and thirty miles, on foot, with sacks of corn and bacon on their backs. There were no accommodations in Talladega for them, so they were obliged to sleep. on the floor, in such cabins as could receive them and give them a chance to bake their corn-cake by the fire."

"These young men under such circumstances, made good progress in learning. They began in their alphabet, and after six months, by giving their whole time to one thing, were able to read quite well in the Second and Third Readers, and, better still, had been taught, by practice upon other pupils in the school, how to teach reading. This summer, they have gone home to teach 'bush' schools till the Fall term opens. In October they will be back at Talladega in force, and Mr. Brown has applications from fifty or sixty more young men and women who want to come in the same way, that is, bring their rations—mostly corn-meal—and have a place to bake it, and a shelter for their heads."

ATHENS.

The school at this point is still under the superintendence of Miss M. F. Wells, who established it soon after the "surrender." There is needed a permanent building at Athens, for our High school in Northern Alabama.

A liberal free-school system has been established by "reconstructed" Alabama; and it is expected that funds will be available to provide for a short reunion of the public schools during the coming vear.

In summing up the results of the year's labors in the Middle West, we find abundant occasions for thankfulness, and great encouragement to continue our efforts. We record, to the praise of Him who has extended the shield of his protection over us, that there has not been a single death, by disease or violence, during the year among the whole number connected with our work in this department. There have been deliberate attempts made to assassinate two of our young men, but they have failed, and these same persons continue on cheerfully in the work.

The fact that the receipts from our field have been so largely increased, notwithstanding the drought and the depression of business, attests the faithfulness of our friends to the great work that they have undertaken.

TWENTY-SECOND ANNUAL REPORT.

The great progress that has been made toward the establishment of free schools in Tennessee and Alabama, reveals the important service that we have done these States by the three years of labor in organizing and supporting model primary schools. The marvelous success that has attended the establishment of the high schools and central institutions, points clearly to the great service we have yet to render to the cause of impartial Christian education in the South.

It may be properly said that our system of labor is developed and in successful operation. For Kentucky we have Berea College, with Lexington High School and the Ely Normal School, and we would like, this year, to add a High School at Paducah. For Tennessee, Fisk University, with the High Schools at Chattanooga and Memphis. For Georgia, the University at Atlanta, with the various institutions in the State under the charge of the Central Office. For Alabama, Talladega College, with High Schools at Montgomery, Selma, Marion, and Athens. At these points there is now represented in lands and buildings more than half the whole amount of money that has been expended from the contributions of the people of the North, in this department, for the past three years.

Three of the central institutions are incorporated under the laws of the States, and the fourth will be within a few weeks. These enterprises are especially commending themselves to all persons who are interested in, and are working for, the general establishing of impartial Christian education, and will receive pecuniary support, as fast as the people of this class become able to give it.

We have seven Churches—three have been organized during this year—that are growing steadily and healthfully in numbers, efficiency, and power. This growth must be in geometrical ratio, for it will be from the material being prepared in our schools. The little church at Storrs Chapel, Atlanta, has raised for the A. B. C. F. Missions \$50, and for the A. M. A., \$60, during the year.

A letter just received brings the sad news that one of the most carnest and promising young men of that church has been murdered, because engaged in advocating the cause of union and loyalty in connection with the election of General Grant to the Presidency. The blood of the martyrs is as ever the seed of the church, and we believe that the fiery furnace in which these poor people are being tried has not been kindled to destroy.

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WESTERN DEPARTMENT.

OFFICE, 29 LOBBARD BLOCK, CHICAGO, ILLINOIS.

Secretary.

REV. J. R. SHIPHERD.

Assistant Treasurer.
OSCAR C. SABIN.

KANSAS.

MINISTERS AND TEACHERS.

Rev. Robert Brown, Rev. L. H. Platt, Rev. J. H. Payne, Rev. J. W. Fox. Mrs. L. H. Platt, Mrs. E. D. Turner.

Scholars enrolled, 240.

Our work in Kansas continues, as reported last year, evangelical rather than educational. The State laws provide for the education of a portion of the colored children resident within the State, and our missionaries are able to render valuable assistance in the extension of opportunities to those who might be missed, as also in the awakening of interest where it as yet remains partially latent.

Brother Paine, at Lawrence, continues with marked fidelity his highly appreciated labors in a community of two thousand colored persons, among whom he goes, with apostolic spirit, "teaching and preaching" as he finds opportunity.

Brother Brown, at Leavenworth, continues zealous and faithful; abundant in labors "in season and out of season;" teaching, preaching, exhorting, praying. His mission church, based upon an absolute impartiality of Christian kindness toward black and white, rich and poor, has steadily gained favor with the community, having from the first commanded profound respect.

Brother Fox tendered his resignation in June last, and it was reluctantly accepted, that a corresponding extension of missionary work might be made southward. The Executive Committee have earnestly desired to give not only the Gospel, but the *preached* Gospel, to the dense millions in the great valley, and to this end have deemed it expedient to retrench expenditures in other directions. This duty, as involving the discontinuance of labor in a high degree useful and acceptable, has been any thing but pleasant.

Brother Platt, assisted by Mrs. Platt, continues diligent in useful labors at Topeka.

ILLINOIS.

MINISTERS AND TEACHERS

Mr. Philip C. Tolford,* Rev. H. H. Keyes,* Rev. J. Fowler,* Rev. H. Joy,* Rev. J. Ferguson,* Mrs. Nellie M. Haight,* Miss E. M. Carroll,* Miss E. A. Tuttle,* Miss E. T. Jones,* Mrs. H. H. Keyes,* Miss E. Cherrie.

Scholars enrolled, 408.

The night-school in Chicago and the school at Cairo, sustained from the general treasury of the Association last year, have both been discontinued, with a view to enlargement in other quarters. The former was continued until April last, receiving but slight assistance from the Association for the last six months, the enthusiasm of pupils and the rare devotion of their admirable teacher rendering the enterprise nearly self-sustaining.

Except the teacher at Chicago, (Miss Cherrie,) all the teachers above named were sustained directly by the Committee of the Free-Will Baptist Church, and have labored under the more immediate supervision of Rev. A. H. Chase, that Committee's executive representative.

The teachers' monthly reports indicate a large work, courageously pushed and successfully achieved. The stations occupied were in the Southern extremity of the State—being Cairo, Mound City, Villa Ridge, Caledonia, Shawneetown, Middleport, and Carbondale.

MISSOURI.

MINISTERS AND TEACHERS,

Rev. E. D. Seward, Rev. J. Copeland, Rev. J. Weston, Isaac T. Gibson, J. Markham, Mrs. C. Markham, Mrs. C. C. Copeland, Mrs. M. J. Weston, Miss Nane Mannel, Miss Mary Farrand, Miss Charlotte M. Blake, Miss Sarah M. Tucker, Miss Esther Buffington, Mrs. Dantie C. Hill, Miss Anna M. Beach, Miss Grace James.

Scholars enrolled, 310.

Decided progress has been made when we contrast the summary of the year's work now closed with the work of the year preceding. Fifteen months ago our teachers, in several instances, were in danger of life and limb. During the twelve months last past no peril so great has been apparent; on the contrary, general toleration has risen in several instances into something like friendly good-will and rudimentary cooperation on the part of white citizens, observing the self-sacrificing zeal of our faithful representatives. From several towns applications have come from the local school boards for "good teachers," to be selected by the executive officers of the

Association, and wholly sustained from the general school fund of the State. The apt and timely aid our Secretaries are enabled to render in such instances, by selecting experienced, highly-cultured, Christian teachers, and locating them where open furrows wait for the good seed of Christian civilization, is not easily to be overestimated. The number of applications for assistance of this kind is steadily increasing, and must in the progress of events become at length very large from every Southern State. Within the last three months, foreshadowings of such applications, by the score together, have reached our several executive offices; nor is it too much to expect that the crowning triumph of our educational work may yet be the selection of Christian teachers by the thousand for the complete common school systems which are sure to be provided for the regenerated States within the next ten years, perhaps in less than five. No more gratifying indorsement of the work which the Association has been able to do by means of its advanced corps of volunteer laborers, sustained by the generous contribution of the churches at home, could be desired than these calls, now coming aftener and oftener: "Send us more of these teachers, and we will gladly sustain them."

The Association has keenly felt the loss of Mr. Isaac T. Gibson, its General State Agent, whose long-neglected private affairs rendered it necessary for him to leave the field in April last. His serene enthusiasm, constant and steadfast—his incessant industry, and unfailing courage, defied all embarrassments, and carried success a captive in his hand.

Mr. and Mrs. Weston closed their labors in November, 1867. Mrs. Montague and Miss D. C. Hess resigned in the summer of 1867. Their school at Jefferson City was continued by Miss Buffington, temporarily, and afterward by Miss Mannel, until the close of the school year. It has now been united to "Lincoln Institute," under the general supervision of Mr. R. B. Foster.

Mr. and Mrs. Copeland resigned their commissions in February, 1868, and the school having been assumed by the city authorities, (Kansas City,) the property owned by the Association was sold, and the proceeds invested Southward. The church enterprise begun there had not proved on the whole successful.

At the meeting of the General Conference of Congregational Churches in Missouri, last October, a committee was appointed to confer with the Secretaries of the American Missionary Association, with a view to the systematic and thorough exploration of the State, with especial reference to the evangelization of the freed people. In due course correspondence was opened by two members of this committee, Rev. E. B. Turner, State Agent for the American Home Mis-

sionary Society, and Rev. Julian M. Sturtevant, Jr., pastor of the Church at Hannibal.

These overtures were fraternally welcomed, and upon the nomination of the committee, Rev. E. D. Seward, of Laclede, was commissioned for six months to explore the State and report upon its needs. Brother Seward entered upon his work in August last, and has made good progress.

At Troy and at Fulton new school-houses have just been built by the Freedmen's Bureau, upon lots owned by the A.M.A. At Palmyra an excellent school has been maintained, whose prosperity is largely due to the wisdom and fidelity of the teacher, Miss Ferrand. Upon reopening her school for the year, she wrote:

"I am once more at work among my people. They had been expecting me with feelings of deep satisfaction for some time, and had a surprise in store forme. And a very pleasant surprise it was too. A new church building had been erected dura very pleasant surprise it was too. A new church building had been erected during my absence, well-lighted, comfortably furnished, and containing a stove large enough to warm the whole room comfortably. A foot-bridge had been built across the creek, thereby shortening the distance to my home, and enabling me to get to my school-house without going to the top of my shoes in mud. Five cords of wood lie snugly piled up at one side of the house, suggestive of comfort through the whole winter. You remember that last winter, through two months of cold and dampness, we had no fire at all in my school-room, the roads being so bad that wood could not be brought into town. Do you wonder that I feel very comfortable this winter? The colored people have taxed themselves to their utmost ability in building their house, and they may justly be proud of it for it has been planned, and the work almost entirely done, by themselves, proving that they have executive ability."

ARKANSAS.

MINISTERS AND TEACHERS.

Rev. E. K. Miller, Superintendent; James O. Lyman, David C. Casey, George Hare, Wm. A. Hubbard, James A. Scovill, Augustus C. Stickle, Wm. H. Purdy, Mrs. E. K. Miller, Miss M. L. Fuller, Miss Kate G. Slesser, Mrs. Mary B. Hitchcock, Mrs. Mary B. Stuart, Miss Delucia F. Getman, Miss Charlotte A. Watson, Miss Caroline Green. Scholars enrolled, 575.

A continuation of embarrassments has rendered labor in Arkansas less productive of substantial results than had been hoped; nevertheless, on the whole, a decided and gratifying gain is secured, a gain marked by the number of new and commodious school buildings erected by the Bureau, and now ready for occupancy.

The Bureau in Arkansas is fortunate in its responsible general officers. General Smith, the Assistant Commissioner, Mr. Colby, the Superintendent, and Mr. Miller, his assistant, have united their efforts, and have achieved not only a good work but a great one. The American Missionary Association enters this autumn, by official invitation, upon the occupancy of new buildings-some of these upon its own lots-at Helena, Batesville, Lewisville, Camden, Washington, Pine

Bluff, Arkadelphia, and Fort Smith. Several other edifices are in process of construction, to be ready in January.

Political disturbances, violence, and injustice, aggravated by a succession of scanty harvests, with the suffering that follows in their train, have greatly disheartened the freed people, and laid burdens upon our missionaries. A brighter day at length seems dawning, and we anticipate the coming year's work with cheerful expectation.

Mr. Scovill wrote in May, from Camden:

"The Freedmen have purchased an elegant site for a school-house, at an expense of \$175. I have expended out of my monthly wages, for repairs on the colored church, for windows, blinds, benches, etc., \$50. The Government has already awarded the contract for building a fine school-house for \$2600.

"Our first monthly concert for the benefit of the Sabbath-school was an extemour lists monthly concert for the beneat of the sabath-school was an exten-poraneous affair, and but thinly attended. I mean to try again. The mite con-tributions in the Sabbath-school have already amounted to \$20. An energetic Freedman, an expert and tasteful worker in wood, has given the Sabbath-school

a fine bookcase and table, for the reception of the contemplated library.

"The school is progressing finely. I have had two independent schools in operation, partially connected with mine, and taught by two colored ladies; one of them has been my pupil.

BROAD FIELDS-BARREN WASTES.

"The field here seems to be ripening and bids fair to become a source of spiritual and intellectual power for the Freedman, yet there are thousands of fields in the State that need the fostering care and assistance of the Association. Many a barren waste might be made fertile and fruitful of good results, were it only cultivated. My prayer is, that Christians may be more deeply impressed with the importance of a sound educational reconstruction, built upon the solid rock of Christian truth, and give more liberally for the successful prosecution of the work."

Mr. Miller reviewed his year's work under date of Little Rock, Jan. 15, 1868:

MEANS OF TRAVEL IN THE SOUTH.

"There are about forty miles of railroad, and though we have many streams that are navigable in high water, yet for many months in each year we have to adopt either the stage or horseback mode of transportation. I chose the saddle as the means of visiting the more remote portions of the State, and met many adventures, such as crossing deep bayons, over which there were no bridges, swimming my horse through a river, or riding for safety to the hill country with the water rising at the rate of a foot per hour, when I could see the marks of former overflows on the trees three feet above my head. Taking one of these long tours, you meet the intelligent educated men who dwell for the most part on the rivers, and own large plantations. You meet the unlettered yet industrious poor white men who work small farms on the hills, and you find also the poor 'white trash,' who stay (but can scarcely be said to live) anywhere and everywhere, and eke out a miserable existence by fishing, hunting, and stealing.

SCHOOLS-PROGRESS.

"There are very few schools for either black or white, and churches are far apart. Many of the ministers are too ignorant to accomplish much for the cause

of Christ, even were they in every other respect qualified.

"On entering my field a year ago, I found but two teachers commissioned by our society, both stationed at Pine Bluff. There were but fifty-two pupils enrolled in both day and night-schools. When our schools closed in June, there were reported chout even hard and the schools. ed about seven hundred pupils, and twelve teachers.

"A spirit of opposition has been exhibited toward our work in different parts of

the State, in refusing to board, or have any thing to do with our teachers. When

I first arrived at Pine Bluff, Mr. Lyman and Miss Tenny were living in a hut with a negro family, because there was no other place for them to go, and we were compelled to establish a teacher's home in order to render them comfortable.

TWENTY-SECOND ANNUAL REPORT

A SCHOOL-HOUSE ERECTED.

"At Pine Bluff, under directions from yourself, I purchased two eligible lots upon which Government has erected a school-house worth three thousand dollars. We have there a first-class school in every respect. Mr. Lyman and Miss Slesser show, by their faithful and patient labors, that they are highly qualified for their work. The school now numbers over one hundred pupils in regular attendance.

OTHER SCHOOLS ESTABLISHED.

"Schools were also maintained during the past year on several plantations in the vicinity of Pine Bluff. We also opened a school on Col. Lewis's place in May, but after a month's existence it was closed because of the ill-health of the teacher. Miss Larhart taught a month at Fairdale; but on account of the overflow in June, which destroyed the whole of the growing crop, the school was abandoned. Near Red Fork, lower down the Arkansas river, flourishing schools were formed on the plantations of Mr. Lenox and Col. Branch; but the failure of the crops, and the violent death of Col. Branch, caused the schools to be abandoned. At Davis Lake, schools were efficiently conducted by Mr. A. C. Stickle and wife, and much good accomplished.

"At Arkadelphia we have a small school. At Washington a rigorous and good school is carried on under the care of D. C. Casey. A new school-house has been built by the Bureau, which I dedicated last October. Miss Farrer is still laboring patiently and faithfully at Van Buren amid difficulties enough to discourage any one with less faith. With poor health and much bitter persecution she still holds the ground, and reports conversions every month. We should have laborers at Batesville, (where the Bureau is building a good house,) at Fort Smith, at Lewisville, and Magnolia. Arrangements are being made to erect buildings at all of these points; but it must be distinctly understood that very little money can be raised at any of these places, with the exception perhaps of Batesville.

TEACHERS TRAINED.

"Our schools are raising up a corps of youth from which we hope to draw many teachers in the future, and if we can only maintain for two or three years such schools as we have at Washington, Pine Bluff, and Van Buren, we shall be able to prosecute our work with material from home sources."

MISSISSIPPI.

MINISTERS AND TEACHERS.

Rev. J. P. Bardwell, Superintendent; Rev. Paul S. Feemster, J. D. Backenstose, Mr. J. W. Stryker, Mrs. J. W. Stryker, Mr. N. Gill, Mrs. M. E. Gill, Miss E. C. Dyer, Mrs. L. A. Granderson, Miss Anna M. Somers, Miss Sarah P. Hulburt, Miss M. L. Jarvis, Miss H. N. McClelland, Miss Carrie Segur, Miss Anna C. Harwood, J. F. Galloway, J. B. Stewart, Mrs. M. F. Stewart, J. N. Bishop, Miss M. Waterbury, Miss Dora Ford, Miss Ellen Goodrich, Miss Nellie M. Cone, Miss M. R. Stull, Miss Anna M. Keen, Mrs. M. J. Galloway, Miss E. E. Smith, Miss Rose Trussell, Mrs. S. A. Brockway, Clarkson McClelland, Miss E. H. Toof, Miss Nancy D. Randall, C. W. Fitzhugh.

Scholars enrolled, 2016.

The peculiarity of the work in Mississippi, under the admirable

superintendence of the Association's veteran missionary, has been a widely distributed and very effective dissemination of elementary instruction. So thoroughly, relatively judging, has this primary work been done, that for the future our policy will be shaped toward central and Normal schools.

A large graded school, including not less than 600 pupils, will be opened in a few days at the state capital, upon premises belonging to the United States. Either here, or at some more eligible point, we hope to secure this year a Normal school property, whose title shall be vested in the American Missionary Association. To this the primary schools will be feeders, and its graduates in time will go out to establish more primary schools, to an indefinite extent.

Brother Bardwell has found in the Assistant Commissioner, General Gillem, and in Captain H. R. Pease, the State Superintendent upon his staff, generous, constant, and cordial co-laborers.

Miss Goodrich wrote from Shubuta, in June:

"Every Friday P.M., after school, we have a prayer-meeting; and it does seem as if the Spirit of God was with us. Many interesting remarks are made, and earnest prayers offered by some of my scholars. Deprived as I am of such privileges at white churches, I find these little meetings a comfort and pleasure. They are doing much good. Usually twenty or thirty are present. We feel that this is a good way to end our school work.

"The Sabbath-school numbers over 100. My class numbers about 50. Our room is crowded. One Sabbath I had the whole Sunday-school alone, and I'll never forget that day. I felt a fearful responsibility as I looked over the throng, made up of all ages, from old, gray-haired men to little day-pupils; but how thankful I feel to learn, since, that from the teachings of that hour one soul was

born into the kingdom.

"The sanitary condition of the Freedmen is improving. The whites find it very hard to labor for themselves, and do not care to pay the Freedmen for work, so, of course, the whites suffer, and the blacks are raising cotton for themselves. They say there has not been a better prospect for a good crop for seven years. 'Aunt Phebe' says she is 'obliged to de whites for teaching her to work, but is as willing to do so for herself as she was for them, and if de blacks had been free all der lives, dey would be ahead of de white men now.' The Freedmen take pride in working and providing for themselves.

"I am in a delightful place of labor. Never was a field more ripe for Christian effort, or that promised a more abundant harvest. Indeed, my heart is full. There are scenes here which make tears start. Sallie says, 'I has got feelings; I an't no animat; I's folks. You's got a soul; I's got one too.' When we have done all

we can for these people, may we meet them at the 'Beautiful River!'"

Our work has no partisan political mission; and for this reason, with others, it underlies all political parties and political successes. The enlightened, Christianized voter can be neither deceived, cajoled, nor intimidated by unscrupulous partisans, as they are easily able to cajole, deceive, or intimidate the ignorant and the vicious. To this point a teacher testified intelligently during the hotly-contested election in Mississippi:

"The result of the election seems any thing but flattering to the Freedmen. The constitution is probably defeated. Such a result a month ago was thought impossible. It was believed the Freedmen would stand by the constitution which

gives them equal rights with white citizens, as one man; and so they would, had no unfair influence been brought to bear upon them.

FLATTERY AND INTIMIDATION.

"Early in the canvass rebel Democracy began its course of deception and violence. Large barbecues (public dinners) and public speaking were constantly in vogue; and when those failed to secure the desired end, violence of every character was inaugurated. In some instances men were actually murdered, others severely whipped, and threatened with death if they voted against them.

"Thus hundreds who would not vote down their own rights remained at home through fear, and large numbers of those who attended the election, especially at those points destitute of military protection, dared not vote. The large number who voted with the Democrats did it through fear or flattery. Democracy said, 'Give us your votes, or we give you no labor or patronage'—which meant starvation. 'If you vote with us, you shall not want; we will make you our friends, our

equals, our brothers,' etc.

"Thus the sad result was brought about; and, though it may seem to you, their distant friends, that they manifested cowardice unpardonable, we find it not in our hearts thus to judge them. History furnishes few records of the unlettered, with neither organization nor means of defense, and whose leaders and candidates have been robbed and driven from their homes, (as is the case with the Freedmen,) who were willing to face starvation or violent death in defense of even the dearest rights. The surprise to us is, not that some forsook their cause, but that the majority stood firm in opposition to the machinations and cruelty of a well-organized and determined foe.

A STRIKING FACT DEVELOPED.

"Though these political reverses seem discouraging, yet they have developed a fact interesting and encouraging to those interested in the education of this people. It is noticeable that at all those points where schools have been kept up, and where missionary teaching has been furnished, the people hold fast to their principles, while in other localities they were easily turned from them."

ALABAMA.

SUPERINTENDENT AND TEACHERS AT MOBILE.

George L. Putnam, Superintendent; W. I. Squire, Miss Mary A. Cooley, Miss Susie Cooley, Miss E. J. Ethridge, Miss A. A. Rockfellow, Miss Sarah Mahony, Miss Ruth A. Allen, Miss Mary L. Santley, Miss Sarah G. Stanley, Howard Hall.

Scholars enrolled, 635.

The only point in Alabama belonging to the Western Depart-

ment is the city of Mobile and its vicinity.

The removal of the military hospital and refugee camp from Red River, where a good work was done last year, ended the employ of our teachers there and transferred them to the city. The failure of suitable school room and living accommodations at White's Landing, over the bay, retired to the city also, about the same time, the excellent teachers who had done a good work there. Abundant work was found for all willing hands, however, and when EMERSON INSTITUTE was opened, the laborers were found quite too few.

The opening of this Institute, upon premises owned by the American Missionary Association, marked an era in the work heretofore

carried on under considerable embarrassments. A letter published in January gives some account of the property in this wise:

"The educational enterprises undertaken in Alabama by the American Missionary Association have been generously fostered by General Swayne. Besides promising and permanent foundations secured by the Association at Selma, Talladega, and Montgomery, a crowning and extraordinary success has been consummated here within the last few days. Generously assisted by General Howard, upon the intelligent and earnest recommendation of Major James Gillette, the sub-assistant Commissioner of the Bureau for this part of the State, warmly seconded by General Swayne, the Association has come into the possession of a college property, worth all of its original cost, which was upward of sixty thousand dollars. Two gentlemen of Illinois, who have, for two years past, contributed largely toward the current expenses of the schools here, made a handsome special contribution toward the necessary purchase-money, and the college will bear a name long honorably distinguished among Christian educators.

"The building is of brick, four stories in height, and surrounded by four acres of garden, fronting upon the most aristocratic street in the city, and situate in the

"The building is of brick, four stories in height, and surrounded by four acres of garden, fronting upon the most aristocratic street in the city, and situate in the most aristocratic of its neighborhoods. It affords accommodations for 300 pupils upon the main floor, and by inexpensive changes can be made to accommodate 700 to 800 within its substantial walls. The school-rooms are supplied with modern furniture and apparatus throughout, and the system of education now afforded the colored children of Mobile is in nothing inferior to the best advantages within the

reach of the whites.

"The Association is fortunate in the employment here of a are corps of teachers, who now daily instruct upward of 500 pupils. I was a guest in the mission family for a few days, and have seldom seen, North or South, so amiable, orderly, and Christian a household."

The impulse felt by teachers and pupils is graphically described in a private letter from a teacher, written about the same time:

A NEW ERA.

"As soon after the first of January as practicable, the schools were transferred to the new building, and that day is certainly an epoch in the history of the freed

people of Mobile.

"Early on the morning of the day announced for the opening of the school, a steady stream of colored children set in up Government street, causing great amazement and consternation to the residents along the route. 'What stre the niggers going to do?' was the anxious inquiry addressed by the unreconstructed citizens to each other. Doubtless they indulged in many private maledictions on being informed that they were going to be educated.

being informed that they were going to be educated.

"The enthusiasm of the children themselves was unbounded; they rushed into the building and grounds as if they had at last come into their inheritance,

and meant to enjoy it in the fullest.

"I think the most implacable enemy of these people would have experienced a mitigation of his harsh feelings had he witnessed the three hundred children, their faces expressing the most eager delight, shouting with joy over the playground and around the building, which to them impersonated the idea of all that is noble and lofty in future cultivation and civilization. All through the busy day of entering names and organizing classes, my heart was swelling with thanksgiving for God's mercy in changing the dark past of slavery to the luminous present.

PROPERTY A POWER.

"The purchase of this property fairly determined the success of the educational work in Mobile. The school is already a power in the community. The Times newspaper of this city knows us by the designation, 'Nigger College.' So be it. With the blessing of a gracious Providence we hope to make the institution thus alluded to, one of the greatest instrumentalities for good in the land. The ownership of the college gives great prominence to our work, and attracts to it very general attention."

Mr. Putnam (our Superintendent) has recently been appointed Superintendent of Public Instruction for Mobile city and county, and hopes to secure State aid for our schools during the coming year.

TEXAS.

SUPERINTENDENT AND TEACHERS.

Daniel T. Allen, Superintendent; John O. Stevenson, Miss Sarah M. Barnes, Miss Sarah Skinner, Mrs. L. S. Dickinson, Miss Emma J. Dickinson, Miss Jennie R. Foster, Miss Emma Dayton, Miss Jennie N. Dunlavy, Miss Louvan P. Wheeler, Miss Mary E. Wilder, Miss E. M. Evans.

Scholars enrolled, 573.

The Lone Star State escaped, for the most part, the severities of the war, and seems equally to have missed its most valuable lessons. Anarchy, almost Mexican in its sway, has continued from the beginning of the war until now, and continues still. The patience, prudence, and fortitude of the Freedmen have been tried to the verge, and often beyond the verge, of human endurance.

At Galveston, Miss Barnes and Miss Skinner have labored with exemplary fidelity, wisdom, and patience. In addition to the work of the school-room, in itself more than sufficient, their Good Samaritan visits among the people at their homes have been constant and effective; while on the Sabbath they have performed a surprising amount of admirably-arranged missionary labor, much of which might properly be called apostolic, if not ministerial. School-room accommodations being of the scantiest measure and poorest quality, the freed people have begun to build at their own cost a modest structure, which it is hoped the Assistant Commissioner of the Bureau will generously complete.

At Port Lavaca our heroic missionary teacher, Mr. John O. Stevenson, has labored with a courage not easily overpraised. He was hemmed in by the enforced blockade during the fearful prevalence of the yellow fever; was himself prostrated and lay long at the grave's mouth, with only dusky hands to minister to his necessities. For sixteen months he continued at his post, with unfaltering courage and unflinching fidelity. During the last few weeks of his stay, prior to the summer vacation, he dared not sleep in the same house for two successive nights, lest the boasted purpose of the Ku-Klux should be consummated in his assassination.

He is about to be ordained a minister of the Gospel, that he may return to his much-loved people fully authorized to minister as he may be able to all their spiritual necessities.

At Port Lavaca, as at Galveston, the freed people are building a school-house, with generous self-denials, at their own cost. At Houston our schools have greatly prospered, and our teachers have proved themselves in a noble sense "honorable women."

During the latter part of the year Miss Barnes discharged acceptably the duties of superintendent, demitted by Mr. Allen after a protracted and exceedingly satisfactory tenure of office.

The Roman Catholic missionaries, backed by ample offerings of the "faithful," are rapidly gaining ground in Texas. Miss Dunlavy wrote from Houston in February:

"It is not strange that the Catholics gain such an influence over these ignorant ones; for, aside from the glitter and ceremony of the service, which attracts them, they gain a stronger hold upon them in another way; while other white churches in the South refuse them admittance, excepting in some cases, when they are allowed a seat in the 'nigger pews,' the Romanists open wide their doors and receive them into full communion. With this power to be met, together with other evils abroad in the land, you see how much those engaged in this work need to be 'wise as serpents and harmless as doves,'"

At Hempstead a most excellent work was accomplished by Mrs. and Miss Dickinson. The former wrote in June:

"There have been changes for the better in individual and general feeling. Some of the worst vices of the people are becoming unpopular. Especially is this true of the school-children. Last year the boy who could steal the dinner of his school-fellow, or tear the name from his book, appropriate it, and escape detection by the teacher, was considered smart, and punishment in school was no particular dishonor. Now, such an one is marked and shamed, the scholars with a sneer saying, 'That nigger never was no 'count no how.' So he stands alone on the playground till public indignation subsides.

GAINING FAVOR WITH THE WHITES.

"The work has gained much in respectability among the white people. Last year no white person appeared at our picnic; this year several leading merchants, formerly slaveholders, and some young ladies were present, and took dinner with us, and one of the gentlemen made a most courteous speech, expressing their kindly feelings toward the people and the work, saying they were highly pleased with the order and quiet that prevailed, and with the singing, recitations, and calisthenics of the children.

"In view of the changes wrought in public sentiment, and the good accomplished by your twelve humble laborers the past year in the Lone Star State, I am led to exclaim, 'What hath God wrought!' 'This is the Lord's doing, and it is marvelous in our eyes.' Twelve for half a million! May the number next year be increased tenfold! What are these among so many?"

The improvement of the people is not only constant, but deep and comprehensive. An incident reported by a teacher, and, after publication in the American Missionary, reprinted in hundreds of journals North and South, seems representatively valuable enough for preservation in this place:

"Concerning 'hollering' in meeting, Aunt Judy, an old colored woman, said to one of her sisters: ''Tan't de true grace, honey; 'tan't de sure glory. You hollers too loud. When you gits de dove in your heart and de lamb in your bosom, you'll feel as ef you was in dat stable in Bethl'em, and de blessed Virgin had lent you de sleepin' baby to hold.'"

FOREIGN MISSIONS.

THE Foreign Missions of the Association are six in number; with thirty missionaries and assistant missionaries, 11 of whom are ordained; and 11 churches having an aggregate membership of 668, of whom 61 have been added during the year. No missionary has died in that time; but four, all from the Mendi Mission, West-Africa, have been obliged to leave the mission on account of ill-health.

OJIBUE AND OTTOWA MISSION.

NORTHPORT, MICHIGAN.

Missionaries. - Rev. Geo. N. Smith, Mrs. Smith.

This mission, situated on the frontier in the north-western part of Michigan, takes its name from two bands of Indians gathered there, but extends its labors to the whites of the neighborhood, a portion of whom are also members of its church; on this account Br. Smith has been strongly urged to seek support from the "American Home Missionary Society," to whose field of labor it may be considered as properly belonging. For this or other reasons Mr. Smith has not given any final report of his year's labors; but the letters received from him during the year indicate continued encouragement in his work.

JAMAICA MISSION, WEST-INDIES.

STATIONS.

| BRAINERD | REV. JOHN THOMPSON, Mrs. THOMPSON. |
|--------------|--|
| BRANDON HILL | .Rev. S. B. Wilson, Mrs. Wilson. |
| CHESTERFIELD | Rev. C. B. VENNING, Mrs. VENNING. |
| ELIOT | .Rev. C. C. STARBUCK. |
| PROVIDENCE | .Under charge of Rev. S. B. Wilson. |
| RICHMOND | office admitted as well and the state of the |

TEACHERS:

Miss LUCY WOODCOCK, JANE WILSON, MARTIN HARRIS, AARON BLACK.

CHURCHES.

| Name. | Members. | | | Additions. | | | Removals. | | | | Bapt | iama. | day. | 5 | - |
|----------|----------------------|-----------------------|-----------------------------|------------------|------------------------|------------------------|-----------------------|-----------------|-----------------------|-----------------------|---------|----------------|----------------------|--------------------------------|---|
| | Male. | Female. | Total | Profes- | Letter. | Total. | Deaths. | Dis-
missed. | Excom-
munic'ns. | Total. | Adults. | Infants. | No. in Sun
School | No. in Con | Contriou-
tions. |
| Brainerd | 50
34
43
16 | 118
40
54
25 | 168
74
97
57
41 | 9
6
1
5 | *1
0
1
2
0 | 10
6
2
7
5 | 2
1
2
4
6 | 0 0 0 0 0 | 5
1
4
0
0 | 7
2
6
4
6 | 6 0 |
5

8 | 100 | 300
125
200
120
70 | \$60 00
100 00
113 75
81 67
40 00 |

* Restored.

Brainerd.—The condition of this station in May last was re-

ported as encouraging; every thing was harmonious. The Holy Spirit seemed present, and eight young people had been received into the church. At the close of the year, August 1st, John Thompson, pastor, wrote:

"We have done a little more than keep our ground. Ten members have been received into the church, and seven removed by death and other causes. The old members of the church, who were gathered by brethren first in the field, are fast passing away, and we have quite a number of children and young persons.

"We greatly regret that the income of the church should be so little as £12.

. . . It is to be feared that this matter is not upon our hearts and minds as it ought to be; a very moderate effort on the part of every member would have given quite a different result."

Three of the additions to the church were from the day-school, (Martin Harris, teacher.) The school numbered 68 in all.

Brandon Hill and Providence Churches are both under the care of Rev. S. B. Wilson. In reviewing the year's labors and results, Mr. Wilson says:

"On the whole, I feel quite gratified in reviewing my labors of the past year, and I feel that God has blessed them, both here and at Providence. There has been an eagerness to learn the word of God, and an interest in it quite as great if not greater than in any year heretofore. The people of both places have seemed really to enjoy the preaching of the word, and I think it has not been without its good results, both in the hearts of believers and unbelievers. We have added six members to the church here, and five to the church at Providence. Our people are becoming more intelligent and more active and useful. There has been no year when I have put so much on them as during the past, and at no time have they done what they had to do so well. I feel that our churches are quite different in character from what they were a few years ago. The conversions are clearer and more decided than they have formerly been. Our Sabbath services, and our Sabbath-schools at both places, have been well attended and interesting.

"It has been a sad year in one respect, to the little church at Providence. There have been six deaths among its members. I know, however, that God has blessed these afflictions to the spiritual good of the survivors."

The day-school at Brandon Hill has been larger than last year. The teacher Mr. Aaron Black, a native of the Island, is becoming skillful and efficient.

CHESTERFIELD.—Rev. C. B. Venning, the excellent pastor of this church, has been severely ill, during a large part of the year; yet the congregation, Sabbath-school and prayer-meetings, were for the most part well attended. The Sabbath-school numbered 100 members. The church has, however, decreased in number, only two members having been received, and six removed.

ELIOT.—Rev. C. C. Starbuck, in his report of this station, Aug. 1st, says that five members were added to the church on profession during the year.

"This has been the most promising band of young people I have yet received to communion in the Island, at least in point of religious knowledge and previous correctness of conduct.

"The higher tone of family life, which has been sedulously cultivated for years, is beginning at last distinctly to show itself, giving signs that the Gospel is pass-

ing into the second stage of organic growth.

"The community outside of Christian influences, is, as is natural, worse than ever before, especially in its disposition to revert to the old African diabolism of Obeah, or African witchcraft, which has a wider spread and stronger hold, it is thought, than in a generation previous. But the large gathering of children into the Sunday-school would seem to indicate that, with the young, the kingdom of

light is encroaching on the kingdom of darkness."

RICHMOND.—The church here was formed about eighteen months ago, consisting of five members; seven have since been added. The attendance at the Sabbath services is increasing. Two weekly prayermeetings are sustained and the Sabbath-school is thriving.

The general condition of Jamaica is reported as increasingly prosperous. It is said that almost every acre of land owned by the blacks is in a state of excellent cultivation, and does credit to the

industry of the people.

The Jamaica Mission are anxious to have the means of enlarging their operations there, especially by giving young men the opportunity of securing a comfortable support by entering upon missionary labor. They are confident that, if the means were furnished them to thus encourage young men of promise, the result would speedily justify the measure.

AFRICA.-MENDI MISSION.

STATIONS AND OUT-STATIONS.

Good Hope, (Sherbro,) Avery, Läwäna.

MISSIONARIES.

Rev. G. P. Claffin, Mr. D. W. Burton, Rev. John White, Mrs. Claffin, Mrs. Burton, Mrs. Mair: Rev. G. W. Gibson, Monrovia.

NATIVE ASSISTANTS: Rev. G. N. Jewett, Daniel During.

The Executive Committee regret to be compelled to report the return of Mr. White from Africa in close connection with the announcement of his rejoining the Mendi Mission. Mr. White went out but a few months since, buoyant with hope, and rejoicing in being permitted once more to engage in his chosen work; but his hopes were suddenly prostrated. The development of a latent disease was so rapid that his physicians decided he could not live in that climate.

Mr. and Mrs. Claffin had been but a short time before compelled to come to the United States to recruit. They hope to return again to the Mission.

The following copious extracts are from Mr. White's report, after his return. After describing the condition of the country at the time

the Mission was commenced, the hinderances from the frightful commotions and petty wars, the jealousy of mercenary traders, the bitter fruits of the slave-trade, and the avowed position of the Mission against slavery, intemperance, and war, Mr. White adds:

RESULTS OF CHRISTIAN EFFORT.

"Among the fruits and results of Christian effort, the following may be noticed. The war spirit which was once so prevalent has been greatly subdued. Many of the strongholds of superstition have been broken down. Increased and general attention is given to trade and the arts of peace. Under British rule, the revenue of the Sherbro alone now amounts to more than \$50,000 annually.

Thousands of the people, in all parts of the country, have heard something of the Gospel. Many a savage warrior from the interior, who has come to the coast to trade, has been told of the one, only Saviour, and gone home wondering at the new and strange truths which he has heard. Many a casual traveler has gone to a native Christian, Nicodemus like, and sat for hours listening to the sweet story of the Cross, and then returned home to repeat the wonderful news to his people.

The ultimate results, the revealments of eternity alone will declare. In more than one or two instances, aged chiefs on their death-beds have struggled amid the darkness for some rays of light, and, at last, discarding their 'country fashions.' have tried to lift their dying eye to Jesus.

"But to speak of more tangible results. Between three and four thousand have received the elements of a Christian education. The Mendi language has been reduced to a written form, so that now the people are beginning to have religious

truth in their own tongue.

, "Concerning the number of those whom we have reason to hope have been truly converted, we can not positively speak. A comparatively large number, in connection with the different mission churches, have at different times been received. Some of these have died giving evidence of their faith and love; others, and by far the largest number, are scattered in different parts of the country, and little is known concerning them. It is to be hoped that some of them, however, are try-

ing to go forward, despite the peculiar and powerful temptations to which they are exposed. The number of members in the church, at Good Hope, the only church organization in the Mission at present, is somewhat less than forty.

"Before the breaking out of the late rebellion, the aspect of the Mission was most encouraging. Nine out stations were established, and schools planted at some of the larger towns. Incipient steps were taken to train students for the mission work, and plans discussed for an exploration of the interior. But since then, in consequence of repeated removals by sickness, death, and other causes, and the failure of the churches at home to make up the loss, the cause has suffered immeasurably. Splendid opportunities for occupying important points in the country have been lost; schools and stations once established have been suspended; little bands of Christians gathered have become scattered; and while the calls for help have been loud on every hand, the strength to meet them has been growing less and less. The faithful few who have struggled on to keep the 'Mission up' have done what they could; but the churches at home have left them unsupported, like the out-posts of an army, struggling with superior

THE SPIRIT'S PRESENCE.

"Amid so much weakness and trial, it is cheering to note the evidence of the Saviour's special presence at the principal station—Good Hope. During quiet yet blessed seasons of refreshing, enjoyed some months since, a few young men were blessed seasons of Feiresning, enjoyed some months since, a tew young men were happily converted, and during the months of July and August there were evident tokens of the Holy Spirit's presence. The congregations were larger than ever before, the prayer-meetings were of deep and tender interest, and the inquiry-meetings were largely attended by old and young, many of whom, with tearful eyes, besought the missionary to tell them 'what they should do to be saved.' In several instances, old hardened backsliders publicly confessed their sins, and seemed to give evidence of being truly penitent. The last communion season, held the first Sabbath of September, was a day never to be forgotten by the good people at Good Hope. Six young persons, two young women and four young men,

were publicly baptized and received into the little church. Others are expected to join at the next communion season. But here, again, the saddening fact comes up—that this little church, these precious lambs, need a missionary's care. Who shall lead them on in the green pastures and by the still waters? God of missions, plead thine own cause, and raise up faithful laborers! The harvest truly is great, but the laborers are few. O friends! pray the Lord of the harvest to send forth laborers into his harvest."

TWENTY-SECOND ANNUAL REPORT.

The health of the two American missionaries remaining at the Mendi Mission is very precarious, thus creating a strong demand for a reënforcement.

It would be exceedingly unhappy to suffer any disaster to befall the work in Africa, from want of a vigorous support, just at the time when God seems to be preparing multitudes of colored men and women, in this country, for a future supply of laborers.

On this account the Association makes a strong appeal for ordained missionaries for Africa. It is believed that there is a marked future for that continent. Who will go forth to prepare the way of the Lord there?

MONROVIA-WEST-AFRICA.

For the past two years the Association has supported a missionary at Monrovia, West-Africa, from a fund bequeathed to the Association for missions in that country. Mr. Gibson is an Episcopalian, as are the executors through whom this bequest came, and by whom his work was commended to the Association.

The Mission has been thus far a successful one. Within the last year, ten converts are reported to have been received into the Mission Church, and a few young men are in training for the ministry. Some of the reported cases of conversion have been very interesting. "One of them, an intelligent man of about thirty-three years, seems not only truly penitent and devout himself, but is also anxious to make known the truth to his people. He comes to me daily for instruction, and is now reading the Gospel of John. There are several men of his age, and younger, who are learning to read. I have also opened an interesting day-school for native children in a Kroo town, near this place, which I teach at present, devoting about two hours to it daily. My plan is, to go to the town at the stated hour, with a hand-bell, which I give to the first one I see, to ring around the place. In a little time they are seen coming from various quarters, with their books and cards, to the appointed house, where I instruct them first in their letters, spelling, and reading, and then in religious truth. My plan is, after teaching these children awhile in this way, until they shall become more earnest in their desire to learn, to induce their parents to send them to our school, where they may be instructed with our civilized children. A number of them already attend on the Sabbath.

"Of our Sunday-school, which numbers a hundred and five pupils, over thirty are native children, most of whom are in regular attendance."

Mr. Gibson is gathering natives in considerable numbers into his congregation of civilized people, and, after his English sermon, preaches to them through an interpreter. The voluntary attendance of this kind is increasing. He strives to lead them to say, "Let us go up to the house of the Lord," rather than expect to have the Gospel brought to their own doors.

SANDWICH ISLANDS.

Our mission in the Sandwich Islands consists of but one station with several out-stations, or places for preaching. Communion services are held at Makawao, Huelo, and Keokea, where formerly were separate churches.

We make extracts from the report of Rev. J. S. Green.

ENCOURAGEMENT IN OUR WORK.

"1. As to labors in this field. The female seminary is so connected with the station, the congregation, and the church, that it is eminently proper that it should be noticed in the report. The pupils are regular attendants on the worship of God, with the native congregation. They compose the majority of the Sabbathschool, and those of them who are pious united with the native church at Makawao. The teachers are all helpers with me in the work of the Lord. The laborers at the station have all been spared, and are the same as reported last year, with the exception of Miss Mary H. Parker, who has returned to Oahu. Her place is supplied by Miss Frances A. Johnson, and as the number of pupils increased, Miss Sarah E. Rodgers was added to the list of teachers. Both of these young ladies are the daughters of deceased missionaries.

Sarah E. Rodgers was added to the list of teachers. Both of these young ladies are the daughters of deceased missionaries.

"2. The health of the mission this year has been uniformly good. No Sabbath labors were interrupted from sickness. The pupils of the seminary, about sixty in number, are generally well. No better place for an institution of this kind could be selected on the Islands. The climate of Makawao has no equal.

"3. The labors of the station have been much as in former years—public worship on the Lord's day, and the Gospel preached, both in English and in Hawalian; Sabbath-schools and Bible classes; occasional meetings in different neighborhoods, monthly concerts, meetings preparatory to quarterly communions at Markawao, Huelo, and Keokea; Wednesday meetings, visitations of the sick, funeral addresses at the graves of foreigners and natives.

"4. STATE OF THE CONGREGATION AND OF THE CHURCH.—Our congregations are as attentive and as intelligent as any on the Islands, and seem to be growing in knowledge. So, in the native church, a portion of the members adorn the doctrine of God their Saviour in all things, grow in grace, are a comfort to me, while living, and, dying, leave a savor of godliness behind. Some of these good men I have followed to the grave during the year, and though I mourned their loss, yet I felt that for them to die was infinite gain.

DISCOURAGEMENTS

"1. I scarcely need repeat that one of our greatest discouragements is the waning of the population, of the Hawaiian race. This goes on, disease is gnawing at the very heart of the nation. There is no bope but in God, and in his power at mercy we might still trust, were all patient, and humble, and prayerful. But all are not so. Indeed it may be said as it was in the time of Jeremiah, when the Jewish nation was tottering on the brink of ruin, 'Yet they were not afraid, nor rent their garments, the king nor any of his servants.' Precisely so here; the king and his advisers know what is destroying the race, and what alone can save

it; yet so far from applying the remedy, they are doing all in their power to ag-

gravate the disease.

"2. Another discouragement I see in the fact that the work of the Gospel, and building up the churches from one end of the Islands to the other, is going into native hands, to the exclusion, for the most part, of their foreign teachers and their sons. A large majority of the pastors of churches gathered by American mission aries, are now native Hawaiians, and such pastors are rapidly increasing. Were they able and worthy men, (as I hope some of them are,) the danger would be less. But I have little confidence in many of them. They have no established Christian character.

"The state of things with us during the year has been much as usual. Several members of the church have gone to give up their account to God. Of some of these I cherish the hope that it is well with them, that in their case to die was gain—eternal gain. I have little confidence in numbers, as a test of the strength of a church, anywhere—less here, I am sorry to say. Of the numbers whom I admitted at Wailuku and Makawao, some 1500, probably, in all, how many will be approved in the great day, as genuine followers of the Lamb, will be seen. I have been more cautious in admitting to the church than many of my brethren of the mission, and, were I to begin my missionary work again, I should be still more careful. During the year I am now reporting, I admitted twelve, eleven of them pupils of the seminary. I could have admitted many more, but had my fears respecting them, and declined."

SIAM MISSION.

Missionaries. Rev. D. B. Bradley, M.D., Mrs. S. B. Bradley, Mr. George Graham, Assistant.

The intelligence received from this Mission during the year, has not been encouraging. In his review of the year's labors, Dr. Bradley says:

"I must frankly say, that I feel very sad when I think of making any report of my missionary operations, because they are so barren. Our Zion mourns over these desolations, and our only hope is in God, who, we trust, will ere long come and build us up.

"I continue my Sabbath-day preaching in Siamese to small audiences, and go out in temple courts and by the highways several times a week, and talk the Gospel to the people, and sometimes give them a few tracts. I have persons calling upon me from all parts of the land, coming to purchase books, and to them I endeavor to be faithful as a missionary of the Cross, by conversation and gifts of tracts and portions of the Bible."

Siam has proved itself emphatically a hard missionary field, and the apparent fruits of labor have been few, but happily the providence of God has enabled our Mission to be nearly self-sustaining, and the missionaries still abide strong in faith that they shall yet see a harvest to the glory of God.

MISCELLANEOUS.

ACKNOWLEDGMENTS.

Once more we wish to acknowledge our indebtedness to the American Bible Society, for its prompt and liberal response to our call for Bibles and Testaments for the Freedmen. Its contributions to us for this purpose have amounted to \$2129.30, during the past year. As we are sure that no recipients welcome the Divine word with more eagerness, or make more earnest efforts to become acquainted with its sacred instructions than the Freedmen, we take this occasion to render thanks on *their* account as well as our own, for the timely donations of this noble Christian society.

To the Freedmen's Bureau, as administered by its judicious, impartial, and efficient Chief Commissioner, General O. O. Howard, and his excellent assistants, we would also tender our warmest thanks for the protection it has extended to our schools, teachers, and pupils, for the assistance rendered the people in facilitating their industries, and encouraging their zeal for education, and especially for the substantial aid rendered in preparing buildings for school-houses.

Our obligations to benevolent friends abroad have been given in general terms, in the historical sketch in the body of this report; but we take pleasure here in making mention of the warm interest in our work manifested during the past year by the people of Scotland. Their cordial welcome to our representatives, Revs. Thome and Martin; their large and enthusiastic meetings; the able papers adopted at those meetings, so just in the appreciation of affairs on this side of the water, and so full of sympathy with us and our country in the great work devolved upon us by emancipation; together with the liberal and substantial aid contributed, have greatly cheered and helped us in our labors, and have furnished another proof of the unbroken cordiality of two Christian peoples.

DEATHS.

By the Divine favor, the executive officers of the Association are spared, in life and health, through another year; but one of our honored Vice-Presidents, Rev. Geo. Shepard, D.D., of Bangor Theological Seminary, has been called to his reward above. Death has also been busy among Life Members and teachers. Twelve of the former are reported as having died during the year, and of the latter, Miss Mary J. Armstrong, Miss Elizabeth Hill, Miss Lydia G. Stinson, Miss S. J. Foster, and Miss Ellen S. Hill, have been taken from us, some of them closing life on the field of labor, and others taking their departure from amid their friends at the North.

LIFE MEMBERS.

The list of Life Members increases rapidly, 856 having been added during the last year. The total number is 6897.

Our monthly Magazine and Paper, with this title, continue to be important means of communication with the public in relation to our work at home and abroad. Its reports from the South are commended to the friends of the Freedmen, as presenting reliable sketches of passing events there; and its views of the work to be done for the South and for Africa, we venture to say, are taken from a stand-point entitling them to candid attention. Of the Magazine 162,171 copies were printed last year, and 217,800 copies of the Paper.

conclusion.

God and his church have intrusted a large work to this Association. How well it has been done, thus far, this Report will show, in part; and only in part, for it can not reveal the influence exerted outside of its schools, its mission-homes, and its churches; it can not give the untold encouragement to labor, to learning, and to hope which its pupils, teachers, missionary-visitors, and ministers have exerted in the hearts and homes of the Freedmen.

But much as has been done, its work is only begun. These people are not yet out of the wilderness; and to leave them where they are, is to jeopardize the results of the war, of emancipation, and of all that has been done since for the South. God is not wont to prepare his instruments, and to be satisfied when they do their work only in part—when they heal the hurt slightly. His voice to us is, and we would reach it through the land, "Speak unto the children of Israel, that they go forward."

America must have a large share in the grand moral struggle that is to give the world to Christ. Hither are gathering the elements of the conflict-all nationalities and all religious beliefs and errors. The pagan Indian was here. The pagan African was compelled to come. Pagan Chinamen are coming. The Jews throng the marts of trade. The Papists came early and are gathering strength, fortifying themselves in vast churches and cathedrals, by alliance with party politics, and by the increase of their numbers by immigration from the old world. But the last grand movement of this subtle power is to gain the colored people. Intemperance, infidelity, prejudice, and flattery will be great foes to the Freedmen; but if the Papacy can ensnare them, it becomes dangerous to the nation as well as to them. How can its power be resisted, if it adds these to its already formidable masses? This is a danger not to be met by armies, but by education and the Gospel. Schools are needed, but religious truth must accompany them, carrying knowledge down into the cabin, into domestic life, into the social circle; it must reach the toilers in shop and field, ing the conscience, and developing manhood and Christian character; and it must culminate in the organization of churches marked by purity of morals as well as general intelligence. The Freedmen are now a loose mass in the body politic, useless and dangerous if they gravitate toward the other masses of ignorance, superstition, and vice, already so large, but valuable if crystallized around the centres of patriotism, morality, and religion. A few years will decide which way they will drift. But the decision must not be left to chance. Vice always gets the benefit of chance and neglect. Nothing but the utmost activity will secure to the country and to Christ the wealth of industry, intelligence, and piety that may be developed in this people. This Association ought to double its resources and its activities if it would meet adequately the responsibilities of the present emergency. It is ready to employ the activities if it can be supplied with the resources.

But the work of the Association is not limited to this emergency. As clearly as it was called to labor for the Freedmen in this land, is it beckened onward to a future and still wider field in Africa. The advancing tides of exploration and commerce sweep toward that continent. Christianity has too long neglected it. The feeble efforts made have been paralyzed by an unhealthy climate and by the blight of the slave-trade. To the Freedmen the climate will be more congenial, and the slave-trade will not long hinder. By the vast movements of Providence in America, preparation has been made for the civilization of Africa, and the Association, recognizing the call, works for the Freedmen with its eye on the ultimate and greater achievements to be wrought for Christ in the land of their fathers.

OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Herman, Wilton, N. H.
Adams, Rev. J. E., Searsport, Mc.
Adams, K. T., La Salle, Ill.
Alden, Rev. E. J., Fostoria, Onio.
Aiden, E. J., Wakeman, Ohio.
Aiden, E. J., Wakeman, Ohio.
Aiden, E. S., Searsport, Mc.
Allen, Dea. Frederick, Bristol, Ct.
Allen, Mrs. S. H., Oakham, Mass.
Allen, Jonathan L., Gofistown, N. H.
Alley, John Henry, Lynn, Mass.
Amsden, Mrs. Minot, Grafton, Mass.
Amderson, Rev. Joseph, Augusta, Mich.
Anderson, Dea. Seth P., East-Berkshire, Vt.
Arms, George, Muskegon, Mich.
Arms, Mrs. Margaret, Miford, Mich.
Arms, Mrs. Sarah F., Middletown, Ct.
Atkins, C. B., Glenwood, Ill.
Atkins, C. B., Glenwood, Ill.
Akhins, Chao, C. H., Des Moines, Iowu,
Atwood, Rev. E. S., Salem, Mass.
Avery, Clara F., Avon, Ct.
Avery, Mrs. Jennie M., Clinton, N. Y.
Avery, Samuel T., Talcottville, Ky.
Avery, Samuel T., Talcottville, Ct.
Avers, Mrs. Emily P., Boston, Mass.

Bacheller, Franklin, Lynn, Mass.
Bacon, Dea, Jacob, Gloucester, Mass.
Bacon, J. W., Harvard, Mass.
Bacon, Mrs. Lucy B., Cortland, N. T.
Baker, Bennet, North-Guliford, N. Y.
Baker, Gov. C., Indianapolis, Ind.
Baldwin, Rev. David J., Oswego, Ill.
Baldwin, Miss Emeline, Fitchburgh, Mass.
Baldwin, Henry B., Mendon, Ill.
Baldwin, James G., Middletown, Ct.
Baldwin, James G., Middletown, Ct.
Baldwin, Fitchburgh, Mass.
Baldwin, S. W., Elyria, Ohlo.
Bancroft, Rev. C. F. P., Lookout Mountain,
Tenn. Bancroft, Rev. C. F. P., Lookout Mountain, Tenn.
Bannard, Rev. Wm., D.D., Kingsborough, N. Y.
Barnes, Rev. Charles W., Plymouth, III.
Barnes, Rev. Charles W., Plymouth, III.
Barnes, Rev. Charles W., Plymouth, III.
Barnes, Mrs. E. M., Plymouth, III.
Barnes, Miss Mary, Plainville, Ot.
Barnes, Miss Mary, Plainville, Ot.
Barrows, Mrs. D. F. M., Clinton, N. Y.
Barrows, L. C., Middlebury, Vt.
Bartlett, Chandler, Amsterdam, N. Y.
Bartlett, Chandler, Amsterdam, N. Y.
Bartlett, Charder, Amsterdam, N. Y.
Bartlett, Prof. Samuel C., Chicago, III.
Bass, Dea. Joseph H., Robertsville, Ot.
Batchelder, Henry S., Grantville, Mass, Batendelor, Miss Frances A., Whitinsville, Mass, Batendelor, Miss Frances A., Whitinsville, Mass, Batendelor, Miss Frances A., Whitinsville, Mass, Batendelor, Miss Mary, Sunderland, Mass, Beard, John. Crawfordsville, Ind.
Beadom, Philip, Hudson, Mich.
Beadom, Philip, Hudson, Mich.
Beadom, Philip, Hudson, Mich.
Beadwal, Rev. James B., Waverly, N. Y.
Beckwith, Henry, Bristol, Ct.

Beckwith, Worden N., Buda, III.
Belden, Mrs. Elizabeth P., Gardner, Mass.
Belden, Rev. William, Gardner, Mass.
Belden, Rev. William, Gardner, Mass.
Beld, Warren E., Brasher Falls, N. Y.
Benson, Rev. John S., Moline, III.
Bessom, Rev. John S., Moline, III.
Bessom, Rev. William H., Berkley, Mass.
Bishop, Mrs. A. G., Westborough, Mass.
Bishop, Mrs. A. G., Westborough, Mass.
Bishop, Mrs. A. E., Paris, Wis.
Bishop, H. P., Cinchnati, Ohio.
Bixby, Dea. H., Ezat-Woodstock, Ct.
Black, Ols, Searsport, Me.
Black, Des. R. O., Ottawa, III.
Black, Des. R. O., Ottawa, III.
Blakel, Philip Van Bergoh, Beloit, Wis.
Blaidedil, Prof. J. J., Beloit, Wis.
Blaidedil, Prof. J. J., Beloit, Wis.
Blake, Miss Martha-Qarawille, III.
Blake, Rev. Mortimer, Taunton, Mass.
Bliss, L. A., East-Woodstock, Ct.
Blodgett, Orren Ashley, Waterbury, Vt.
Blodde, Parker, Groton, N. H.
Blodgett, Willie Ashley, Waterbury, Vt.
Blodde, Parker, Groton, N. H.
Bouge, Miss Same Eliza, Pitisford, Vt.
Bogue, Miss Same Eliza, Pitisford, Vt.
Bogue, Miss Sama E., Eltisford, Vt.
Bogue, Mrs. Seasa, E., Crown Point, N. Y.
Bouler, Mrs. Cason, E., Crown Point, N. Y.
Bouler, Mrs. Cason, E., Crown Point, N. Y.
Bouler, Mrs. Cason, E., Crown Point, N. Y.
Bouler, Mrs. Carlon, L. W.
Bonnay, Rev. E. H., Lyons, Lowa,
Boss, Mrs. A. L., Lyons, Lowa,
Boss, Mrs. M. Mellad, Mallett Creek, Ohlo.
Bowthek, Eara, Union City, Mich,
Bownon, Mrs. Millad, Mallett Creek, Ohlo.
Bowley, Mrs. Glarissa, Northampton, Mass.
Boyd, Mrs., Lannan, Philadelphis, Pa.
Bradley, Mrs. J., Apulls, N. Y.
Bradley, Mrs. L., Plainville, Ct.
Branker, Mrs. Sanssom, Mich.
Brander, Mrs. Sanssom, Mich.
Brander, Mrs. Polly Jewett Swanton, Vt.

Buttles, Otis, Orwell, Pa. Buttles, Ruth, Orwell, Pa.

Buttles, Otis, Orwell, Pa.
Buttles, Ruth, Orwell, Pa.
Cadle, Dea. C., Muscatine, Iowa.
Cadwell, Rev. C. C., Genoa, Wis.
Cameron, James, Greenville, Me.
Camp, Samuel, Springfield, Mass.
Campbell, J. P., Crawfordsville, Ind.
Campbell, Watter L., Salem, Ohio.
Carletton, Fleeman, Collinsville, Ct.
Carpenter, 9tis, Warren, N. Y.
Carrington, Mrs. Ellen M., Farmington, Ct.
Carter, Cyrus N., Glastenbury, Ct.
Carter, Henry W., Warren, Ct.
Case, Mrs. Clarissa W., Charlton, Mass.
Catlin, Miss Mary L., Harwinton, Ct.
Carter, Henry W., Warren, Ct.
Case, Mrs. Clarissa W., Charlton, Mass.
Catlin, Miss Mary L., Harwinton, Ct.
Cavis, Judge J. M., Columbia, Cal.
Chain Berlain, Carrie W., Des Col.
Cavis, Judge J. M., Columbia, Cal.
Chase, Rev. J. B., Gounell Buiffa, Iowa.
Chase, Samuel A., Lowell, Mass.
Child, N. S., East-Woodstock, Ct.
Child, William, M.D., Bath, N. H.
Church, Mrs. Aurelia, Union City, Mich.
Clapp, Mrs. Maria, Lamoille, Ill.
Clapp, Mrs. Maria, Lamoille, Ill.
Clapp, Mrs. Elljah, East-Medway, Mass.
Clark, Rev. Edward L., New-Haven, Ct.
Clark, Rev. Edward L., New-Haven, Ct.
Clark, Rev. Edward L., New-Haven, Ct.
Clark, Mrs. John, East-Medway, Mass.
Clark, Mrs. Laura M., Sunderland, Mass.
Clark, Mrs. Laura M., Sunderland, Mass.
Clark, Rev. D., Lansing, Iowa.
Clarke, Rev. O., Lansing, Iowa.
Clarke, Rev. O., Lansing, Iowa.
Clarke, Rev. R., Whitinsville, Mass.
Cobb, Mrs. E. M. R., Florence, Mass.
Cobb, Mrs. E. M. R., Florence, Mass.
Cobb, Mrs. E. M. R., Florence, Mass.
Cobb, Mrs. L. R., Florence, Mass.
Cobb, Mrs. L. R., Florence, Mass.
Cobb, Mrs. L. R., Beloit, Wis.
Commons, John, Union City, Ind.
Cook, Dea. Perez, Granby, Mass.
Copeland, Solomon, Irvingtion, N. J.
Corbin, Mrs. L. R., Beloit, Wis.
Commons, John, Union City, Ind.
Cork, Mrs. L. R., Beloit, Wis.
Commons, John, Union City, Ind.
Corke, Mrs. L. R., Beloit, Wis.
Commons, John, Union City, Ind.
Corker, Mrs. L. R., B

Danforth, Rev. James R., Woodstock, Ill.
Daniels, Frederick C., Chester, Ct.
Daniels, Mrs. Marian W., East-Medway, Mass.
Davenport, S. A., Erie, Pa.
Davidson, James N., Elgin, Ill.
Davis, Bliss N., Davisville, Vt.
Davis, George M., Chester, Ct.
Davis, George O., West-Warren, Mass.
Davison, Rev. Joseph B., West-Farmington. O.
Day, Ellen I., Deansyllie, N. Y.
Day, Rev. Hiram, Windham, Ct.
Day, W. H. Hudson, Mich.
Day, Dea, William, Bristol, Ct.
Deane, Rev. A., West-Borough, Mass.
De Forest, Rev. Henry L., Des Moines, Iowa.

De Land, Rev. Joseph L., East-Saginaw, Mich. Delano, Mrs. Laura T., Sunderland, Mass. Demarest, Rev. Sidney B., Chleago, Ill. Demond, Watter L., Ware, Mass. Dexter, William, Angusta, Ill. Dickenson, Mrs. E. M., Fitchburgh, Mass. Bickerman, W. A., Rockford, Ill. Dicke, Mrs. Eliza A., Crystal Lake, N. Y. Doane, Capt. Valentine, Harwich Port, Mass. Dodge, Rev. William B., Milburn, Ill. Dole, Isaiah, Skowhegan, Me. Douglass, Dea. Samuel, Chelsea, Yt. Drew, Rev. S. F., Cabot, Vt. Drew, Rev. S. F., Cabot, Vt. Drew, Rev. S. F., Cabot, Vt. Drew, Rev. S. F., Cabod, Vt. Du Bols, William E., Philadelphia, Pa. Dundey, Mrs. Ann, Whitinsville, Mass. Dunbar, Mrs. Sarah H., Mallet Creek, Ohlo. Dunham, Miss S. T., East-Dennis, Mass. Dunn, J. J., Winchendon, Mass. Dunn, J. J., Winchendon, Mass. Dunn, J. J., Winchendon, Mass. Dunning, Henry, Brooklyn, N. Y. Dye, Rev. H. B., Huron, Ohlo. Dyer, Rev. E. Porter, Shrewsbury, Mass. Dyer, Mary, Ogden, N. Y.

Eaton, Mrs. Delia E., Watertown, Ct. Eddy, Mr. C. C., Mexico, N. Y. Eddy, Prances Eliza, Rosendale, Wis, Edwards, Mrs. Emma S., Paterson, N. J. Eldred, Mrs. E. F. J. Janesville, Wis. Elliot, Rev. L. H. Winooski, Vt. Elliott, Rev. L. H. Winooski, Vt. Erdman, Mrs. Rev. Albert, Clinton, N. Y. Evans, Rev. Edward F., Newark, Ohio, Evans, Nelson F., Philadelphia, Pa. Evarts, Nathanlet K., Cody's Mills, Mich. Everest, Rev. Asa E., Thornton-Station, Ill.

Evarts, Nathaniel K., Cody's Mills, Mich. Everest, Rev. Asa E., Thornton-Station, Ill. Fairbank, D. W., Jacksonville, Ill. Fairbank, Rev. John B., St. Joseph, Mich. Fairbank, John B., Jacksonville, Ill. Fairbank, John B., Jacksonville, Ill. Fairbank, Orrin, Worcester, Mass. Farr, Kohn, C., Lander, F., Fichburgh, Mass. Farr, Mrs. M. I., Kenosha, Wis. Farr, Mrs. M. J., Kenosha, Mass. Fay, Dea. I., Muscatine, Jowas. Fay, George E., Westborough, Mass. Fay, Mrs. W. J., Westborough, Mass. Fay, Mrs. W. J., Wishortough, Mass. Fay, Mrs. W. J., Kenosha, Miss. Feemster, Rev. B. C., Columbus, Miss. Feellows, Lorinus Keigs, Academy, N. Y. Fisher, Mrs. Kate B., Oakland, Cal. Fisk, Professor F. W., Chicago, Ill. Fisk, Professor F. W., Chicago, Ill. Fisk, Professor F. W., Fitchburgh, Mass. Fitch, Miss Mary, Medway Village, Mass. Fitch, Mrs. Hosea W., Fitchburgh, Mass. Fletcher, James, Whitmsville, Mass. Fletcher, James, Whitmsville, Mass. Fletcher, James, Whitmsville, Mass. Fletcher, James, Whitmsville, Mass. Flitth, Mrs. Anna K., Oakland, Cal. Fint, Mrs. Kelen A. C., Chelsea, Mass. Flint, Peter, Fayetteville, N. Y. Flye, Amos, Sheepscott Bridge, Me. Folger, Dea. Allen, Gardner, Mass. Ford, Miss Dora, Polo, Ill. Fowler, Miss Anna L., Kenosha, Wis. Frowler, John D., Kenosha, Wis. Frowler, John D., Kenosha, Wis. French, George G., Mexico, N. Y. French, Rev. Mansfield, New-York, N. Y. French, George G., Mexico, N. Y. French, George G., Mexico, N. Y. French, George G., Mexico, N. Y. French, Rev. Mansfield, New-York, N. Y. French, George G., Mexico, N. Y. French, George G., Mexico, N. Y. French, George G., Mexico, N. Y. Frenc

Gale, James, Fitchburgh, Mass.
Gallup, J. C., M.D., Clinton, N. Y.
Gate, William F., Elizabeth, N. J.
Gates, Margaret, Blackberry Station, Ill.
Gates, Masses C., Blackberry Station, Ill.
Gibbs, Mrs. Frances, Whitewater, Wis.
Gibbs, George L., Whitnsville, Mass.

Gibson, Orremel B., Warren, Ct. Gifford, Mrs. Laura, Elgin, Ill, Gilbert, Rev. J. B., Maquoketa, Iowa. Gilbert, Mrs. Laura J., Brooklyn, N. Y. Gilbert, Richard, Wauwatosa, Wis. Gilbert, Miss Sarah D., Brooklyn, N. Y. Gilmore, Thomas, Westborough, Mass. Glesson, Rev. George L., West-Brattleborough

LIFE MEMBERS.

Vt. Vt. Goodale, Mrs. Henry T., Fitchburgh, Mass. Gooding, Mary Ellen, Yarmouth, Me. Gooding, Mrs. Rebecca S., Neponset, Ill. Goodrich, Mrs. Rebecca S., Neponset, III Gorman, Miss Eliza, Corvallis, Oregen. Gove, Ebenezer, East-Cleveland, Ohlo. Graham, James, Crawfordsville, Ind. Grant, James, Modway Village, Mass. Green, Martha E., Ottawa, III. Green, Mrs. Nancy R., Fulton, Wis. Green, Rev. R. G., Springfield, Mass. Gralley, Dea. H. W., Ottawa, III. Griffin, Rev. Edward H., Burlington, Vt. Griswold, Martin S., Wethersfield, Ct. Grout, Miss Mira, Westborough, Mass. Guilford, Ransom M., Chicago, III. Gutterson, C. H., Milford, N. H.

Hackett, Mrs. M. B., Apulia, N. Y. Hagar, Mrs. Adeline E., Plainfield, Ill. Hall, Ellen, Dover, Ohio. Hall, Ellen, Dover, Ohio.
Hall, Emma, Dover, Ohio.
Hall, George E., Dover, Ohio.
Hall, George E., Dover, Ohio.
Hall, Roven E., Posendale, Wis.
Hall, Robert, Plymouth, III.
Hall, Rev. R. V., Newport, Vt.
Hall, Stephen C., Muskegon, Mich.
Hall Dr. Storrs, Rosendale, Wis.
Halliday, Rev. J. C., Oakham, Mass.
Halliday, Mrs. S. C., Oakham, Mass.
Hallock, Horace, Detroit Mich. Halliday, Rev. J. C., Oakham, Mass.
Halliday, Mrs. S. C., Oakham, Mass.
Hallock, Horace, Detroit, Mich.
Hallock, Hev. Leavit, H., Berlin, Ct.
Hamilton, Rev John A., Davenport, Iowa.
Hancock, Dea. John, Litchfield, Ct.
Hand, Rev. Leroy S., Hazel Glen, Wis.
Harding, Sarah E., Ware, Mass.
Hardy, Dea. P. W., Rochester, N. Y.
Harman, Reuben P., Kirtland, Ohio.
Harrington, Miss Katy, Grafton, Mass.
Harrington, Miss Katy, Grafton, Mass.
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Harris, George S., Hannibal, Mo.
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Harris, Jas. John M., Fitchburgh, Mass.
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Herbert, James, Sturges, Stephenseld, Ill.
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Hill, Edw. W. Stilliam T., Clarendon, Vt.
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Merrind, Jotham, Clappville, Mass.
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Merrill, Jo., Chelses, Mass.
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Pearson, Adam, Edinburgh, Social Land. Pasco, Rev. M. K., Hadley, Mass.
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Price, Rev. H. R., Paddy's Run, Ohio,
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Richardson, Mon. R. A., Medway Village, Mass.
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Roberts, Rev. Wins. S., Climax, Mich.
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Roberts, William, Crawfordsville, Ind.
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Rock, Pea, John, Johns, R., W.
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Vt.

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Spencer, Juliza H., Casteton, Vt.
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Stebbins, Mrs. M., Encoburgh, Vt.
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Ware, Samuel, South-Deerfield, Mass.
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Wright, Miss Eleanor W., Denmark, Iowa.
Wright, Honry, West-Rosendale, Wis.
Wile, Rev. S. Woodworth, West-Rosendale, Wis.
Wile, Rev. S. O., Philadelphia, Pa.
Wyman, Mrs. Winchester, Fitchburgh, Mass.

Yandes, David, Indianapolis, Ind. Young, Caroline H., Yarmouth, Me. Young, Rev. Robert, Anderson Station, Ohio. Young, William, Warsaw, N. Y.

Zimmerman, Benj., Grinnell, Iowa.

ADDRESS

PRARMING HALL

ON

OPENING THE ANNIVERSARY OF THE AMERICAN MISSIONARY ASSOCIATION, IN SPRINGFIELD, MASS., OCTOBER 28, 1868.

BY REV. E. N. KIRK, D.D.

DEAR BRETHEEN: Let us understand our position in the world's great history. It betrays a want of modesty in any man to think that God needs him. It is a false modesty in any one to believe that God will not employ him to some important end, if he is willing to do God's work.

A man and his actions are elevated in proportion to the elevation of his point of view. If he regards his fellow-men simply as gold-mines which he is to work to his own advantage, his course will be groveling, his end ignoble, his account fearful. If, with Mr. Buckle, he regards events in human history as mechanical effects of mechanical causes, he will become, himself, a block of wood, shaped by saw and chisel, and floated blindly by some current, to the sand-beach, where he will lie and rot with other drift-wood.

If he sees in great revolutions only the play of human passions, the intrigues of demagogues, and the failure or success of ambitious schemes, he must fail to reach the noble position of an intelligent and intentional instrument in accomplishing the designs of Providence. Pilate and Herod, Caiaphas and Ananias were very shrewd men. But their power was wasted, their lives were a failure, because they knew not the signs of the times. Their own end was not secured: God's ends were secured by using them, and restraining them, and thwarting them. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Let us see to it that we get God's point of view. The question was proposed to me years ago, "What makes a great man?" I have found no better answer since than that then given—Sympathy with God.

We are now in the midst of great events. Events so wonderful have followed each other in such rapid succession, that we have almost lost the sentiment of wonder. We are now at the beginning of one of the world's great epochs. The King has made another grand movement to prepare the highway through the desert. Moun-

tains are leveled, valleys are rising, crooked ways are made straight. The last Bourbon crown has fallen. There is trembling in Babylon. Spain is free, politically, religiously. Prussia is taking the lead of southern and middle Europe. Austria is entering on the course of a liberal policy. Italy opens her doors to the Gospel. Slavery is dead in the Republic, destroyed by the mercy of God through the agency of its defenders, bound and barred in its sepulchre by that very constitution which slaveholders designed to be its bulwark, but which, in the circumstances, empowered our Chief Magistrate, by a stroke of his pen, to terminate the bloody history of oppression. It is indispensable for every citizen of this Republic, who would see the grandest results from the mighty movements of the last decade of years, and who would make his powers and his life more conclusive to these results, first, to

I. Recognize the hand of God in these sublime movements. They are sublime by the almost visibility of the Almighty hand in them, at each successive stage; by the almost audibleness of the Divine voice, calling man to give a higher place to moral considerations in his statesmanship, his diplomacy, and his legislation.

Recently I inquired of a Southern gentleman, formerly a despiser of the Puritans, and a vindicator of slavery, "How came you to change your views of slavery?"

His reply resembled the answer given by candidates for admission to the church. In some portions you would have found it difficult to suppress the tears. In others it would fill you with religious awe. I was brought, in listening to the narration, to the plains of Damascus. The proud cavalier seemed to lie prostrate on the earth. Every lofty imagination was prostrated, pride lay confounded in the dust. Awe, conviction, repentance, submission seemed to have entered that spirit as he heard the voice from heaven, "Why persecutest thou me?" I know not but another Saul of Tarsus is to "preach the faith he once destroyed."

His reply may be summed in one sentence: "I saw that our peculiar institution was against God; and God was against us, our institutions, our notions, and our policy. The Most High had tolerated them, until he could bear them no longer." Through the baptism of blood, this man and many others have been initiated into new doctrines, and consecrated to a new service.

Let us with them see the going forth of Him who maketh the clouds his chariots. Let us observe the King of kings on cherubim and seraphim riding forth "full royally." Let us observe with reverence the mighty wheels of Ezekiel's vision, full of eyes, instinct with the wisdom, righteousness, and power of the Divine Will, moving straight

forward; crushing institutions, men, and hearts, that have placed themselves to obstruct its path.

But we must see more than the intervention; we must perceive also,

II. The design of God in all this. The people of the Northern States generally look upon the overthrow of slavery as the great end accomplished by the war; some regard the triumph of the Republican party as the great benefit secured by it. But if the mere change of the political relations of the African race, and the mere triumph of a political party be all we see, we have not understood Him who has wrought the merciful changes.

Nor are they of the South at the right point of view who recognize only "the detestable Yankee," and the "accidents of war," in all these events. No, brethren of the sunny land, you should see more than that. Your consolation must be derived from higher views than those. You must see God in these great changes; you must see the hand, not of an arraigning judge alone; not at all of a providence partial to us because we are better than our brethren, but of a God who designs to make us one happy people, whose purposes of mercy are ripening, giving first the bitter bud, then bringing at last the joyful harvest to all. God has in all this but staid the awful tide that was sweeping those States to destruction. The check was a shock; but the deadly waters are retiring, to leave the South to be what its Creator formed it to be, as the garden of the Lord.

And if we do thus recognize God as dealing with us, it will produce a softening of those asperities, and a removal of those prejudices, which, so long as they continue, must make us two peoples under one government.

Our brethren are suffering, have suffered more, perhaps, than any civilized people of modern day. They and we have alike mourned our prematurely dead. But famine and the palmer worm, drought, and flood have followed in the track of war over this glorious land.

Let us share their sorrows, let us go and mingle our tears over their dead; forgetting why they died, only remembering we are brethren, unless they persevere in the purpose to destroy this government, and despoil us of the territory that belongs to the country and not to a section.

We have done with fighting, if they have done with secession. We know their antipathy to us. Let us then mutually please God, by our desire to ascertain his will, submit to it, and do it.

England, France, and other nations, with a mock philanthropy, dispossessed themselves of negro slavery, as we have of Indian tribes, putting them where they must "die out." But this will not answer with the negro race. God has permitted us to work him so thoroughly

into the industrial interests of the nation, and his race to grow into such enormous magnitude among us, that he can not be pushed aside, sent to Africa, or assigned a graveyard for his future residence, where he may rot into non-existence. Your Roman priests may pledge the negro-hater to keep him submissive under their ghostly despotism; your Wade Hamptons may hope to establish a semi-feudal serfdom over them; your Ku Klux Klans may ostracize the negro's friend, and murder the negro; but their schemes are shallow. He that sits in the heavens laughs at them. The negro is here to be disposed of by us, either to our great benefit, or our immeasurable loss-perhaps our ruin. God has put him here through man's wicked agency. And now the white man is on probation. God is watching his treatment of his brother, holding up to our view the terrible period of the war as a warning. As my friend observes, "The sufferings of us Southrons are not your work; no, nor our own-God has done it. The South was, one day, a family filled with pride, with power, with wealth and beautiful young life. Into this family suddenly came the angel of death, riding on his pale horse." Yes, this is a just and terrible picture. We can see the terrible riders, War and Death. With the fell swoop of their merciless scythes, they cut down beauty, wealth, and power. They trample King Cotton and his crown into the dust. They send swaying armies of both friend and foe across the smiling fields, leaving in their track a barren wilderness, whose only monuments are dreary chimney-stacks, showing the hearths whose fires are quenched, around which the storm may howl, but the song upriseth and the greetings of affection are witnessed no longer.

Yes, God has done it, and, like other afflictions, he sent it for our national and personal benefit.

The religious use of the war is the duty of the hour. Let the government regulate our political relations, and we will stand by them in all that is wise. We, as Christians, can, nay, must go beyond that, and labor to bring about Christian relations and restore Christian feeling in our brethren toward us. If, however, they do not yet understand that God has proclaimed the African a man, and an American citizen, we shall be compelled to defer our fraternal approaches to them. For we understand a part of God's design to be, to remove national prejudice and injustice, and place men of every race on the footing of political equality. Full citizenship is the unqualified right of every one born or naturalized on our soil.

III. The right of suffrage conceded to him is now a sacred duty, as well as sound policy, and we mean the right of voting without dictation from his employer. But this will require in practice one other reform. The negro must be—

IV. A land-owner. This society, indeed, has no immediate connection with this point. Nor do I introduce it for the purpose of suggesting any action appropriate to this Association. Yet I do wish to show you that we have in this question a profound interest as a Missionary Society. Industry lies at the moral and national basis of civilization and society. We never can elevate the colored man by our schools until he becomes a free laborer, and he never can become a laborer fit for citizenship until he recognizes himself an owner of the soil he cultivates, and feels the stimulus of improving the land for the benefit of his descendants.

If the Africo-Americans, as a class, are mere hirelings, excluded from every prospect of ever owning the land they cultivate, and the house that makes their home, you insure to them an inferior form of citizenship, a limited self-respect, and a qualified form of respect from their neighbors.

Then, again, the negro citizen remains to-day under the power of the white man to such an extent that he may say to us, You keep the word of promise to my ears, but break it to my hope.

The disfranchised rebel, without citizenship, with no right to choose the officers of the government, or hold an office in the State, can, to-day, control the vote of the negro or mulatto, who, though he is a citizen, a voter, and eligible to the presidency, has no foothold, no power; he is in the hands of his former master, no longer a slave, but still a serf—a mere implement of agriculture. Why, how? In one word, the white man owns the soil. The negro must then become a land-holder. A little farm not only makes him free, but an independent citizen. Then he has something to love, to defend, to lean upon for support when not voting the Southern ticket; then he goes to the polls to choose his rulers, independent of dictation, without by that act robbing his children of their bread.

V. The intellectual wants of that people are now by God intrusted to Christians of the non-slaveholding States. The appeal is both to our piety and our patriotism; to our piety and philanthropy, for the negro is born as the white man is born, an undeveloped spirit. Nothing but a judicious education will ever develop this race. The faculties of an immortal spirit are more precious to their owner than the ownership of the material universe. Shall they lie and rot like seed in an unfavoring soil; or shall they grow into immortal vigor and beauty?

The appeal is also to our patriotism and selfishness. Shall we have four million human animals among us endowed with the rights of citizenship; but these either fraudulently withheld or blindly exercised? Shall they remain a mass of ignorant, full grown-children, or become an intelligent portion of our country, advancing every social interest; artisans, artists, farmers, scholars, men of science, probably excelling the average of us in refinement, in manners, and in attainment in the fine arts?

The colored race must be educated—educated in every department of knowledge that we deem necessary for the perfection of our civilization.

The Southern States either can not yet do it, or will not.

VI. Their spiritual wants we recognize, to be, however, of chief importance. But that point has, perhaps, been sufficiently explained, as it has been the very spring of all our movements as a society.

I then insist on another point.

Our unchristian, inhuman prejudice against this and every class of men, whether springing from our own injustice to them, or any of their physical peculiarities, must be abandoned by us, more even for our own sake than for the sake of those whom we despise.

The brotherhood of man is as much a doctrine of Christianity as the existence of God. Drive them to Africa!—a scheme as preposterous as it is impolitic. Why not send me to Scotland because my father was born there; and all the descendants of Elder Brewster back to England?

And now one other point claims our attention. Circumstances have directed our sympathies chiefly to the African race among us But it is time to turn our thoughts to another class:

The Poor Whites of the Southern States.

Thousands of orphans, the children of slaughtered Union men, now rove over the mountains of Northern Georgia, uneducated, half fed, half clothed. Let their misery touch our hearts; let us atone for the injustice of the rebel chiefs. Let us take their thousands of the future mothers of America, and educate them as our daughters are educated.

TWENTY-THIRD ANNUAL REPORT

F THE

American Missionary Association,

ND THE

PROCEEDINGS AT THE ANNUAL MEETING,

HELD AT

MOUNT VERNON, OHIO,
OCTOBER 27TH AND 28TH, 1869.

TOGETHER WITH A

List of the Life-Members

ADDED DURING THE YEAR.

NEW-YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.
Office, 53 John Street.

1869.

MINUTES

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OF THE

TWENTY-THIRD ANNUAL MEETING.

THE Twenty-third Annual Meeting of the American Missionary Association was held in the First Congregational church of Mount Vernon, Ohio, commencing Wednesday, October 27th, 1869, at three o'clock P.M.

The audience having assembled some time previous to the hour of meeting, a season was spent in devotional exercises.

In the absence of the President, Rev. E. N. Kirk, D.D., of Boston, the meeting was called to order by the Hon. F. D. Parish, of Ohio, one of the Vice-Presidents. At his request the Rev. J. H. Sturtevant, D.D., of Illinois, another Vice-President, took the chair.

The congregation united in singing the hymn commencing, "Jesus shall reign where'er the sun," etc., after which President Sturtevant read the thirty-fifth chapter of Isaiah, and offered prayer.

The minutes of last year were read by the Recording Secretary, Rev. Henry Belden, of New-York.

Secretary Strieby read an abstract of the Annual Report, which was referred to a committee of four, namely, Prof. J. M. Ellis, Rev. J. E. Twichell, Rev. H. Cowles, D.D., and Rev. D. K. Flickinger.

The Chair appointed a Business Committee, consisting of Rev. T. E. Monroe, Rev. E. M. Cravath, Rev. T. K. Noble, Messrs. Sperry and White.

Committee on Nominations: Rev. J. Blanchard, Rev. L. S. Parker, Rev. C. L. Woodworth, and Rev. G. D. Pike.

Addresses were made by Mr. Allen, President Blanchard, and Rev. H. W. Cobb.

Recess till seven o'clock P.M.

Prayer-meeting was appointed for half-past six.

EVENING SESSION.—A prayer meeting was held at half-past six, in the lecture-room.

President Sturtevant opened the evening session by reading the third chapter of the Gospel of Matthew.

Prayer was offered by Rev. Dr. Cowles. The hymn, "Triumphant Zion, lift thy head," was sung.

President Sturtevant then preached a discourse from Matt. 3: 10: "And now, also, the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The hymn beginning, "When shall the voice of singing," was then sung. The service was closed with the benediction.

Adjourned till to-morrow morning, at nine o'clock. Prayer-meeting to be held in the lecture-room, at eight o'clock.

THURSDAY MORNING.—A prayer-meeting was held in the lectureroom, at eight o'clock, conducted by Rev. J. E. Twitchell, of Mansfield.

At nine o'clock, the Association convened for business in the church. Rev. J. M. Ellis offered prayer.

Mr. George Kinney, of Oberlin, was appointed Assistant Secretary. The Treasurer's Report was read by Secretary Whipple, and referred to a committee, consisting of Messrs. F. D. Parish, A. L. Grimes, John Cooper, and Rev. H. Cowles, D.D.

Prof. Ellis, from the Committee on the Annual Report, presented the following:

"The Committee to whom was referred the Report of the Executive Committee, having examined it in detail, recommend the following expression of opinion by the Association:

"The review of what has been already accomplished shows an aggregate of results achieved, in proportion to the means expended, seldom, if ever, equaled in any Christian enterprise.

"It furnishes most satisfactory evidence that the work is of God. and that his blessing has been upon it from the beginning, and calls for devout thanksgiving for what he has wrought.

"It is also an evidence of the fidelity and wisdom with which the officers and Executive Committee have applied the means intrusted to them, and planned and executed the difficult and rapidly growing work of the Association.

"They have a claim upon all the friends of the cause, of gratitude for their past labors, and of unswerving confidence and increased cooperation for the future.

"This retrospect is full of encouragement and of incitement to go forward in this great work with stronger faith and redoubled energy.

"The considerations presented by the committee for continuing and enlarging the operations of the Association are of the most solemn import, and deserve the careful attention of this meeting, and of every lover of humanity and of our common country.

"Never has the demand for effort and self-sacrifice in this cause been more urgent or more vital than now. The fruit of our great struggle, the salvation of the liberated race, the value of what this Association has already done, the peace and safety of our land, all seem to depend upon the zeal and fidelity with which this work is prosecuted in the immediate future.

"God grant that we may not fail to know, in this our time, the things which belong to our peace."

The report was accepted, laid on the table for discussion, and afterward adopted.

Rev. T. E. Monroe presented the Report of the Business Committee, in a series of resolutions.

The first resolution was taken up.

Addresses were made by Rev. M. E. Strieby and President Sturtevant. Resolution adopted:

Resolved, That we joyfully acknowledge our renewed obligations to the Father of all mercies for the blessings of another year on our labors at home and abroad.

The second resolution was read, supported by Rev. T. K. Noble and Rev. E. A. Ware, of Atlanta, and, after amendment, adopted:

Resolved, That a system of common school education is essential to the welfare of the people of the South; that the disposition manifested at the South to repudinte that system calls for continued efforts on the part of the friends of education and humanity to sustain public schools, and especially normal schools, open to all persons, without respect to previous condition or color.

Secretary Whipple, Rev. H. Cowles, D.D., President Sturtevant, Rev. John G. Fee, President Blanchard, Rev. H. W. Cobb, and Hon. F. D. Parish supported the third resolution, and, after amendment, it was adopted:

Resolved, That we regard the organizations of new churches under enlightened pastors, without caste, and composed of persons of practical piety, as an essential means of the spiritual regeneration of the South.

President Blanchard offered a resolution, which was referred to the Business Committee.

The fourth resolution was read; it was advocated by Rev. Mr. Twichell, Rev. George Whipple, and Rev. C. L. Woodworth. Resolution adopted:

Resolved, That much as has been done for the Freedmen, they can not now be abandoned with justice to them, safety to the nation, or loyalty to Christ.

President Blanchard presented the report of the Nominating Committee, which was adopted, as follows:

President.

REV. E. N. KIRK, D.D., Mass.

Vice-Presidents.

Hon. F. D. PARISH, Ohio, Rev. JONATHAN BLANCHARD, Ill. J. P. WILLISTON, Esq., Mass. LEWIS TAPPAN, Esq., N. Y. Hon, JACOB BUTLER, Iowa. Hon, E. D. HOLTON, Wis. Hon. WILLIAM CLAFLIN, Mass. Rev. STEPHEN THURSTON, D.D., Me. Pres. SAMUEL HARRIS, Me. Rev. LEONARD S. PARKER, N. H. Rev. Cyrus W. Wallace, D.D., N. H. Hon, E. S. Tobey, Mass. Rev. CYRUS MCKEEN, D.D., Vt. Rev. ADAM CROOKS, N. Y. WILLIAM C. CHAPIN, Esq., Mass. Rev. W. T. EUSTIS, Mass. Hon. A. C. BARSTOW, R. I. Rev. THATCHER THAYER, D.D., R. I. Rev. RAY PALMER, D.D., N. Y.

Rev. J. M. STURTEVANT, D.D., Ill. Rev. EDWARD BEECHER, D.D., Ill. Rev. W. W. PATTON, D.D., Ill. SEYMOUR STRAIGHT, Esq., La. Rev. D. M. GRAHAM, D.D., Ill. HORACE HALLOCK, Esq., Mich. Gen. C. B. Fisk, Mo. Rev. J. J. SMITH, N. Y. Rev. EDWARD HAWES, Pa. Hon, THADDEUS FAIRBANKS, Vt. SAMUEL D. PORTER, Esq., N. Y. Gen. O. O. HOWARD, D. C. Rev. M. M. G. DANA, Ct. Rev. EDWARD L. CLARK, Ct. Rev. J. E. Roy, D.D., Ill. Pres't G. F. MAGOON, Iowa. Prof. CHARLES SECCOMBE, Minn.

Corresponding Secretaries.

Rev. GEORGE WHIPPLE, New-York. Rev. M. E. STRIEBY,

Rev. W. PATTON, D.D., New-Haven, Ct., Secretary of Correspondence Abroad.*

District Secretaries.

Rev. E. M. CRAVATH, O. Rev. C. L. WOODWORTH, Mass. Gen. C. H. HOWARD, Ill.

Field Secretary.

Rev. EDWARD P. SMITH, N. Y.

EDGAR KETCHUM, Esq., Treasurer, N. Y. WILLIAM E. WHITING, Assistant Treasurer, N. Y. S. N. CLARK, Assistant Treasurer, Ill. Rev. HENRY BELDEN, Recording Secretary, N. Y.

Executive Committee.

ALONZO S. BALL, J. B. BEADLE, HENRY BELDEN. J. O. BENNETT. WILLIAM B. BROWN. S. N. DAVIS,

E. P. SMITH, SAMUEL HOLMES, S. S. JOCELYN. ANDREW LESTER. G. D. PIKE,

THOMAS RITTER. WILLIAM E. WHITING, A. S. BARNES, MARTIN WILLISTON, G. B. WILLCOX.

TWENTY-THIRD ANNUAL MEETING. Auditing Committee.

J. O. BENNETT, New-York.

The fifth resolution was supported by Rev. H. Cowles, and adopted:

Resolved, That this Association should hold itself in readiness to follow with Christian labors the soon-coming emancipation in Cuba.

Recess till half-past one.

THURSDAY AFTERNOON .- Association met at half-past one. Prayer by Rev. M. French.

The sixth resolution was read, and Rev. D. K. Flickinger addressed the meeting in its support. The resolution was then laid upon the table till after the administration of the sacrament.

The sacrament of the Lord's Supper was administered. Rev. Prof. Ellis and Rev. Prof. Godman officiated at the service.

The Association resumed business.

President Sturtevant being under the necessity of leaving, made a brief address, in which he expressed his gratification in having been enabled to attend this meeting, and his great satisfaction in the proceedings. It was

Resolved. That the thanks of the Association be presented to President Sturtevant for the sermon preached last evening, and a copy be requested for publication.

President Sturtevant then retired, and Hon. F. D. Parish took the

The consideration of the sixth resolution was resumed.

Rev. G. Whipple, Rev. T. E. Monroe, Rev. H. W. Cobb, and Rev. M. French spoke in its favor. It was then adopted:

Resolved. That the missions of the Association in Africa should be speedily and effectually reënforced.

The seventh resolution was then taken up. Rev. C. L. Woodworth read a paper prepared by him on the subject. He was followed by President Blanchard and Gen. O. O. Howard. The resolution was adopted: * *

Resolved. That it is the duty of this Association to inaugurate and prosecute a vigorous missionary work among the Chinese in the United States.

Secretary Whipple reported an amendment to the second article of the constitution, as recommended by the Executive Committee. It was adopted, and is as follows:

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures, in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

Rev. Mr. Monroe, from the Business Committee, to which was referred the resolution of President Blanchard, reported as follows:

^{*}Dr. Patton accepts no compensation for his services.

TWENTY-THIRD ANNUAL MEETING.

Whereas, The Freedmen are at this time specially exposed to be attracted by the secrecy, ceremonies, and showy parade of Popery and the secret orders, we affectionately advise the members and ministers of our churches not to unite with

The Committee on the Treasurer's report moved that it be approved and published. This was agreed to.

Recess till half-past seven.

THURSDAY EVENING .- A large congregation assembled in the church.

Rev. L. S. Parker read the one hundred and third psalm and offered

The hymn, "Jesus, Lover of my soul," was sung.

Addresses were made by Rev. John G. Fee, of Kentucky, and Major General O. O. Howard.

The hymn, "We are living, we are living in a grand and awful time," was sung.

Rev. Mr. Cravath offered the following resolution:

Resolved, That the thanks of the Association are respectfully tendered to the Baltimore and Ohio, the Cleveland, Columbus, Cincinnati and Indianapolis, the Pennsylvania, and the Pittsburg, Cincinnati and St. Louis railroads for reduced fares; this church for the use of its edifice; to the people of Mount Vernon for their pleasant and abundant hospitality, and to the choir for its aid in the service of song in the sanctuary.

The minutes of the meeting were referred to the members of the Executive Committee present, for revision and publication.

Adjourned to meet next year at the call of the Executive Committee.

A prayer-meeting of great interest was held Friday morning, which continued until the time for taking the cars.

| For Mendi Mission. Sanako' Mission. Sanako' Mission. Sanako' Mission. Sian Mission. Gibbue and Ottawa Mission. Gibbue and Ottawa Mission. Freedmen, Anchuling missionaries, superintendents, and teachers salaries and traveling expenses; lands, school-houses, furniture, and books; expenses of orphan asylums and physical relief to the sick and destines. Publications—American Missionary Paper and Magazine, Annual Report, etc. Publications—American Missionary Paper and Magazine, Annual Report, etc. Post, etc. Posts, \$1589.36; Discounts, \$45.77; United States taxes and stamps, \$33.85. Interest paid during the year. Annual and speakers. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expense for wills and estates. Collecting agenders, and expense for wills and estates. Collecting agenders, assistant treasurer, and clerk. Salaries—secretaries, assistant treasurer, and clerk. Balance, being cash on hand, Sopt, 1899. | For Mendi Mission. Sanakor Mission. Sanakor Mission. Sanakor Mission. Siam Mission. Ojibue and Ottawa Mission. Home Mission. Freedmen, Ancluding missionaries, superintendents, and teachers salaries and traveling expenses; lands, school-houses, furniture, and books; expenses of orphan asyluma and physical relief to the sick and destines. Publications—American Missionary Paper and Magazine, Annual Report, etc. Publications—American Missionary Paper and Magazine, Annual Report, etc. Post, etc. Annual and anaiversary meethigs, including traveling expenses of secretical and expenses for wills and estates. Collecting agenders, and expense for wills and estates. Collecting agenders, assistant treasurer, and clerk. Salaries—secretaries, assistant treasurer, and clerk. Balance, being cash on hand, Sopt, 1869. | For Mendi Mission. Sanako' Mission. Sanako' Mission. Sanako' Mission. Sian Mission. Gibbue and Ottawa Mission. Gibbue and Ottawa Mission. Freedmen, Anchuling missionaries, superintendents, and teachers salaries and traveling expenses; lands, school-houses, furniture, and books; expenses of orphan asylums and physical relief to the sick and destines. Publications—American Missionary Paper and Magazine, Annual Report, etc. Publications—American Missionary Paper and Magazine, Annual Report, etc. Post, etc. Posts, \$1589.36; Discounts, \$45.77; United States taxes and stamps, \$33.85. Interest paid during the year. Annual and speakers. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expenses for wills and estates. Collecting agenders, and expense for wills and estates. Collecting agenders, and expense for wills and estates. Collecting agenders, assistant treasurer, and clerk. Salaries—secretaries, assistant treasurer, and clerk. Balance, being cash on hand, Sopt, 1899. | RECEIPTS. Formory, December \$22,522 82 For | | 87.778 TG | | | 3,045 89 | 8 8 | | | | 201,012 75 | 9,605 16 | | 1,081 68 | - | 780 86 | 9.850 09 | 8,720 00 | \$363,007 42
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REPORT

OF THE

EXECUTIVE COMMITTEE.

WE meet to celebrate our twenty-third anniversary. The Divine blessing has rested for another year on our labors, especially among the Freedmen, demanding profoundest gratitude, theirs and ours. These people are beginning to enjoy the protection of law, a bountiful harvest has rewarded their industry, and success has attended all our efforts for their intellectual and religious advancement.

GENERAL SURVEY.

Turning to a general survey of the field of our toil, we are filled with gratitude for the progress and blessings that God has granted.

RETROSPECT.

Ten years ago, this Association met while slavery ruled supreme in the land, holding its victims with a firm grasp, and swaying authority over an abject nation and a cowering church. The raid of John Brown had then just startled the astonished "lords of the lash;" but the surprise was followed by swift vengeance, and a demand for greater concessions,

Three years later, the scene was changed: civil war convulsed the nation; a gloomy hour had come; defeat had attended our armies, and the popular elections had gone against the Administration. Some rays of light gleamed athwart the darkness. Emancipation was promised; the slaves were escaping; they were protected by our armies, and the nation had been aroused to care for them. This Association was active in its efforts for their relief and instruction, and other societies formed for the same purpose were in operation. But still a deep gloom of uncertainty hung over all—the result of the war, and the fate of the blacks and of the country.

PRESENT ASPECTS.

To-day, after seven years from that gloomy hour, peace prevails, not a slave breathes in the land, and the Freedmen are voters! They are gaining lands and houses, and are acquiring the knowledge that will make freedom and the franchise valuable, and home and the heart holy and happy.

THE WORK OF THE A. M. A.

Figures can never adequately represent the achievements for the relief, education, and elevation of the Freedmen. This is true of the work under our own eyes and hands. We know indeed that the physical supplies we have sent have saved some from perishing with cold and hunger; have inspired many with hope and stimulated them to self-support, and to buy land and erect homes for themselves; that thousands have been taught to read and write, and hundreds led further in learning, and that the Christian teacher and missionary have extended their influence beyond the school into homes, fields, voting precincts, and the house of God. But much of the labor was incidental and not recorded; many gifts of clothing, prompted by our appeals, were sent directly, and hence were never entered on our books, and a vast momentum was given to industry, economy, to learning, virtue, and piety, that can be found only on the "books" which will be opened at the last day.

As far as our records will guide us, the following are the figures:

- 1. CLOTHING AND SUPPLIES which we sent from July, 1864, to July, 1869, (5 years,) amount to \$350,894.40. Prior to the first date named, no accurate account was kept.
- 2. Teachers, Missionaries, and Schools.—The number of teachers and missionaries sent from 1861-2 to 1868-9 was 2628. It is impossible to ascertain the number of different scholars taught. The amount of teaching may be reached proximately. The pupils in the day-schools will equal fifty scholars to each teacher and missionary, (for these taught usually,) making 131,400, while the night and Sunday-schools have had at least as many, making a total number equal to 262,800 pupils for one school year.

That these schools were appreciated and had an encouraging effect, is evident from the fact that the Freedmen have, out of their poverty, contributed to our treasury, in aid of the schools, \$7756 in 1866-7, \$13,056 in 1867-8, and \$21,500 in 1868-9.

What an evidence these figures give of increased ability and liberality.

3. Schools and School Buildings.—The progress of the Freedmen is seen in the advanced schools they have needed. The Association has under its care two incipient universities, two colleges,

with pupils already in the regular classes, eight normal schools already sending out teachers, and twelve high-schools, some of them with normal classes. These institutions are provided with excellent locations and buildings, whose total valuation is three hundred and seventy-five thousand dollars.

4. Churches and Church Edifices.—Twenty-one churches are under the care of the Association, and, with possibly a few exceptions, are composed of members who, on the score of intelligence and piety, would find admission to any churches in the North. These churches have houses of worship of an aggregate valuation of fifty thousand dollars.

THE FUTURE.

It may be thought that, having given the colored man freedom, the ballot, and so many advantages, physical, educational, and religious, no more need be done. We enter our earnest protest against such an inference; it is neither just to him nor safe to the nation. His wrongs as a slave, his destitution as a Freedman, and the strength and cunning of his foes, entitle him to something more than help to roll his burden nearly to the summit, but which then leaves him to the inevitable rebound. Moreover, the country is not safe if the Freedman is left in ignorance and vice. "A great sum," in blood and treasure, has been paid for his freedom, and much money and labor have been expended on him since; but all will be well-nigh lost unless more is done. His welfare is our welfare, and at our peril we may not desert him till he has reached the point of safety.

That he has not yet reached that point, a glance at his situation will suffice to show.

1. The mass of the old aristocracy of the South do not desire his advancement, and will thwart it if they can. Violence and flattery will both be used, but the most fatal device will be to hinder popular education among the blacks.

In most of the reconstructed States common schools are required by the new constitutions, and in some instances this is confirmed by legislative enactment; but in only three of the States has any thing further been done, and in them the effort has been both partial and unstable. A striking illustration of this is just now transpiring in Tennessee. This was the most forward of the three States in maintaining colored schools by taxation, and under the energetic efforts of Gen. Eaton, State Superintendent of Education, one hundred and ninety thousand scholars were gathered into the schools. But the recent election has jeopardized all. The new Superintendent of Education is understood to be hostile or at least indifferent to public education, and the Legislature had but just convened when a bill was introduced to abolish the school system, and keep in the treasury all

money due for teachers' wages! It is yet to be hoped that this impolitic and unjust effort will fail; but the animus of the South is revealed, and the fact clearly shown that Northern benevolence must maintain schools at a sufficient number of points to encourage the Freedmen and accustom the whites to witness, and at length tolerate and welcome, what they will see is so beneficial. This the North owes to the Freedmen.

But it is clearly impossible to do this wholly by sending teachers from the North; they must be raised up among the colored people themselves; and hence the indispensable necessity of sustaining good Normal Schools in all the important centres of population at the South. These schools will furnish an ever-increasing number of teachers, and will be a fortress of moral strength to the Freedmen, giving leaders, defense, and courage.

2. The efforts of the Romanists to win the Freedmen are avowed and energetic. The avowal was made in the Romish Council held in Baltimore in 1866, and the energy of the effort is attested by the million of dollars then voted; by the collections since taken in Catholic churches; by the many priests now employed in the South; by the education of one hundred colored young men at Rome, most of them designed for this field; and by extensive educational efforts in the South, not only in common schools, but (as is the case elsewhere) by schools of so high an order as to attract many of the most talented of the colored youth!

Here, then, is danger to the spiritual welfare of the Freedmen, and with it a peril to the nation. If the papacy can add the voters of the four millions of blacks to the solid and obedient masses which it controls at the North, its ascendency in American politics is well-nigh assured. Must things be suffered to drift into this abyss? Neither as patriots nor as Protestants can we permit it with safety, nor even without guilt.

3. The special vices of the Freedmen are another and grave source of apprehension.

If they were strong in an enlightened and practical piety, they might cope with their foes; but here is their weakness. In former Reports we have alluded to their danger from intemperance and from a mere religion of excitement; but we wish to refer now to a point of greater importance—the condition of the colored women in the South. The position of woman is the test of the moral state of any people; if she is refined and pure, they are exalted; if she is ignorant and unchaste, they are degraded. There can be no exception to this statement, and it has a fearful significancy in reference to the Africo-American woman. Slavery systematically attempted, and with terrible success, to obliterate from her mind the instinct of chastity. But

slavery had a method in its wickedness. Its policy was dietated not merely by lust, but self-interest; it placed barriers to night-rambling; it furnished homes, such as they were, to the families; it gave regular supplies of food, such as it was, to the people. But since emancipation, comparatively few of the negroes have homes; there is no restraint on their wandering; the destitution of the women tempts to licentiousness as a means of support. The bitter results are seen in the increased facilities for vice and a less rapid growth of population.

TWENTY-THIRD ANNUAL REPORT.

America has debased the virtue of the colored woman; shall the only atonement be a liberty that will give a more fatal license? No! the wrongs of herself and race have cried out to God, and the land has been bathed in blood. Let us see to it that the neglect which follows those wrongs shall not call for a sterner retribution. Christian women of the North! let the cry of your colored sister's woe come into your pleasant homes, into your circles of prayer, and into your secret devotions, and lend your sympathy and help, ere it be too late. The work of the nation for the colored woman is not finished, but it must be done quickly!

This survey reveals the vast educational, patriotic, and religious duty that America yet owes to the Freedmen. If we neglect it till they are crushed beneath these difficulties and dangers, we may hereafter be compelled to begin anew, in shame and in self-defense, the work of saving them and ourselves too. But if we press right on, under the prestige and momentum already acquired, we can, with the help of God, push the work to a triumphant success. The facilities now in the hands of this Association, if employed to their utmost capacity, are a vast power to this end. Our corps of teachers; our tens of thousands of scholars, gathered into day, night, normal, and Sunday-schools; our well-appointed buildings for schools, colleges, and churches; and our churches themselves, composed so largely of the more educated and pious among the people, are the very instrumentalities needed, if ever the Freedmen are saved. Is it wise to leave these to a partial use, when all these motives impel to a vast enlargement?

But we feel that the providential preparation of this Association, its experience and facilities for work, fit it to meet other calls that now, or soon will, press upon the attention of Christian America.

THE CHINESE.

The over-crowded populations of China are pressing to our shores by thousands; they may soon come by hundreds of thousands. The people of America are startled; some would deny entrance to the immigrant, others would prohibit his idolatry by law. But, however much we'may hesitate, the Chinese will probably continue to come, and there can be no question as to the duty of Christians to meet them with the Gospel. Some Christian denominations are already engaged in the work. The churches cooperating with this Association (as, for example, the Congregationalists) have no agencies in operation for reaching this people. It seems equally undesirable to form new organizations for this purpose, or to leave these churches to mere incidental efforts. This Association is ready to consider its duty toward the Chinese in America. They may soon be in great numbers, laboring side by side with the Freedman of the South, and they now suffer with him the bitter prejudice against color. The Executive Committee ask the instructions of the Annual Meeting on this subject. We trust that in wise deliberation and in earnest prayer it will be considered, and if it be decided to go forward, and the churches will approve, and God will bless, we shall enter upon the work with prudence at first, but with zeal and enthusiasm.

CUBA-BRAZIL-AFRICA.

But other, and perhaps more strictly germane work awaits us in the coming future. Before we meet at our next annual gathering, the slaves in Cuba may be free. Brazil can not much longer hold her bondmen; and Africa pleads that some of her sons and daughters may be returned to her as missionaries and teachers, to aid in the regeneration which she yet waits to see,

In view of these pressing and prospective labors, your Committee can see no excuse for limiting the work, but imperative motives for enlargement. If God and his churches will bear us up, we will not be dismayed at the vastness of the undertakings, but will prosecute them joyfully, and to the utmost of our ability.

Before passing to details, we wish to mention, with gratitude and commendation, several institutions that have been helpful to us or to the Freedmen.

THE FREEDMEN'S BUREAU.

During the past year, the Freedmen, and those who have been laboring for them, have been laid under renewed obligations to this valuable office. We take this occasion to express our thanks for these benefits, and also our appreciation of the great utility of the Bureau throughout its history. Under the administration of its conscientious, Christian chief, it has, since its organization, saved from actual starvation thousands of people, white and colored; it has stood as a rampart of defense between the Freedmen and their foes; and by its wise disposal of funds to this Association, and to others, for the erection of school buildings, it has given a firm basis to some of the most promising efforts that have yet been made to promote education at the South.

The Bureau now exists only in its educational department, and it has but a limited amount of funds at its disposal. If the views we have expressed respecting the work still to be done among the Freedmen are correct, the Bureau should be continued, either on its present educational basis or united with the proposed Department of Education, with such further appropriations of funds by Congress as to secure its utmost efficiency; and if renewed under either of these forms, the government will meet the popular demand, and benefit the Freedmen and the country, by continuing at its head the scholar and the Christian hero, Major-General O. O. Howard.

THE FREEDMEN'S BANK.

Though not directly beneficial to this Association, this bank has been a great help, and a strong testimony to the progress of the Freedmen. Originating in an earnest desire to benefit this people, and fostered by the Bureau, it has been a vast power in promoting their industry and economy, while the amount and continued increase in its deposits are proof of their growing prosperity.

THE AMERICAN BIBLE SOCIETY,

This noble institution has continued its liberal assistance to us. The amount received in grants of Bibles and Testaments, during the year, is \$2319.65.

We take this opportunity to express our obligations to the Board of Managers for their prompt responses to our calls, and to them and to the officers at the Bible House for their cordial, Christian sympathy with us in our work among the Freedmen.

THE SCOTCH STUDENTS' MISSIONARY SOCIETY.

Among the pleasant and cheering episodes of the past year has been the liberal aid given to us by the Missionary Society of the United Presenterian Divinity Hall, Edinburgh, Scotland.

During the winter of 1867-8, Mr. David Macrae, an intelligent Scotch gentleman, a student in the Hall, and a member of its Missionary Society, traveled extensively in this country. He made a discriminating yet sympathizing survey of the wants of the Freedmen, and on his return home secured the adoption of our cause among his people, as the "scheme" of the Missionary Society for the year. It was voted to raise money enough to purchase ten thousand Scriptures, or parts of them, for the Freedmen; but the enthusiasm of Mr. Macrea, so readily caught and so efficiently seconded by the others, led to so thorough a canvass of the United Presbyterian churches

that nearly double the number of Scriptures were secured, and, in addition to this, free transportation was obtained, and the remission of duty by the United States government. But this is not all; the Society has already sent us a little more than twenty-five hundred dollars in cash, and will probably soon send us nearly twice as much more. All honor to the Scotch divinity students! May they be as wise and successful in winning souls as they have been earnest in giving the bread of life to the Freedmen!

SURVEY OF THE FIELD.

EASTERN DEPARTMENT.

WASHINGTON, D. C.

MISSIONARY AND TEACHERS.

Rev. George N. Marden, Miss Ella A. Cole.

Fifteen additional teachers in the night and industrial schools are connected with the Lincoln Mission in Washington.

The last Annual Report mentioned with satisfaction that the Public School Board had adopted the colored schools. Mention was also made of the intended transfer of our Sunday-school to the Lincoln Industrial Mission building as soon as completed. That has been done, and the school, and its history and prospects, are so interesting that we present a full sketch, for which we are indebted to Rev. J. W. Alvord:

THE LINCOLN INDUSTRIAL MISSION-SCHOOL OPENED.

"In 1866, one of the buildings of Wisewell Barracks was fitted up for school purposes, and on the 1st of July, four day-schools were opened by the American Missionary Association, with devoted teachers, who, after having labored for a year at Campbell Barracks, consented to stay and teach through the hot season, in connection with this mission.

A NIGHT-SCHOOL

for adults was also commenced, managed, and taught by those of us on the ground, and at the same time a familiar lecture or Sabbath afternoon meeting was started, attended by all ages. This was the embryo of what became the

WISEWELL BARRACKS SABBATH-SCHOOL.

"Improvement was soon apparent. Civilizing influences slowly overcame imbruted habits, filth and rags were exchanged for barely decent garments, and when in the autumn some organization appeared under the missionary, Rev. John Marsh, sent by the Association, the first crude form of a Sabbath-school was seen.

"In the fall of 1867, a wider call for teachers was at once made and responded to The school began to attract public attention, and in the course of the following year it filled our large room to overflowing; reaching at one time an average of about 300.

SEWING-SCHOOL.

"During the winter season, pupils suffered much for want of warm garments, and in November, 1867, a sewing-school was organized by a few of the lady teachers, which at its first meeting had 22 pupils. This school rapidly increased in importance and interest, until 225 names were enrolled, with 13 teachers. The colored children under instruction made with their own hands 350 yards of cloth into garments, in general with surprising neatness.

"The lady officers have personally visited the homes of the poor, and given relief to many suffering people during the cold weather.

LINCOLN INDUSTRIAL MISSION.

"Other branches soon sprang from this fruitful vine. At a meeting of teachers, held November 7th, 1867, a missionary society was formed to sustain the school in the instruction of the ignorant, and clothing of the needy, which, on May 28th, 1868, adopted a constitution, organizing the *Industrial Mission*, the object of which is to sustain industrial and mission schools, composed of poor white and colored children, and other missionary operations.

A NEW BUILDING.

"The need of a suitable building soon became apparent. The barracks were becoming dilapidated, and we were notified that they were soon to be removed.

"The great interest which General Howard had manifested from the first in this movement encouraged the trustees to apply to him for a building, to be placed on land which they had procured, and the convenient edifice in which we are now assembled has been the result.

"A pleasant-toned bell, a melodeon, and other articles of furniture are the gifts of the American Missionary Association, who make this building their headquarters for missionary operations for the Freedmen in this part of the city."

In January, Rev. George N. Marden assumed charge of the religious work in connection with the chapel. His labor has been abundant, if not apparently fruitful. It is not found easy to maintain for the colored people a quiet, intelligent, religious service, in competition with the three noisy, wild and almost barbarous colored churchgatherings within three squares of this chapel.

The Sabbath-school rapidly grew, till it numbered nearly one thousand before the winter closed; the night-school, taught mostly by students from Howard University; and the Industrial School, under Miss Cole, were marked features of the work of Lincoln Mission.

Rev. Mr. Marden writes of the poverty and struggles of the people about him:

"Most of them are poor, and for their shelter mushroom shanties, some of them not much better than Jonah's gourd, have sprung up. Imagine

'A building long and low, With windows all in a row, Like the port-holes of a hulk,'

and divided into twelve rooms, each room having one door, and that leading out of doors. Many of these structures are not even plastered. Rarely does a family get a single room for less than three dollars a month rent. You ask why don't they buy? 'The destruction of the poor is their poverty.' Besides, if they could buy it, they would have to pay two or three dollars a month land-rent.

'RECEPTIONS' AMONG THE POOREST OF THE POOR.

"An important part of my labors during the past month has been among the poorest of the poor. From nine till eleven A.M., we have 'receptions' at our office. Motley crowds. 'Some in rags, some in tags, and none in velvet gowns.' It would make your heart ache to see them.

'KIND O' USED' TO BEING HUNGRY.

"Two or three cases I have recorded in my note-book. Mary Rideout, an old woman of sixty, had to borrow a pair of shoes to come to the office in.
"'What do you have to eat?'

"'Just what I can pick up. Sometimes a lady that I used to live with sends me a little tea and sugar.

"'Do you eat three times a day?'

"'No. Sometimes twice, when I can get it; and when I can't, then once. Haven't had a mouthful yet to-day,' (eleven o'clock.)

"'How do you live without eating?' "'Oh! I gets kind o' used to it.'

'PERISH DEAD' BEFORE HE'D STEAL.

"'Mary's husband, an old man, quite infirm, says, 'Sometimes I goes twentyfour hours, and has nothing but water. Sometimes my daughter earns a little, and goes out and brings ten cents' worth o' meal, and we has a corn-cake; or she picks up rags and bones, an' so earns a little. Any way to get along honestly, for I think I'd perish dead afore I'd steal."

VIRGINIA.

TEACHERS AND MISSIONARIES.

Gen. S. C. Armstrong, Miss Celia E. Williams, Miss Phebe A. Williams, Miss Vina S. Knowles, Miss Hattie E. Reed, Miss Abbie Guild. Miss Jane S. Woolsey, Miss E. P. Breck, Miss A. L. Etheridge, Miss M. E. Sheriff, Miss Rebecca T. Bacon, Miss Louise Gilman, Miss Mary E. Kingsley, Miss Eliza Jackson, Miss Sarah Brown, Miss Nancy J Ellison, Mr. James A. Field, Mr. Samuel Windsor, Mr. M. R. Wallace, Mr. Edward Whitehurst, Mr. G. W. Taylor, Mrs. Maria N. Parker, Mr. David P. Allen, Miss M. A. Andrus, Mr. Elias F. Jefferson. Miss Marcia Colton, Miss Lizzie Parsons, Miss H. A. Orcutt. Miss E. L. Oliver,* Mrs. A. M. Shaw,* Rev. J. W. Dunjee,* Mr. A. J. Montgomery, Miss R. G. C. Patten, Miss M. J. Doxey, Miss Ellen Maddy, Miss Elizabeth James, Mr. M. G. E. Fitch, Mrs. E. G. Jack son, Miss Fannie Gleason, Mrs. Margaret Rodger, Miss Clara C. Chappel, Miss H. L. Chase, Miss Mary K. Colburn, Miss Mary Kildare, Miss S. H. Twitchell, Miss Harriette M. Buss, Miss Anna F. Ward Mr. Rufus S. Jones, Miss Phebe E. Henson, Miss L. A. Spivery, Mr John Scott, Miss Margaret Burke, Miss Sarah H. Davison, Rev William A. Jackson.* Miss Lizzie Lovitt.*

WEST-VIRGINIA.

Rev. N. C. Brackett.* Mr. A. L. Houghton.* Miss Martha J Stowers,* Miss Laura E. Brackett,* Miss Phebe P. Libby,* Rev John Lyle,* Rev. James W. Storam,* Miss Anna S. Dudley.*

The principal work of the Association in Virginia is in the Normal and Agricultural School at Hampton. A recent article in The Independent gives this sketch of the school:

^{*} Laboring under the direction, and supported by the Free-Will Baptist Home Miss. Society

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"The fundamental principle of the Normal School is the combination of study with practical work—closely, indeed, resembling in its way the system of the Cornell University. The charges for board and tuition are so low as to be actually surprising; indeed, the charge for tuition is justly described as nominal—one dollar a month for the whole range of instruction, which rises from the most elementary to quite a high class of studies. In the farm-work, the male students learn the theory and practice of the best methods of agriculture; the female students learn the theory and practice of the best methods of agriculture; the female students learn the theory and practice of the loss work of the boarding department and make clothes. Many of the male students have earned, during certain parts of the year, more than the amount of their expenses. The farm or mechanical labor is from three to five hours a day. There are now about seventy pupils in attendance; and, as the accommodation afforded by the present house is not enough, another large building, suitable, and even to some extent handsome, is about to be immediately erected. The great object aimed at in the plan of this institution is, that the students are to have an opportunity of learning "the three great lessons of life—two to live, how to labor, and how to teach others." For the pupils of this institute are trained there in order that they may themselves become teachers. Already, for instance, the pupils of this Normal School do the principal work of teaching the 220 children in the Butler School—which latter school may be said to have been the parent of the whole institution—and in the Lincoln School in the village of Hampton."

The large temporary accommodations for school-rooms and dormitories are already too strait for the students who are daily applying for the benefits of this school. Gen. Howard has made an appropriation for the first permanent structure, and before another year we hope to report a fine three-story brick building in the form of a Greek cross, seventy by eighty feet, completed, furnished and filled with male students.

There have been sixty-seven students in the Normal Department, many of them from a distance in Virginia, West-Virginia, and South-Carolina.

But the event of the year to Hampton was a visit from a company of gentlemen, of whom, and of their report, the same article in *The Independent* thus speaks:

"The Normal School has just been visited and inspected by a distinguished delegation. The Rev. Mark Hopkins, D.D., the venerable president of Williams College, Mass.; Alexander Hyde, of the Board of Agriculture, Mass.; Rev. B. G. Northrup, Secretary of the Connecticut Board of Education; and the Hon. James A. Garfield, the distinguished member of Congress from Ohio, went over the place, inspected it, tested the system of education, and have made a very valuable report, full of encouragement, approval, and hope. They testify that 'the closing examination and exercises of the school indicated a thoroughness and faithfulness on the part of the teachers that nothing but missionary zeal could have inspired: and that 'on the part of the scholars there was indicated a diligence and proficiency quite remarkable, and that would have done credit to students similarly situated of any race or color.' There was great correctness in reading and spelling. Nearly all wrote a good hand; and the blackboard exercises in map-drawing, with the new method of triangulation, would have been creditable to the pupils in any normal school at the North.' Alexander Hyde, one of the delegation, has written, for his own part, a letter on the subject to the Springfield Republican, in which he says, in a measure, yielded to the stubborn array of facts presented by the Hampton Normal School. This institution has proved that the negro can learn, and can work. I have been somewhat conversant with the schools and farms of Massachusetts; but it has seldom been my privilege to listen to better recitations or to see better arming than the negroes furnished at Hampton.

"This, then, is the war-monument raised in sight of Hampton Roads. The smoke of battle clears away, and there stands a school to educate the free children of slavery, that they may go forth and teach in their turn. Nothing could be more fitly in the principles which animated the most magnificent war for an idea ever waged among men. No words of ours are needed to bespeak for such an institution the sympathy of all who love freedom and light."

In other parts of Virginia, our laborers report their successes and discouragements:

EASTVILLE, (EASTERN SHORE.)

TEMPERANCE REFORM.

Miss R. G. C. Patten:

"Our adult temperance society is rapidly increasing. We have now eighty members, and our meetings are quite spirited. At the outset we feared that few would have sufficient strength of purpose to abstain from the use of tobacco, hardly to leave off whisky, but to our joy and surprise both have been given up. The children are instructed in the reform.

REFORMED LIQUOR-DEALERS.

"A year ago, over four men were engaged in selling whisky. After many entreaties, when we were almost in despair, they yielded, and are now our boldest champions. One of them was won over by Miss Doxey. He was formerly a member of the church, respected by all, both white and colored. When offered \$500 to stump for the Democrats, he refused to do so unless they would go for the constitution formed by the friends of the slave.

ANXIOUS FOR LEARNING.

"All are anxious to learn. Some take turns with their mothers and sisters, so that they each can learn something. One woman said to me, that her children should have education if she had no dress to her back. One poor man brought me ten cents, saying, 'I don't get money for any work now, but I guess I can raise ten cents for one of my children.' Another said, 'Oh! yes, I will pay for this one; and as soon as I can get money for shoes for John, I will bring him in too.'"

NORFOLK.

Miss H. M. Buss, of Norfolk, writes:

"Several of my scholars last week requested me to have no vacation during the holidays, except the one Christmas day. I have partly complied with their request, by having a morning session each day this week for those who wish to come and attend only to arithmetic and reading. From twelve to fifteen are present each morning.

SCHOLARS VOLUNTEERING TO TEACH.

"Some eight or ten of my day-scholars are ready to assist in my night-school, and they do nicely. They are generally prompt and constant in their attendance, and manifest quite an interest in their work, and some of them evince considerable tact for teaching."

STAUNTON.

Mr. John Scott writes :

"A ship, if not valued for its cargo, sometimes does good service by clearing the channel for others bearing more precious freight; in this way, our school has been useful, if in no other. But some fruit of our labors is already apparent. Fifty children have been taught to read, as many to write, and many have learned enough of figures to keep their own accounts.

"A little boy of seven is capable of passing ever so severe an examination in Davies's Mental Arithmetic. Nearly the whole school have studied geography, and

some have become quite proficient therein. A small class in grammar, who began the study three months since, now parse easy sentences, containing all parts of speech, quite readily. The school has been taught anatomy to some extent.

TWENTY-THIRD ANNUAL REPORT.

"The children have improved morally. We found the Sabbath-school almost disorganized, and without books, teachers, or system. These evils have been remedied. Our Bible-class was never more interesting than now. The children have also been taught singing.

"In the work for temperance we have encountered great obstacles, but have done something. Our temperance band has increased to 125 members.

"The distribution of 100 copies of the New Testament, 25 of the Bible, and thousands of the best religious newspapers can not fail to do good.

"There is no State in the South more influential than Virginia, no part of Virginia more beautiful than the Shenandoah Valley, no town in the valley more desirable than Staunton, no pupils more intelligent than ours, and we may add no organization as well adapted to carry on the work among the Freedmen as the American Missionary Association.

"One little boy about eight years old, who had not paid for a month, and who began to think I was going to send him home, after hearing me urge the children to bring their ten cents, came next morning with forty cents, which he handed to me with more pride than a Wall street broker has with his millions. 'Well,' said I, 'how did you get this money?' 'I made it dis mornin' down town holdin' horses for ge'm'an.' And sure enough, I found he had been out on the street ever since sunrise to watch for jobs, lest he should lose his place in the school-room. Indeed, the interest manifested on the part of those who still attend school is greater than at any time previous. Neither rain, darkness, nor any thing else prevents them from coming, though many are compelled to come late, being hired out to those who care more for their labor than their education.

"The old minister who commenced his alphabet last December is still poring over the primers, but now begins to read short words quite readily. Last Monday night, when I called to hear him recite, I found him studying with the greatest enthusiasm. 'Oh!' said he, 'if I could only read a chapter in the Bible, or give out a hymn to be sung, I would give all that I am worth;' and that is perhaps \$2000, which he has saved since his freedom. The day before, he had been out to a neighboring town to preach, and such is his memory of Scripture that several of the white people who were present declared that he must have been able to read; yet his only means of getting information from the Bible, as yet, is by having his little boy read to him. He declares he will succeed."

NORTH-CAROLINA.

TEACHERS AND MISSIONARIES.

Rev. Francis Horton, Mrs. A. H. Horton, Miss Susan Gilbert, Miss E. M. Horton, Miss M. E. Hanson, Miss Louisa A. Jones, Miss Eliza Lewis, Miss S. F. Hayes, Miss E. M. Hammerer, Miss M. A. Brewer, Mr. Robert Harris, Mr. Cicero R. Harris, Miss Louisa Broadfoot, Rev. Fisk P. Brewer, Miss Esther P. Hayes, Miss Fannie Graves, Mr. A. C. Blandin, Mr. F. C. Sadgwar, Miss Susan Clapp, Mr. Michael Jerkins, Miss Hattie Frefford, Mr. William J. Moore, Miss L. F. Whittington, Mr. H. S. Beals, Mrs. H. N. Beals, Rev. H. B. Blake, Rev. E. P. Stone, Miss Laura J. Noble, Mrs. E. L. Piper, Miss Sarah Beals, Miss Mary S. Williams, Miss Augusta F. Noble, Miss Cornelia Catlin, Miss Nettie M. Clark, Miss E. Frances Jencks, Miss E. A. Warner, Miss C. Anthony, Miss H. L. Fitts, Miss H. H. Grosvenor, Miss Martha Nixon, Miss Josephine Holmes, Mr. Elisha McKuller.

The labors of the Association have been continued with success during the year, as the subjoined reports will show.

BEAUFORT.

Brother H. S. Beals, the former superintendent, says:

"No brief report can do justice to this school, with its rapid progress and growing interest in education. Many of the pupils were working in advanced rules of arithmetic, such as 'progression' and the 'roots,' with good proficiency. Three entered the Normal School at Hampton, and ten or twelve more were ready and anxious to go.

SCHOOL FOR MARRIED WOMEN.

"The afternoon school for married women was no less interesting and successful; mothers leaving their little ones and catching an hour for study. The class taught by Mrs. Beals was composed of representative women. Neat in person, chaste in their language, Christian in their deportment, and intensely earnest in their studies, they could not fail to ingratiate themselves in the affections of their teachers. The Friday lesson of this class was devoted to Bible-reading and study, interspersed with prayer, in which the pupils often led with great fervor and ability.

SCHOOL OF HARD-WORKING MEN AND WOMEN.

"The night-school of one hundred and twenty adults was made up of hard-working men and women, coming often without their supper, and anxious to consume even the 'midnight oil' in the acquisition of knowledge. I have seen these efforts continued for months, under great difficulties, and with a tenacity unknown before.

SUCCESS.

"Perhaps it is enough to say that, in a population of twelve hundred and sixty Freedmen, more than seven hundred of them are now able to read, and most of these to write and transact the common business of life. To see such a rapid progress in useful arts and the endowments of science, to see such well-directed effort and steady purpose, to witness abodes of filth and disorder converted into neat, beautiful homes, to hear the voice of earnest, intelligent prayer from thousands of cabins once filled with noisy, often senseless jargon—this is heaven indeed."

Mr. Francis Horton writes:

"We have had under instruction during the year at Beaufort, Morehead, and Hull Swamp no less than six hundred persons from sixty to eighty years of age.

"Our teachers have labored in season and out of season, going from house to house, and visiting the prisoner in his cell. Yet with the utmost we have been ableged to leave much want unrelieved. At the best, this is a hard place to live in; business is stagnant, wages low, and payments are still lower; so that, were it not for the abundance of fish, oysters, and sweet potatoes, many would starve.

"While there is so much poverty at present, there is prospect still of a bright reversion in the plan of land-ownership for the Freedmen. A fair beginning has been made, allotting ten actes apiece to certain families, which we hope will show the capacity of these men for respectable self-support,

"Forty or fifty in this district may have been able to read some before the war, whereas there are now twenty times that number. Morally and religiously we have seen progress. A few appear to have entered upon the Christian life, who will be ready ere long to be incorporated with a new church."

SMITHFIELD.

AN INTERESTING SABBATH-SCHOOL.

A teacher writes from Smithfield:

"The first morning of our Sabbath-school, (March 1st.) there were sixty present; but each Sabbath the number kept increasing, until it was one hundred and seventy-five. Old men and women, with gray hairs and tottering steps, came bringing their children and children's children, many of them walking five or six miles; and they don't stay at home for a little cloud or a few drops of rain. I often see old

men sitting down outside the door; and when I ask them if they are not coming in, and they say, 'No, ma'am; we doesn't know enough; we can't read, but just ome to listen,' I tell them they are just the ones we want; so we can teach them to read; and after a few words of encouragement, they come in, and become regular attendants. The young men take a great interest in the Sabbath-school, and think a great deal of being present every Sabbath. I often hear them say, 'they can not miss their Sunday-school.'"

WILMINGTON.

Brother Beals, who has been transferred to this place during the year, thus writes of

THE MAN WHO "TOTED" HIS BIBLE.

"You asked me to put on paper a few incidents in the life of Moses Fisher, the Freedman referred to in one of my former letters as 'toting' his Bible through all the long years of the war, sleeping with it under his head, guarding it with constant vigilance, till his little son, from our school, taught him to read its glorious truths.

TEN MILES TO AND FROM SCHOOL.

"I first became acquainted with this man in November, 1865. He lived five miles from our school, to which his little son and daughter came regularly, walking ten miles each day.

PLEASANT WALK AND TALK.

"It was on Saturday, at eight o'clock, when the children came to show me the way to their cabin. It was three miles on the traveled road, and two miles through the pine forests, to the spot where the father had commenced the labors of a freeman. All the way the song of beautiful birds filled the forests with pleasant music; but sweeter were the prattling voices of the two children walking by my side, telling me of leaving their master the year previous, creeping with stealthy tread forty miles through the pine woods, avoiding every human face lest they should be hurried back into slavery; relating with artiess simplicity how they stole away by night, toting every article of household goods they possessed on their heads—beds, pots, dishes, etc., and leading their sightless grand-mother all the way, creeping into our lines by night, where they first breathed the air of freedom.

FARMING.

"The father had come here in advance of his family, agreeing with a white man to clear a dense, almost impenetrable swamp, for the use of the land three years. Here, the Christmas previous, the man had commenced ditching and cutting away the brush, and grubbing the soil, assisted by his faithful wife and his dear, dutiful children. They came hither empty-handed, with the exception of their rags and kettles. Now, three acres of the land had lost their dense masses of brush and undergrowth, a log barn had been built on the border of the swamp, and in it were between ninety and a hundred bushels of shining corn.

THE PRICELESS BIBLE.

"The father drew from a shattered box the priceless Bible he had carried so long and loved so well. 'I knowed,' said he, 'that a heap of good was in it, and good would come out of it to me; and now my little boy is teaching me the heavenly message.'

"The father and mother have plied the busy hands, though poor crops and a grasping landholder have poorly repaid the toil. The blind grandmother has gone to her rest in the world of light.

"This is but one out of hundreds of instances of such wonderful energy and patient purpose to secure a home."

From the same pen we have the following pleasing evidences of the power of the Gospel:

"We try carefully to bring the weapons of truth to bear upon the legions of

slavery, theft, intemperance, licentiousness, idleness, filth, and confusion; and who is surprised if their struggles are severe? Long and weary months have we labored with families where vice and ignorance reigned, and just as we were ready to despair, the change came—a change often as marked as that of Saul of Tarsus.

QUIET POWER.

"Our young people since the week of prayer have evinced a very subdued and hopeful spirit. There is a quiet work of grace going on in the colored Baptist church. I say quiet, because it is unlike, in many respects, any thing that ever occurred here before. Many of their own members look on amazed. Conversions frequently occur at home without noise or tumult, and the subjects of these changes go forth with the evident smile of God in their hearts. Fourteen have been added to the church. Oh! it is good to be here.

ANNA AND BRISTO.

"We have some signal instances of the new and better way by which God is leading this people. Just back of our first mission home at Beaufort lived Anna and Bristo. Disorder reigned in their cabin. Occasional brawls, fumes of tobacco and snuff, and oaths were mingled together. The kindness of our teachers won the heart of Anna. Mrs. B. taught her the alphabet, and she began to spell out the precious message, 'I am the resurrection and the life.' To our talks on the sinfulness of sin and the love of Jesus, Bristo would assent with an occasional grunt. But Anna, as time wore on, became absorbed in the precious, precious Bible. By a slow, painful process snuff and tobacco were banished from their home. The cabin lost the dirt from its corners. The table was transformed. The very air of the room in which they lived told us the millennium had come to one home. The rent was paid, hard earnings were laid aside, and at last the house was purchased by the industry of the wife. Anna found time for player and daily Bible reading. She had now a new mission, to visit the sick, carrying little papers of tea and sugar, and speaking pleasant words of comfort to all she met. Nearly four years have past. If you go to Beaufort, call at a neat little cabin in the middle of a beautiful garden, owned by the industrious pair. You will find Anna with the smile of heaven on her face, and not unlikely with a large Testament spread upon her lap.

THE ORPHAN ASYLUM.

"A Thanksgiving dinner, consisting of chicken, Irish potatoes, wheat bread, plum-pudding, and apples, provided by kind friends in Massachusetts, made the day long to be remembered by the children. On Christmas, they had a jolly time over a Christmas-tree, loaded down with presents from the same warm hearts and open hands, closing off with three hearty cheers for the American Missionary Association, and three more for the donors. A colored man furnished his best turkey for the Christmas dinner."

SOUTH-CAROLINA.

TEACHERS AND MISSIONARIES.

Rev. Dana M. Walcott, Dr. S. W. Van Duyne, Miss E. M. Walcott, Miss M. A. Burnett, Miss C. M. Keith, Miss J. Pepper, Miss M. H. Clary, Miss M. Johnson, Miss Effie J. Gould, Miss M. F. Putnam, Mrs. N. B. Carlton, Mr. Mortimer A. Warren, Rev. Giles Pease, M.D., Miss M. L. Kellogg,* Miss Ellen M. Pierce, Miss Carrie F. Aitken, Miss M. L. Boutelle, Miss Marcella L. Farwell, Miss Abby D. Munro, Miss N. L. Sawyer, Miss Kate S. Mattison, Miss Hattie Miller, Mr. J. H. Simonson, Mr. James L. Hagerman, Mrs. Laura Bowley, Josephine Bowens, Edward Keith, Mrs. S. P. L. Gerrish, Miss Anna M. Bishop.

· Deceased.

CHARLESTON AVERY INSTITUTE.

•Mr. M. A. Warren, Superintendent of the Institute, gathers up the results of the year in his closing report:

"I arrived in this city on the 26th of January last, and assumed

charge of the school at once.

"I desire to acknowledge the faithful, painstaking work of the teachers associated with me. Whatever success the school has attained is due largely to them. Our present number of pupils is about 300, equally divided between the sexes. Nearly half of them were free before the war. By far the greater number are in needy circumstances. About forty are over sixteen years of age; the average age is fourteen and a half. Our school will grade as intermediate, grammar, and high or normal. We lack a primary department, which I much regret. Scholars receiving their early education at the hands of ignorant colored teachers, who know as little of primary schools as they do of Greek, form the worst habits, which it is almost impossible to correct.

"Owing to extra cares, I have not deemed it wise to form a normal class as such. Instruction upon teaching has been incidental. We have, however, twenty advanced pupils, who may form

such a class at the beginning of another year.

"The improvement in scholarship and deportment during the year has been decided, and the progress in some instances remarkable. The highest class in No. 10 has nearly completed Davies's Practical Arithmetic for the second time. They began the book at fractions the middle of last November. How much of it was then a review, I do not know. I only know that they have worked like heroes. One boy told me that he had studied till twelve and arisen at five, to get his lessons; and I presume others are as ambitious.

"I have also taught a class of fifteen in algebra, who have made excellent progress. They understand algebra as well as any class of whites I ever saw; are as quick in solving and as apt in explain-

ing problems.

"Two pupils who began the study of Latin with Mr. Cardozo are now teaching in this city. Teachers and pupils are both delighted with Guyot's texts, recently introduced into the school, and the new plan of map-drawing, in which some of them are quite successful. The progress of the school in geography since using these books has equaled that in arithmetic. Grammar is taught in schools Nos. 9 and 10. Success in teaching reading depends on the thoroughness of the primary teacher; and here we have had great obstacles to overcome; yet in some of the rooms I can report astonishing excel-

lence in this branch. Since the receipt of our piano from Massachusetts friends, March 1st, we have had good singing

setts friends, March 1st, we have had good singing.

"Three rooms have had practice in drawing. The success is decided but not so much so as I had anticipated. Drawing is to a

decided, but not so much so as I had anticipated. Drawing is to a certain extent imitative in its character, and the blacks are fabled for imitative faculty. But I find they differ among themselves with

respect to a facile pencil as much as do the whites.

"The school meets in the chapel for prayers every morning, except Friday, when the teachers conduct devotional exercises in their own rooms, that they may have opportunity to illustrate and impress moral truth. The result has been satisfactory. Some desultory instruction in history and physiology has been given. Composition-writing has been taught in one room. I have a plan for a more extensive and thorough course for another year. Indeed, I am looking to the formation of a three years' course of study, and a diploma at its completion.

"I love promptness in a school; but I want it born of hunger for knowledge and ambition to get higher, and not a military precision forced by fear. If our school has not the showy appearance of some, yet the enthusiasm and progress of our pupils compensate for the lack of that drilled exactness which would be so beautiful were it not so costly. I name my plan of government the democratic. Its corner-stones are vigilance and free agency. Give the pupil freedom to do as he pleases, and hold him to a strict account for what he pleases. I do not forget that these people are to cast ballots. After trying my plan, I find the pupils no more untruthful than whites. In this, as in other things, I am daily learning to see more differences between individuals, and less between races. This plan of government yields the happiest results. The great evil of tardiness has been reduced to a minimum.

"I have longed to minister to this shepherdless little flock—to be able to do a pastor's work among them. Perhaps at a distance it might seem that the two offices might be united, and so they might if one could be content with indifferent success in either. The best welfare of both demands the best energies of the two best men you can find."

PLYMOUTH CHURCH.

"Unexpected discouragements have hindered the growth of the church. Rev. G. Pease, the missionary, was called home by the fatal illness of his wife in the early spring, and the church was left to get on without a pastor, with the help the teachers could give, and the preaching of one of their own number.

"With the return of the teachers this autumn, the people have taken new courage, and, in the hope of receiving a faithful pastor, have pledged themselves to raise out of their poverty fifty dollars per month toward his support. They are also making weekly contributions to a fund for the purchase of land for a church edifice."

GEORGIA.

TEACHERS AND MISSIONARIES.

Mr. John A. Rockwell, Miss Caroline H. Merrick, Miss Susan A. Hosmer, Miss Emma Engleman, Miss S. E. Cargill, Miss C. E. Stearns, Miss Lilla A. Wild, Miss Amy Williams, Miss Amanda Burge, Mrs. Lucy E. Case, Miss Abbie E. Howe, Miss C. S. Dickson, Miss Hattie C. Foote, Miss M. Calhoun, Mr. Frederic A. Sawtelle, Miss Carrie M. Morse, Miss Sarah Van Nest, Miss Eliza C. Aver. Mr. William Steward, Rev. H. W. Pierson, D.D., Miss Laura A. Parmelee, Miss Amelia E. Johnson, Miss S. M. Wells, Miss L. E. Hamilton, Miss H. M. Leonard, Miss Emma L. Brooks, Miss Cornelia A. Lyon, Miss Carrie F. Ayres,* Mr. Emanuel McClellan, Mr. William L. Clark, Mrs. A. Clark, Miss A. B. Clark, J. K. Snowden, Miss Clara M. Janes, Miss Ellen E. Adlington, Miss Anna R. Wilkins, Miss Susan P. Harrold, Mr. Walter McDonald, Mr. Emperor Gordon, Mr. Levi Burkett, Mr. J. J. Gideon, Mr. C. H. Standley, Mr. J. J. Carter, Mr. R. H. Gladding, Mr. William A. Jones, Mr. John A. Bassett, Rev. Philip D. Cory, Mrs. Martha D. Rockwell, Miss S. M. Proctor, Miss E. M. Barnes, Miss S. J. Whitney, Miss Mary S. Pond, Miss E. M. Boardman, Miss Rhoda J. Lyon, Miss M. L. Goodell, Miss Ella Roper, Miss J. F. Stowell, Miss Stella N. Smith, Miss Gertrude A. Smith, Miss Mary E. Hart, Miss Ellen W. Abbott, Miss H. S. Billings, Miss M. E. Dyer, Miss J. B. Barbour, Miss S. W. Stansbury, Miss Annie F. Stevens, Miss S. E. Russell, Miss S. H. Champney, Mr. Anthony Wilson, Rev. C. W. Sharp, Mrs. A. E. Sharp, Miss C. A. Drake, Mrs. H. B. Sharp, Rev. Robert Carter, Rev. H. Brown, Mrs. H. Brown, Miss E. A. Huntoon, Miss Jane S. Hardy, Miss Julia Wanzer, Miss E. A. Ward, Miss Laura E. V. Dolsen, Miss Hattie G. Foote, Miss Minnie C. Owen, Mr. Joseph Morgan, Miss Hattie E. Emerson, Miss Maria Quarles, Mrs. E. E. Williams, Mrs. Elizabeth Patten, Miss Jennie N. Cooke, Miss P. Maria Lee, Miss Maria Guthrie, and Mr. J. D. Enos.

Georgia continues to call for a larger number of our teachers than any other State. The results of their labors may be seen in part by the extracts which follow:

ANDERSONVILLE.

This name, so deeply engraven on the sad hearts of loyal men, invites attention to whatever is done to change its character and our horrible associations with it.

* Deceased.

EMANCIPATION DAY.

"We doubt if 'New Year's' has had a more fitting celebration in America than that with which the colored people and our teachers observed 'Emancipation Day' at Andersonville. The chapel services of Scripture-reading, prayers, Emancipation Proclamation, address, and Whittier's 'Song of Freedom,'

O praise and tanks, The Lord he come;

the long, orderly procession, marching with hymns to the country, and bringing wreaths of magnolia, holly, and cedar, with which they crowned the cruciform tablets in the principal avenues of this city of the nation's dead; the cheers, and song and chorns,

'See the Flag, the dear old Flag.'

as they stood under the floating banner; and the quick dispersion after prayer and the benediction, make a pleasant picture, which we would gladly transcribe for our readers, especially for those who mourn, each for some one of the 13,716 brave men sleeping in those martyr graves."

CLOSE OF THE SCHOOL.

The same teacher writes later:

"Yesterday, school closed in Andersonville, with pleasant examination exercises from eight till half-past eleven o'clock A.M., and in the afternoon the young men's debating society discussed the question whether 'the Legislature of Georgia

had a right to expel its colored members.'

"Thus, briefly told, ends our work in Andersonville for 1868-69. What has been accomplished during that time is not easily told. We see an advancement in the studies and character of the people which encourages us to feel our labor has not been in vain. We know it has not if it has been pursued in the spirit of our Master. There has been some religious interest and a few conversions—not what we wished or hoped. One member has been added to the church on profession, and several are hoping to unite soon. We have not been urgent for any large addition to the church from the older portion of the community—we may have erred in that—but have felt the necessity of preparing for intelligent conversion and consistent Christian character by instructing rather than exhorting. The standard of piety in the Congregational church is high, and we desire to have it remain so."

A NOBLE EFFORT.

"The people of Andersonville have done nobly in supporting the school. They formed an Educational Association, to regulate the school-fees and see that the teachers were provided with means to live upon. They agreed to raise \$30 a month for the teachers' board, and have done so. They have given in all—in money, \$210.59, and in presents of provisions not accounted for, \$30. Besides this, they have raised \$16 to assist in defraying our traveling expenses."

ALBANY.

A teacher gives these interesting items:

SCHOOLS-HOW TO WARM A HOUSE.

"ALBANY, January 9, 1869.

"Our schools are in a flourishing condition, and the people profess much interest

"The two schools grew so large that we were obliged to open a third. We have been waiting some time for another church to be finished, but have at last gone into it as it is. It is only a frame with the clapboards nailed on, having ten great windows with only poor, loose shutters. In the morning I have the east shutters open, and in the afternoon the west ones; in this way the sun keeps us comfortably warm.

"The seats are high, box-like settees, among which I almost lose the little dark faces, while the steps of the large pulpit serve as the teacher's platform.

SUNDAY-SCHOOL-SOUTHERN TARDINESS.

"In this same church I recently organized a new Sunday-school. The first Sabbath about thirty gathered together, who received me with radiant faces and hearty welcomes. The second Sabbath was very cold for this latitude, and of course few thought of going out. At the appointed hour I found only the sexton and one little girl : but we sat in the sun, on the church steps, till enough had gathered to make a school.

A SERMON.

"A few Sabbaths since, all the Sunday-schools gathered in one church to hear a children's sermon from one of the colored preachers. The children occupied the

centre of the church, and every other part of the house was packed.

"Never will that scene be erased from my memory. The children sang with enthusiasm the songs they had learned at school, while the faces of the proud and gratified parents glowed with unutterable delight.

A DEVOUT CHRISTIAN.

"Still another is in my Sunday-school class, and near fifty years of age. She is a devout Christian; her home presents an appearance of neatness and comfort surpassing that of many I have entered, and it is really refreshing to go there. She can read, but very imperfectly, and spells out her Bible lessons with great diligence. I have been to see her, and read to her the story of Elijah in connection with the lessons on the transfiguration, in which she was much interested. She has seemed troubled that she could not read the Bible any better, and grasps at all my proffered help with an cagerness that is delightful to behold. 'There is one passage,' said she, 'that made de tears come to my eyes when I read it, and I shut the book and did not want then to read any more.'

"It was, 'Suffer little children to come unto me,' etc.
"Said she, 'I have buried three little children, and I know what it means. I know they are in heaven."

MINISTER ORDAINED FOR MACON.

Mr. E. E. Rogers, of the senior class in the Yale Theological Seminary, was ordained an evangelist on the 12th of May, by a council called by the Congregational church at Orange, Ct., and entered at once upon his labor in the "Norwich Chapel" at Macon, and such other missionary work as the region round about may furnish.

Mr. John A. Rockwell, under whose wise, patient, and systematic labors the mission work at Macon has been prosecuted so pleasantly and successfully for the past three years, has been so prostrated by severe toil as to be obliged to resign his field and seek rest abroad. The church at Macon has had a slow but steady growth through the year, and now numbers thirty-four.

BEACH INSTITUTE, AT SAVANNAH,

has maintained its graded schools during the year. Rev. C. W. Sharp, the Superintendent, and Rev. Robert Carter have labored with marked success in the organization of a church of twenty members, which has grown to the number of sixty.

BAINBRIDGE.

FAITH AMID DISCOURAGEMENT.

A teacher in Georgia reports the following sketch of the losses. discouragements, and peculiar experience of a Freedman, whose honest industry and sturdy faith are worthy of admiration:

CROPPING WITHOUT PROFIT.

"A Freedman has just left the office—a man fifty years old, stout, broad-shouldered, heavy, and muscular, worth, in his prime, on the block, about \$2000. Since freedom came out, he has been cropping with white men without profit. He has worked hard, lived upon bread and bacon, been prudent, and now has not a dollar in his pocket. This year he has been farming, and raised enough corn and potatoes to last him through the coming season, and two bags of cotton, worth \$250, to sell. His employer shipped it to Savannah for him, and in a few days died. The Freedman had no receipt, the heirs 'knew nothing about it,' and he stands a fair chance of losing all.

"'Well, what do you want to day?'

"'I want to see if there's gwine to be a school in our precinct. I'se got three little ones dat I wan ter hev a gwine to school. I never specs to learn nothin' "'What do you do yourself?'
"'I crops it.'

"Tops io.
"Do you make a good living?"
"No, boss; I makes a sorry livin'. But I never frets. I knows the good Lord is over all, and I hev always lived, and I believe I shall now. I got no money, but I has corn and hogs. If white man takes them from me, I shall get more; and one thing is sartin, nobody gets a livin' by frettin'.'

"'Have you laid up no money for a rainy day?'

"' Haint hed the chance, boss.

"'What if you are taken sick? Do you think the Bureau will take care of you?' "'Spec not. I truss de Lord for dat.'

CHRISTMAS IN BAINBRIDGE.

"Christmas has been a cold day for us. Shall I tell you how we spent it? "General Lewis, Assistant Commissioner of the Freedman's Bureau, has, within a few days, sent us forty-eight suits of clothing, all for men. There are woolen pants, bound with elastic or stretchy stuff, that we have made answer for men, women, boys and girls of twelve or fourteen years, and soldiers' pants, men's size, not elastic, but capable of being taken in and turned up; hats fresh from 'Paris,' but not very French-looking; shoes, stockings, and warm woolen shirts."

BORROWING NOT SORROWING.

One of the teachers said to a would-be recipient:

- "'Why, uncle, you do not want new shoes; those are very good you have on."
- "'Borry'd, missus, borry'd, as shuah's yer live.'
 "'O uncle!'

"''S tha truth! I heerd that you had governor's close to give away, so I borry'd dese yere to keep my feet warm, poor me!'

"He received a new pair, No. 10.
"'Well, your hat is good?'

"'Missus, dis is not my hat-I borry'd dis too."

"A hat is tried on, which is too small, owing to a great quantity of hair.

"'When did you comb your hair?'
"'Long time ago. Can't get no comb.'
"'Why don't you cut it off? It is all matted together.'

"'No scissers. Dey hasn't any out where I live, nor on all de plantation.'
"This man is bowed double. He may be seventy years old. His eye-sight is going, his face is furrowed with care and suffering. He is thankful for all he receives—'proud,' as he calls it—and he goes off with more sunshine in his heart than has warmed it for many a day. "Oh! the blessedness of giving. Would there were more Christians who could thus testify."

MACON.

Miss Barnes, the missionary visitor, writes of

CHRISTMAS EVE.

"You will allow me to tell you what a pleasant time we had Christmas eve.
"We had the chapel very tastefully decorated with evergreens, in wreaths,
festoons, crosses, etc.; the flag of our country draped back of the stand, our Sunday-school banner above, the Christmas-tree on one side, and the song-roll and
organ with pretty decorations on the other. It was the coldest night of the season, but the chapel was well filled, many from other schools being present.

"The exercises of singing and recitations by various members of our own Sunday-school occupied the first hour or more; then followed the distribution of presents.

"Our tree was not filled with expensive presents. Still it looked beautiful, and held a gift for every member of our school, old and young. Biblee, Testaments, and other books, or various articles of personal use or adornment, were given by our teachers to the Bible-classes, while toys, picture-books and cards made the eyes of the little folks to sparkle with delight—each one receiving an illuminated scripture card, if nothing more—so that their name was 'called out,' which by them was considered quite an honor. After the tree was dismantled of its treasures, apples and cornucopias of candies and nuts were distributed through the assembly.

SCENES OF SORROW.

"You have no idea what scenes of degradation we witness, nor how crushing the life of a missionary must be. We write you oftentimes but the brighter side of the picture, and we are glad to give you that; for when we have found it, it is very bright indeed to us, and to you—brighter to us though, because seen in contrast with so much that is dark and fearful that we are often compelled to cry out, 'Who is sufficient for these things?'

"Again I went out, and found a poor woman—the mother of twelve children, living in a house neat and comfortable but poor—serving God in the society of her household. The father here was also a carpenter, honest but poor. She said, 'I often do not know where the next meal is coming from, and I have no other way to do but to trust in the Lord. I always trusts in him, and he does provide.' She had been very sick, but was still trustful and happy, uttering no complaints, though I well know what a lack of comforts her home presented."

FLORIDA.

TEACHERS AND MISSIONARIES.

Miss Maggie Gardner, Miss E. B. Eveleth, Miss Carrie M. Blood, Miss Hattie E. Twoguns, Mrs. Mary J. Conkling, Miss Lydia P. Auld, and Miss Abbie A. Bowker.

MONTICELLO.

TEACHER WELCOMED.

"My advent here was hailed with joy. When I met the trustees, one said 'It looks encouraging to see people from the North coming to educate us. There are a great many men who feel the need of schooling, and will attend if you have a night-school.' While schools have been opened and carried on in other places, this has never had a white teacher. The school building erected by the Bureau is nearly filled with pupils, and I am told 'heaps and heaps' are coming after Christmas.

A WORTHY JUDGE.

"Upon my arrival, an earnest effort was made by Judge Greenwell, formerly Bureau officer, to have the colored people meet en masse to devise some means by which this school should be aided by them.

* Deceased

"The judge had repeatedly tried to secure a teacher for them, gave a personal care to the building of the house, and now, unasked, has procured a nice stove for the school—laboring in every way to benefit the people."

CLOSE OF THE SCHOOL.

OVERCOMING DISCOURAGEMENTS.

"It is just two weeks since I thought it possible for me to give an exhibition at the close of my school, my own health being feeble; but in that time I have continued the regular recitations, taught most of the children their pieces to sing or recite; becoming discouraged sometimes, as this or that one found his part too hard, and although some of the choice pieces had to be given up, we succeeded so well, that I was able to announce an exhibition of the Howard School, to be held on the evening of the 18th, in the school buildings."

DECORATIONS.

"In the morning the children entered enthusiastically into the work of decorating the room, and seats from the church, lights, wreaths, festoons, crosses, trailing vines, and a carpet lent us for the platform, soon transformed our plain little room into a really beautiful place."

"THE EXERCISES

were opened with prayer, followed by the repeating of the 146th Psalm in concert by the whole school. Then they sang 'Happy Greeting,' and Miss Taylor, a young woman of our school, addressed the audience with an original welcome, afterward spoken of as being 'very good and appropriate' by one who has taught several years in the public school for the county, held at Monticello. Several songs, 'The Echo,' 'Trundle-bed Song,' 'Farmer's Boy,' and 'Ba Be Bi took well. An original composition read by the author 'evinced pluck.' Others were highly spoken of."

CONGRATULATIONS.

9 About fifteen white people were present, who unanimously expressed themselves 'surprised and highly pleased at the efforts of the children.' They 'did not think the nigger could do so well.' Judge Greenwell came up at the close with congratulations, saying 'he was proud to see our school so flourishing.' The county clerk was kind enough to announce the programme, the sheriff volunteered to attend the door, and the State Board of Public Instruction was represented by one of its members; the 140 children behaved admirably, and I came home with a light heart, thanking the Lord that his promise is sure, 'They that sow in tears shall reap in joy.'

SAN AUGUSTINE.

Of the influence of Romanism a teacher writes:

"Its power is as absolute over the hearts and actions of the people of San Augustine—both white and colored—as it is or ever has been under the papal rule.

"It requires a great amount of courage and strength of purpose for the colored people, timid and yielding as they are, to break away from Romish influences in school and church. During the first few days of the term, some children from

people, timid and yielding as they are, to break away from Romish influences in school and church. During the first few days of the term, some children from their school came into ours; but as soon as the fact became known to the Sisters, they were taken from us, severely beaten, and warned with dreadful threatenings not to come near our school again. We are told that the Catholics have a larger colored school than our own, and the scholars appear to be from the better class of colored people here. As yet we have made but few calls upon these families, hardly knowing how far our duty lay in that direction, and having been very coolly received by the most of them, except when we called on account of sickness. Then we were thanked for coming. Although I confess to an unpleasant shrinking from coming in contact with them, still I mean, as opportunities offer, to call and converse with them on the subject of religion.

"Already there are some Catholics in our night and day schools, and we hope, by making our schools as attractive and interesting as possible, to win others."

MIDDLE-WEST DEPARTMENT

AND

WESTERN FREEDMAN'S AID COMMISSION.

OFFICE, 176 ELM STREET, CINCINNATI, OHIO.

Secretary and Treasurer.

Rev. E. M. CRAVATH.

General Agent.

LEVI COFFIN.

Advisory Board.

Hon. WILLIAM PENN NIXON, Rev. GEORGE M. MAXWELL, Rev. HENRY D. MOORE, EDWARD HARWOOD, Esq., JAMES W. SIBLEY, Esq.

The Middle-West Department of the American Missionary Association was created in October, 1865, and became cooperative with the "Western Freedman's Aid Commission" in October, 1866.

At the time the Department was organized, the Association had, in the States embraced in it, but four mission stations. It may, therefore, be said that the work of the A. M. A., in these States, began with the establishment of peace in 1865.

The four years that have since passed constitute the period of foundation-laying, and this Annual Report presents the results that have been secured during that period.

The value of real estate, now held in fee simple by the Association, or by corporations it has helped to create, for the use of its mission work in this department, is over \$300,000.

This permanent capital, with the exception of some land in Berea, Ky., has all been secured within the past four years.

The number of schools and missions has increased from four to sixty, the number of persons under commission from eight to one hundred and sixty-nine, and the number of churches from one to seven.

The income of the department, from all sources, for the present fiscal year, has been \$120,457.71. Of this sum \$3618.57 were received for W. F. A. C. from England.

The following details will better present the work of the Association in this Department:

I. CHURCHES.

 The Church of Christ, Berea, Ky. Rev. John G. Fee, Pastor.

This church was organized in 1847, with nine members, on a dis tinctively anti-slavery basis. At the outbreak of the rebellion the school and church at Berea were broken up, and those connected with them were exiled from the State.

The church was reorganized in 1865, and the present membership is 124, of whom 103 united on profession of their faith. The number of pupils in the Sabbath-school is 160. The church helps to maintain in the region of Berea six mission Sabbath-schools. Five preaching-stations are supplied regularly by members of this church, and many places throughout the country are supplied occasionally. The amount of money raised during the year is \$140; the number of conversions, 16.

Rev. George Candee, who labored several years before the war under the commission of the Association, in the mountain region east of Berea, has again been appointed to this field of labor. We hope to organize about Berea a group of churches, in sympathy with the earnest yet liberal spirit that prevails in the church and college of that place.

The Church of Christ, Camp Nelson, Ky. Rev. Gabriel Burdett, Pastor.

This church was organized September 25th, 1864, with 15 members. The present membership is 185—18 having been added during the year on profession of faith; the average congregation is 200. The Sabbath-school numbers 75 members. The number of hopeful conversions the past year was 25. The money raised for all purposes was \$150.

The people are mostly poor, and quite a number have purchased homesteads, which they are trying to pay for, and so can, of course, do but little for the support of the church and school. There seems to be an earnest, working spirit among the members, and the pastor reports the church in a very healthy spiritual state.

3. The Union Church, Nashville, Tenn. Rev. Henry S. Bennett, Pastor.

This church was organized March 22d, 1863, with 24 members. The present membership is 38, of whom 35 united on profession of their faith.

The church worships in the chapel of the Fisk University, and exerts a marked religious influence over the pupils of that institution. The number of hopeful conversions in the church and school during

TWENTY-THIRD ANNUAL REPORT.

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the year was 30. The congregations are increasing, and the church promises to grow more rapidly in numbers and usefulness.

4. The Second Congregational Union Church, Memphis, Tenn.

Rev. W. W. Mallory, Pastor.

This church was organized February 2d, 1868, with 21 members. The present membership is 57, of whom 36 united on profession of their faith. The services of the church are held in Lincoln Chapel, and a flourishing Sabbath-school of 400 members is connected with it. The amount raised during the year was \$125.

5. The Union Congregational Church, Chattanooga, Tenn.

Rev. E. O. Tade, Pastor.

It was organized June 9th, 1867, with 14 members. The present membership is 37, of whom 27 are under twenty-five years of age. The number of pupils in the Sabbath-school is 150. There are also five mission schools connected with the church. The amount raised during the year for the various purposes of the church and benevolence was \$400. The number of hopeful conversions was 10.

Brother Tade writes:

"The church begins to work. The sisters go out, two by two, read to the sick and pray with them, and gather in the children and the people to church. Our lot is paid for, is centrally located, 100 by 200 feet, and worth to-day \$100 more than we paid for it. It is proposed by the brethren to dig out a basement. I wish you would send us a plan for a nice, cheap chapel, with basement, say 40 by 60 or 70 feet. We think we can build of brick nearly as cheap as of wood."

6. The Union Church, Atlanta, Ga.

Rev. C. W. Francis, Pastor.

This church was organized May 26th, 1867, with 10 members. Its present number is 63, of whom 40 are under 25 years of age, and 44 have united on profession of their faith.

Sabbath services are held in the chapel of the Storrs School house. The Sabbath-school numbers 320, and is highly prosperous. A mission school is also sustained by the church. The church has contributed \$310 during the year, of which \$53.65 was for the American Board of Foreign Missions.

The first installation of a pastor in connection with a church in the South, under the care of the Association, occurred at Atlanta in March last. Rev. C. W. Francis, who had been laboring for two years with the church at "Storrs Chapel," was installed pastor after the usual manner in Congregational churches. The following account of the installation, and of the ordination of E. B. Bingham, is taken from *The Missionary* of June:

A CONGREGATIONAL COUNCIL INSTALLS A PASTOR OVER A FREEDMEN'S CHURCH, AND ORDAINS AN EVANGELIST.—YALE COLLEGE IN GEORGIA.

ATLANTA.

"The council, which was small, owing chiefly to the great distances which separated the 'neighboring churches,' assembled in this city, March 29th, and organized by electing Rev. E. O. Tade, of Chattanooga, Moderator, and Rev. E. M. Cravath, of Cincinnati, District Secretary of the A. M. A., Scribe. From the documents submitted to the council, it appeared that the call to the pastor was unanimous, and the church united and hopeful. The number of members had increased from eleven to fifty-eight during fourteen months, and there had been additions at each monthly communion season during that period, save one. The people had raised, out of their deep poverty, \$265 within a year, for religious purposes, besides nearly an equal amount for the support of schools. Of this sum nearly \$200 were given to the A. M. A., and \$50.50 were sent to the American Board, being the only donation the Board received from the State."

A DOUBLE EXAMINATION.

"The council had also been requested to advise in regard to ordaining Mr. E. B. Bingham to the work of an evangelist. Mr. Bingham was a college classmate of Mr. Francis, and a graduate of the last class from Yale Theological Seminary, and is now acting as a superintendent of schools in Augusta. Ga.

"The examination was satisfactory, and the council voted unanimously to proceed to the public services of ordination and installation the same evening."

THE PUBLIC EXERCISES.

"The proceedings of the council had been closely watched by a large audience, to whom they were an entire novelty, and at the evening service the house was filled. The introductory services were conducted by Rev. E. A. Ware, of Atlanta, a classmate of the candidates at Yale. The sermon was preached by Rev. M. E. Strieby, of New-York, one of the secretaries of the A. M. A. It was founded upon Psalm 44:1, and was an exposition of the principles and history of Puritanism, appropriate, as the speaker remarked, to an occasion when two sons of the Puritans were, under these peculiar circumstances, to be set apart to the work of the ministry. The charge to the pastor and the church was given by Rev. Mr. Cravath; the installing prayer and right hand of fellowship to the pastor by Rev. Mr. Tade; the ordaining prayer by Rev. Mr. Strieby; the right hand of fellowship to the evangelist [one of the happiest and most touching exercises of the occasion—Ed. Am. Miss.] and concluding services by Rev. Mr. Francis; benediction by Rev. Mr. Bingham. All the exercises were appropriate, pointed, and well appreciated by the large audience who witnessed them."

7. The Union Church, Talladega, Ala.

Rev. H. E. Brown, Pastor.

It was organized May 17th, 1868, with 18 members. The present number is 38, of whom 15 united on profession of their faith. The Sabbath-school numbers 200, and is very efficient. Sabbath evening the church holds twelve "Bible prayer-meetings" in different neighborhoods, in addition to which the church and school sustain, during a portion of the year, from fifteen to twenty mission Sabbath-schools in the surrounding country. The number of conversions reported for the year is twenty.

About \$100 has been raised by the church. The pastor writes:

"The subject of giving tithes is just now agitating the church quite deeply. Some are already pledged to it, while others are gradually coming up to the point. At the formation of the church quite a large portion of the male members

were addicted to the use of tobacco, and a few to whisky also. Now, I am not aware that either is used by any one in the church, except medicinally. Several of our young men are preparing themselves for the ministry."

The way has been prepared at several other important points for the organization of churches. Our first endeavor has been, however, to promote Christian education in the South, and thus churches of whatever denomination have been benefited. New churches have been organized only as the necessity clearly arose in the prosecution of this catholic work. Our churches at present, therefore, are neither numerous nor large. They are composed mostly, however, of young people, from the development of whose religious characters we expect much fruit in the future. Our schools have been preparing the material, so that we may anticipate that the growth of these churches, in numbers and power, will hereafter be much more vigorous and rapid.

II. COLLEGES AND UNIVERSITIES.

1. Berea College, Madison Co., Ky.

BOARD OF TRUSTEES.—Rev. John G. Fee, President; Rev. E. H. Fairchild, Vice-President; Rev. J. A. R. Rogers, John G. Hanson, Morgan Burdett, Elisha Harrison, Rev. Gabriel Burdett, W. W. Wheeler, Wm. N. Embree, A. J. Henderson, Dr. S. J. Marshall, Arthur J. Hanson, Rev. E. M. Cravath, Rev. George Candee; Rev. A. B. Pratt, Secretary and Treasurer.

Instructors.—Rev. E. H. Fairchild, President, and Professor of Mental and Moral Philosophy; Rev. John G. Fee, Lecturer on Biblical Antiquities and Evidences of Christianity; Rev. John A. R. Rogers, Professor of Greek; Henry F. Clark, Professor of Latin; Dr. S. J. Marshall, Teacher of Music; Mrs. Woodrow, Principal, Ladies' Department; Miss Eliza M. Snedaker, Mrs. Louisa Marshall, Miss Harriet A. Pratt; Matron, Charlotte Blake.

SUMMARY OF STUDENTS.—College Students, 5; College Preparatory, 18; Academic Department, 60; Intermediate, 97; Primary, 106. Total, 286.

Berea has the honor of being the first of the institutions founded by the Association in the South, to enter a regular college class. We give the names of the members of the class, all of whom have their homes in Kentucky:

FRESHMEN.—Burritt H. Fee, Berea; Wayne Cole, Barbourville; George Pigg, Blue Lick; John Roberts, Mt. Vernon; Belle Pratt, Berea.

Rev. E. H. Fairchild, for many years Principal of the Preparatory Department of Oberlin College, has accepted the Presidency of Berea College. He moved to Kentucky with his family in April last. No better man could have been found for this responsible place. Henry F. Clark, A.B., who taught during the year with great success, was, at the annual meeting of Board of Trustees, elected Professor of Latin. The Professorship of Mathematics is as yet unfilled.

A large and beautiful dormitory for boys has been erected during the year at a cost of \$17,000; and a similar building for girls is very much needed.

The results of the past year confirm the faith of its friends in the fact that Berea College is a vine of God's own planting.

2. Fisk University, Nashville, Tenn.

This institution was chartered in August, 1867. The average number in attendance for the first two years has been 384. The following statistics are taken from the second annual catalogue:

BOARD OF TRUSTEES.—Rev. George Whipple, New-York; Rev. E. M. Cravath, Cincinnati; Rev. H. S. Bennett, Nashville; Professor J. H. Barnum, Memphis; Judge John Lawrence, Nashville; Enos Hopkins, Esq., Nashville; Hon. John Eaton, Jr., Nashville; John J. Cary, Esq., Nashville; Professor John Ogden, Nashville.

OFFICERS OF THE BOARD.—Professor John Ogden, President; Rev. H. S. Bennett, Secretary; John J. Cary, Esq., Treasurer.

BOARD OF INSTRUCTION.—John Ogden, A.M., Principal, Professor of Science of Education and Art of Teaching; Misses H. M. Swallow and C. M. Semple, Associate Principals in High School; Misse Ruth A. Kemp, Preceptress and Assistant in High School; Misses Mary E. Day and Georgiana Smith, Principals in Department. A," Model School; Miss Leonora E. Avey, Principal in Department B," Model School; Mrs. L. S. Bennett, Principal of Night-School; Rev. H. S. Bennett, Teacher in Latin; Mr. George L. White, Teacher of Vocal Music and Penmanship.

SUMMARY OF STUDENTS.

| Normal Department, |
|--|
| MODEL SCHOOL. |
| Department "A," |
| Department "B," Night-School, Whole number enrolled, Average attendance |

During the year the extensive government buildings have been transferred to the Association, and permanent foundations placed under them, with such other repairs and improvements as will render them durable and convenient. There has also been erected a new

dormitory building, ample for the accommodation of fifty young ladies, which is now supplied with new and substantial furniture. A beautiful Gothic chapel, of brick, forty by eighty feet, has been built, having a vestibule and gallery in front, and staging, sixteen by forty feet, in the rear, where a school of seventy pupils may be seated for examination. The audience-room of this chapel is used daily for the opening services of the school, also for Sabbath-school, preaching, and other religious exercises, both on the Sabbath and during the week. A quotation from an article furnished by Professor Ogden for the October number of The American Missionary will give some idea of the religious culture which is fostered at this institution:

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RELIGIOUS CULTURE.

"Another peculiar object of this school is to illustrate, in practice, what most educators are willing to admit in theory, that conversion is the proper door into the kingdom of science, as well as into the kingdom of heaven; that those who climb up some other way add to their weakness or wickedness more frequently than they do to their power or goodness; that religion can be taught without teaching sectarianism; that science and religion were made to go hand in hand; that the two joined are the heaven-appointed means of lifting humanity to its

proper standing and true dignity.

"Whether we shall be able to realize our expectations in this reform in education remains to be seen. We are, however, making the attempt now in the beginnings of the educational career of a very susceptible race of people. We do not believe any thing will be gained, but that much must necessarily be lost by deferring this effort.

"To show how far we have been able to carry out these principles, and to realize their significance in a very short time, we beg leave to submit the following statements, written by an attentive, interested, and honest observer, for another purpose, it is true, but which have a pertinence here:

" NASHVILLE, June 24.

"The boarding department of the school has been opened to young colored people for two years. During the first year about thirty, and during the year just closed fifty pupils availed themselves of its privileges, and of the influences of the

"The fifty were gathered from the ordinary homes of colored people as they are in Tennessee. They represent the average of that class of the young people of the State who are interested in securing for themselves the blessings of an education; they had had no previous culture. Such was the material upon which

the work of polishing was to be performed.

"The influences of the 'Home' soon told surprisingly upon their susceptible natures. Indeed, many visitors have expressed their surprise at the deference they exhibited toward their teachers, and the kindness and courtesy they always manifested toward each other; this good behavior was not confined to two or three, but was characteristic of all. In their intercourse with each other every thing was conducted with the utmost propriety. In no instance, as far as can be ascertained, has any case of gross impropriety been committed. It may be stated, without fear of contradiction, that it would be difficult to find any school in the country which has excelled this school in a careful observance of all the proprie-

"The religious influence of the school upon the pupils must be felt in order to be appreciated. Out of the fifty who have been under the influence of the Home, nearly all have become Christians since they entered the school.

"It may be stated that, during the year, there has been almost constantly a deep religious interest. Several times during the term of school the interest has been such that from six to ten of the young people have been brought to Christ at once. We hope to send out each year from thirty to seventy teachers who shall do much toward lifting the darkness that now prevails over the South.

"The young people are very poor; they are without means; nor would it be advisable for them to engage in the labor necessary to secure the means for prosecuting their studies. Yet they are willing to work and to suffer self-denial. Give them cultivated minds, skilled hands, and right purposes, and we may hope the best things of them.

" Pastor of the Union Church, Fisk University."

The annual appropriation of \$800 by the trustees of the "Peabody Fund" was continued this year, and greatly aided in sustaining the Normal Department. The fall term opened October 13th, with increased attendance and most cheering prospects.

3. Atlanta University, Atlanta, Ga.

The charter of this institution was secured October 17th, 1867.

BOARD OF TRUSTEES .- E. A. Ware, President; William Jennings, Secretary; James M. Willis, Treasurer; George Whipple, E. P. Smith, E. M. Cravath, James Atkins, J. B. Fuller, Charles H. Morgan, Joseph Wood, John A. Rockwell, C. W. Francis.

The property of Atlanta University consists of sixty acres of land, located within the corporate limits of the city, (embracing most of what is known as "Diamond Hill,") and a fine brick building just completed, at a cost of about \$25,000. There is needed at once a second building similar to the one just erected.

The Association has sent more teachers to Georgia than to any other State. There are thus under training, in our schools, thousands of children, and many of them will soon be seeking the advantages which this institution was founded to furnish. It will, therefore, be necessary in order to keep pace with the rapid growth of our work in the State, greatly to enlarge the facilities of this University for accommodating students seeking a normal and collegiate education.

WASHBURN ORPHAN ASYLUM.

In 1866, through the liberality of Hon. I. Washburn, a six-acre block of land was purchased, for the purpose of founding an Orphan Asylum and Normal School for the State of Georgia.

The same year, a frame building was erected, and a large number of orphan children were gathered in from the contraband camps and Freedmen's hospitals. These camps and hospitals were being closed by the government, and, unless the Association had taken care of these scores of wretched and diseased children, it would seem that they must have perished. A great and humane work has been done for them by this asylum. With the restoration of social order came a demand for these children, so that homes were readily provided for them, after they were restored to health and soundness.

For the past year, there have been no pressing applications for admission, and those already received having been provided with

homes, the work of the asylum seems accomplished. The original design in purchasing the land was to found a Normal School as well as an Orphan Asylum, and the present building was constructed so as to be suited for a dormitory, should the necessity of an asylum cease to exist, as it then seemed probable that it would, in a few years.

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The surprising development of the work of the Association in the State, however, soon made it evident that the Normal School should be simply a department of a university, to be founded at Atlanta. The founding of this university created the necessity for more land, and fifty acres were purchased on "Diamond Hill," to which ten acres have since been added.

It is now recommended that the asylum property be sold, and the money applied toward erecting the second permanent university building, to be called "Washburn Hall." Thus will the name be perpetuated, and the benefaction applied to the real purpose for which it was made.

In April last, the Normal department of the university was organized, and the first session was held in the asylum building.

The completion of the large building on "Diamond Hill" provided for the opening of the second session, with enlarged facilities, on the university grounds. The present building will not, however, meet the demands for even the first term of the new year. The asylum property is worth \$10,000, and the new building will cost \$25,000.

We hope some steward of the Lord, seeking a permanent investment for the Master, will, on reading this, forward to the Association \$15,000, to secure the immediate erection of this new hall, and thus secure the best results from the capital already invested by the A. M. A. in Georgia.

4. Talladega College, Talladega, Ala.

BOARD OF INSTRUCTORS.-Rev. H. E. Brown, Oberlin, Ohio; Mrs. H. E. Brown, Oberlin, Ohio; Miss Phebe Bebee, Tipton, Mich.; Miss Sophia Tyler, Chagrin Falls, Ohio; Miss Josephine Pierce, Tallmadge, Ohio.

The Association has secured for the location of this institution forty acres of land in the village of Talladega, one of the healthiest locations in the State of Alabama.

The large college building, purchased with this land, could not now be erected at a less expense than \$30,000. A new dormitory building is in process of erection, which will cost about \$20,000. It will bear the name of "Foster Hall," in honor of the generous liberality of Rev. L. Foster, of Blue Island, Ill.

The corner-stone was laid August 7th, 1869, and, unless compelled

to suspend work on it, for lack of means to complete it, we expect it will be ready for occupation by January, 1870. The laying of the corner-stone was an occasion of special interest, as will be seen by the following letter from Brother Brown:

"TALLADEGA, August 11, 1869.

"How I wish you could have been here at the 'corner-stone' laying! It was far ahead of any thing I have ever before witnessed.

"We failed to get any speakers from abroad, and so called on home men for their every-day thoughts, in the shape of ten-minute speeches. Our county solicitor, circuit judge state treasurer, and a member of State Educational Board, made the speeches from a platform under that noble oak just in front of the new hall.

"The standing masses of people listened intently, as though a new era had come.

The eclipse, which you know was nearly total here, drew off the closest attention less than five minutes.

"The leading editors, doctors, judges, lawyers, merchants, and mechanics, of both political parties, were present, and seemed to rejoice in the new additions to our town which the building and the school are making.

"One speaker made some reference to past political strifes, which troubled a few persons present, and cast a momentary shadow over some of our hearts; but other than this all went so pleasantly, and foretold such a future, that we teachers have decided a particular that many contents of the c decided unanimously that no pen can tell the joy and glory of the occasion.

"After the speeches and simple ceremonies, came the feast prepared by the colored families of the place. Each family that spread a table had sent out tickets to their former masters, and to other friends, to dine with them on that occasion. Four hundred tickets of invitation were issued to friends.

"The large room of Swayne Hall was filled with tables; then its front gallery,

then its large school-room, and still more tables were wanted.

"The tables themselves were only new boards from our saw-mill; but when the clean table-cloths, and turkeys and chickens, pies, cakes, and sauces, with here and there a kid or a pig, the jellies and melons, and peaches and pears—when these all, and much more, came by basketfuls on the heads of those that prepared them,

and much more, came by basectors on the nears of those that prepared them, and were spread on the tables, it was indeed a sight worth seeing.

"But when the families gathered their children, big and little, around those tables, and then sent one of their children to the lower school-room to escort up the guests, they seemed to be 'rising as a people;' and when those guests, as they took their places at the tables, proved to be the former masters and leading white citizens of the place, as well as colored friends from a distance, all of whom seemed equally rejoiced at sight of the feast, then fit words of rejoicing were wanting, and there was left only a dim vision of years of reconstruction being crowded into a single day. Yours in the work, H. E. Brown."

The following testimony from an old and highly-respected citizen of Talladega, who served as colonel in the Confederate army, is valuable, as showing the estimation in which Mr. Brown's work is held by Southern men. Referring to the success of our work, he says:

"These results are evidenced in the perceptible improvement of the entire colored "These results are evidenced in the perceptible improvement of the entire colored community. Not only the children, whose tender minds he is to train in the paths of knowledge, but their parents also feel the impress of this training, and are benefited by his influence. For sobriety of habits and propriety of conduct, the people of his charge will compare favorably with any other in the broad expanse of the land. We have a partial evidence of the truth of this assertion in the fact that at our recent election, the 5th instant, over 1200 colored votes were polled at this place, and not a single instance of disorderly conduct or of drunkenness occurred during the day. the day. Does not this fact speak volumes for the colored people, and for those who have their training in charge? But it remained for this day, the 7th of August, to complete the measure of Mr. Brown's triumph, and this day, with the occasion it was designed to celebrate, will long be remembered by me as one of the most pleasant of my life."

A company has been formed in Talladega, in the interests of this institution, by means of which an engine, saw, and planing-mill, grist-mill, etc., have been secured, thus furnishing remunerative labor to the students.

TWENTY-THIRD ANNUAL REPORT.

The Normal pupils, during the past three months, have studied half the day, and supported themselves by cutting saw-logs, etc., the other half.

A charter for Talladega College was received, February 17th, 1869.

BOARD OF TRUSTEES.—H. E. Brown, President; B. F. Sawyer,
Secretary; George Whipple, Treasurer; E. P. Smith, E. M. Cravath,
William Savery, J. G. Chandron, Ambrose Headen, P. M. Beebe.

III. GRADED AND HIGH-Schools.

1. Howard School, Lexington, Ky.

TEACHERS.—Mr. John G. Hamilton, New-York City; Miss Mary L. Clark, Cincinnati, Ohio; Miss L. L. Alvord, Ashtabula, Ohio; Miss Mary D. Williams, Greenfield, Mass.; Miss Sarah Hamilton, Greensburg, Ind.; Miss Eugenia Heller, Delaware, Ohio.

Number of pupils enrolled was 998; number of pupils in Sabbath-school, 170; amount received from Freedmen, \$438.44. Five hundred and forty dollars were also received from the Public School Fund, toward the support of our teachers, showing the liberal spirit of those having these funds in charge—this being the only instance where such a spirit has been manifested toward our schools in this State. This school has suffered somewhat for lack of a suitable building. We are happy to state, however, that arrangements have been made for the immediate erection of a fine edifice, which will greatly add to its efficiency and insure its permanency.

2. Ely Normal School, Louisville, Ky.

TEACHERS.—Mr. A. H. Robbins, Elmwood, Ill.; Miss Kate Gilbert, North-Brookfield, Mass.; Mrs. Caroline Tuller, Townsend Station, Ohio; Miss S. A. Stevens, St. Johnsbury, Vt.; Miss E. E. Cross, Richville, N. Y.; Miss A. A. Sherman, Marshall, Mich.; Miss Jennie Latson, Grass Lake, Mich.; Mrs. Rebecca Haner, Millford, Mich.

Number of pupils enrolled, 400; amount received from Freedmen, \$849.65; value of school property, \$20,000. This school occupies the new building erected last year, and has been thoroughly graded. The progress among the pupils was good; a Sabbath-school, of two hundred and fifty members, was organized during the year. Rev. J. McKee, pastor of one of the Presbyterian churches in the city, has delivered a sermon to the children of the school, on Monday of each week, with manifest interest and profit.

3. Ariel Academy, Camp Nelson, Ky.

TEACHERS.—Mr. I. M. Newton, Kinsman, Ohio; Mrs. I. M. Newton, Kinsman, Ohio.

Number of pupils enrolled, 110; amount received from patrons for its support, \$266.55. This school is in the midst of a community of colored people, who have bought homesteads from the tract of land formerly occupied as Camp Nelson. The grounds and buildings are ample, and a school of at least one hundred pupils can be permanently maintained.

4. Lincoln School, Memphis, Tenn.

TEACHERS.—Prof. Jos. H. Barnum, Oberlin, Ohio; Mr. G. W. Silsby, Oberlin, Ohio; Mr. Edgar Pierce, Austinburg, Ohio; Mr. John Kincaid, Brockport, N. Y.; Mrs. J. H. Barnum, Oberlin, Ohio; Mrs. G. S. Silsby, Oberlin, Ohio; Mrs. L. W. Treat, Oberlin, Ohio; Mrs. G. A. Moody, Memphis, Tenn.; Mrs. Mary J. Mead, Hillsdale, Mich.; Miss S. Maynard, Ann Arbor, Mich.; Miss M. A. Eamen, Lodi Plains, Mich.; Miss Amanda Trask, Hudson, Mich.; Miss C. E. Hulsart, Romeo, Mich.; Miss Henrietta Matson, Bloomfield, Ohio; Miss Agnes L. Hill, Jackson, Mich.; Miss C. B. Newton, Kinsman, Ohio; Miss Anna M. Lee, Salem, Ohio; Miss Rebecca J. Lee, Salem, Ohio; Miss Kate Anderson, Monroe, Mich.

Number of pupils enrolled, was 2275; amount received from school, \$158.20; amount received from Public Funds, \$6686.10; value of school property, \$8000.

Schools were maintained during the year, not only in Lincoln Chapel, but in Phœnix School-House, Collins Chapel, and the Orphan Asylum.

The field in Memphis is broad. The schools have for the coming year passed entirely under the support of the city. Our Superintendent, J. H. Barnum, and many of the former teachers, have been retained.

5. Howard School, Chattanooga, Tenn.

TEACHERS.—Rev. E. O. Tade, Chattanooga, Tenn.; Mrs. A. L. Tade, Chattanooga, Tenn.; Miss Ella F. Wellman, Adrian, Mich.; Miss Nettie M. Pierce, Austinburg, Ohio; Miss Lizzie Stevenson, Bellefontaine, Ohio; Miss M. J. Sherman, Detroit, Mich.

Number of pupils enrolled was 855; amount received from school \$22.66; amount received from Public Funds, \$1000; value of school property, \$3000.

This school has been eminently successful, and has already supplied several teachers for out-lying districts.

6. Storrs and Ayers Schools, Atlanta, Ga.

Teachers .- Mr. E. A. Ware, Norwich, Ct.; Mrs. C. W. Franois, New-Haven, Ct.; Miss M. M. Fitch, Holliston, Mass.; Miss Eliza Mitchell, Oberlin, Ohio; Mr. C. S. Mattison, Laurens, N. Y.; Miss Helen A. Pavne, Hamilton, N. Y.; Miss Hattie Lewis, Tallmadge, Ohio; Miss Carrie Gordon, Norwich, Ct.; Miss Emma C. Ware, Norwich, Ct.; Miss Emeline A. Hawley, Terre Haute, Ind.; Miss Emma Campbell, Ironton, Ohio: Miss Mary G. Humphreys, Fort Wayne, Ind.; Miss S. J. Twitchell, Plantsville, Ct.; Miss Nellie M. Ayres, Worcester, Mass.; Miss Mary N. Withington, Newbury, Mass.; Miss Anna O. Snowdon, Norwalk, Ct.; Miss L. E. Osgood, Fryeburg, Me.; Mrs. Carrie Damon, Worcester, Mass.

Number of pupils enrolled was 1525; amount raised from school, \$1853.93; value of school property, \$19,000.

At the close of the school year, the Ayers school-house, being situated near the site selected by the M. E. Church for the "Clark University," was sold to the Freedmen's Aid Society of that church, and the money applied toward the erection of a new building on "Diamond Hill."

7. Swayne School, Montgomery, Ala.

TEACHERS .- Mr. G. Stanley Pope, Strongsville, Ohio; Mrs. G. S. Pope, Strongsville, Ohio; Mrs. A. B. Ackley, Granville, Ohio; Miss Matilda Blackmar, Moscow, Mich.; Miss M. L. Santley, New London, Ohio; Miss M. Louisa Porter, Ripley, Ohio; Miss M. V. Adams, Spencerport, N. Y.; Miss L. D. Burnett, Hamburg, Mich.; Mr. I. N. Smock, Southport, Ind.

Number of pupils enrolled was 750; number of pupils in Sabbathschool, 250; amount received from school, \$338.30; amount received from Public Funds, \$1097; value of school property, \$15,000.

This property is owned by a local board of trustees, and leased to the Association for five years, with the privilege of ten, free of

The Association cooperates with the school authorities, and draws the funds for the support of its teachers.

8. Emerson Institute, Mobile, Ala.

TEACHERS.—Rev. H. S. Kelsey, East-Charlemont, Mass.; Mrs. H. S. Kelsev, East-Charlemont, Mass.; Mr. G. L. Putnam, Mobile, Ala.; Miss E. J. Etheridge, Dover, Ill.; Miss A. A. Rockfellow, Whitewater, Wis.; Miss Mary A. Cooley, New-London, Ct.; Miss Susie A. Cooley, New-London, Ct.; Miss Ruth A. Allen, Madison, Wis.; Miss Sarah Mahony, Kenosha, Wis.; Miss Nellie Lincoln, Chicago, Ill.; Miss Emma Harris, Ripon, Wis.; Miss L. E. Thayer, South-Lima, N. Y.; Miss Mary E. F. Smith, New-London, Ct.

Number of pupils enrolled was 750; amount received from school, \$126; amount received from Public Funds, \$3633; value of school property, \$30,000.

A Sabbath-school, of two hundred and fifty pupils, was organized during the year, and was successfully maintained.

The unsettled state of school affairs at Mobile, arising from the contest between the old School Board and the appointees under the new school law, has operated against the general interests of the schools. It is hoped that a settlement has now been reached.

9. Burrell School, Selma, Ala.

TEACHERS .- Mr. Joseph H. Sears, Plymouth, Mass.; Miss C. E. Stowe. New-Haven. Ct.: Miss Jessie Little, Oberlin, Ohio; Miss R. Stevens, Louisville, Ky.

Number of pupils enrolled was 518; amount received from school, \$300; amount received from Public Funds, \$200.

The house in which this school is held was completed during the year, and dedicated. The following account of the exercises connected with its dedication is taken from one of the Selma papers:

THE DEDICATION.

"From an early hour yesterday morning, streams of our young colored population might be seen wending their way to the Broad Street Hotel, the starting point of the grand procession, which was to take part in the inauguration of the new school-house.

"The appearance of the children, dressed in white with blue sashes, was animating and cheerful.

About eleven o'clock, the procession began to move, and the whole arrived

and were seated in front of the new school-house by twelve o'clock.

"The edifice, though not yet completed, is one of the handsomest of which Selma can boast, fronting on Bibb street, between North avenue and Selma street, and will be at once an ornament and a credit to our city.

"The procession of children was probably the largest that has ever been in Selma, and their quiet, decorous bearing reflected great credit on all concerned. "After the procession had arrived at its destination, the exercises were opened with prayer by Mr. Cravath, of Cincinnati.

"Mr. Sears, County Superintendent of Education, then followed in a few remarks, in the course of which he stated, that since his first attempt at teaching in this State the feeling had considerably changed, and those who then opposed it were now to be numbered among the warmest friends and supporters of the education of the negroes. He had now seventy schools in operation in the county, and hoped soon to add to their number.

A carol and chorus was then sung by a number of the pupils, which was well and effectively rendered, evincing a degree of training we were utterly unprepared

"Mr. Cravath, of Cincinnati, Ohio, was then introduced, who said that buildings such as this were not erected by the American Missionary Society for the benefit of any particular class, though but one class now took advantage of it. He predicted that this day would mark a new era in the history of Selma. The education of the negro had been, and now was, the soul-inspiring thought of thousands of people, and this, their triumph, was the result of a great thought of God.

At the conclusion of Mr. Cravath's address a song was sung by a little girl, in a

"At the conclusion of Mr. Cravain's address a song was sung by a line of gain, in a highly creditable manner.

"Judge Saffold was then introduced, and made a most effective speech, in which he dwelt on the advantages to be derived from this and kindred institutions, not only to our own people, but to the nation at large, and tendered thanks to the American Missionary Society for the liberality displayed by them in assisting to establish the building dedicated on this occasion. Judge Saffold was followed by "Hom." What who concretulated the assemblaze on this auspicious occasion.

"Hon. A. White, who congratulated the assemblage on this auspicious occasion, which he said was significant of good to them and the country. He augured a new

era for our people from this edifice.

era nor our people from this edifice.

"A pupil then sung very nicely, 'When the swallows homeward fly,'

"Rev. Mr. Strieby, of New-York, made a speech, in which he urged the necessity and desirability of the colored people securing homes for themselves. He demonstrated the things most essential to promote their welfare and add to their welf-being were industry, economy, education, and religion.

"The proceedings were closed by the pronunciation of the Benediction by Rev.

W. J. Lowry, of the Presbyterian Church.

"The school we understand is to be promoted the Provell School in house of Mr.

"The school, we understand, is to be named the Burrell School, in honor of Mr. Burrell, of Ohio, one of the liberal subscribers to the Association.'

A great obstacle to the success of this school has been removed by the erection of this building.

10. Lincoln School, Marion, Alabama.

Teachers .- Mr. T. C. Steward, Windham, Ohio; Mrs. T. C. Steward, Windham, Ohio; Mrs. H. F. Treadwell, Mansfield, Mass.; Mr. James E. Cowan, Crawfordsville, Ind.

Number of pupils enrolled, 275; amount received from school, \$329.66; amount received from public fund, \$330; value of school property, \$5000. The new school building at this point was completed during the year. It is owned by a local board of trustees, and leased to the Association for ten years, free of rent.

The following statement is taken from The American Missionary for August:

"The new school building erected for the benefit of the colored people of Marion and vicinity was dedicated last Sabbath afternoon, April 11th.

"The house just completed is a frame building, about fifty feet square, two stories high, well lighted and arranged. There are four good-sized school-rooms, besides a recitation-room intended for the Normal class, which are mostly furnish-

ed with the Sherwood patent combination seat and desk. There is ample room for two hundred and fifty pupils, and more can be accommodated.

"The cost of the building is about \$4200—\$2800 of which was appropriated by the Bureau, and the remainder contributed by the colored people and the American

can Missionary Association, whose teachers are employed in the schools here.

"The exercises consisted of singing by the children, prayer, and addresses.
"The opening prayer was made by Mr. Cowan, of Crawfordsville, Ind.

"Addresses were made by Hon. T. C. Stewart, Rev. E. M. Cravath, Rev. J.

11. Trinity School, Athens, Alabama.

TEACHERS .- Miss M. F. Wells, Ann Arbor, Mich.; Miss M. F. Sturgis, Mosherville, Mich.; Miss A. P. Rockman, Ann Arbor, Mich. Number of pupils enrolled was 221; amount received from school,

\$37.10; amount from public fund, \$311.20. The building occupied by this school, for the past four years, with the ample grounds adjacent, has now been purchased by the Association, thus insuring the permanency of this important enterprise.

IV. COMMON SCHOOLS.

The following list comprises the names of the teachers commissioned by this department for primary schools, with the points in the several States where they were located:

Cartersville.-Miss Maggie L. McClure, Belle Centre, Ohio. Marietta.-Miss E. C. Allmendinger, Marietta, Ga.; Miss S. J. Howells, Cincinnati, Ohio.

ALABAMA.

Baldwin Co.-Mr. C. A. Conrad, Marietta, Ohio; Mrs. C. A. Conrad, Marietta, Ohio.

Eufaula.-Mr. C. P. Wheeler, Concord, Mass.; Mrs. C. P. Wheeler, Concord, Mass.; Miss E. M. Wright, Middletown, Ct.

Girard.-Miss J. E. Biegle, Spruce Creek, Pa.

TENNESSEE.

Brentwood.-Miss Martha Taylor, Cincinnati, Ohio.

Carthage.-Mr. George Ballard, Amo, Ind.

Flatsville.-Miss Jennie Woodward, Amo, Ind.

Gallatin.-Miss S. S. Gould, Eureka, Ill.; Miss N. D. Brooks, Berlin Heights, Ohio.

Lebanon.-Mr. J. B. Jones, Oberlin, Ohio.

Smyrna.-Mr. W. L. Copeland, Oberlin, Ohio.

Evansville.-Mr. James M. Townsend, Oberlin, Ohio. Vincennes.-Miss Anna Kelley, Cincinnati, Ohio.

Brandenburg.-Rev. J. Richards, Newark, Ohio.

Lagrange.-Miss Laura Henson, Cincinnati, Ohio.

Maufield .- Mr. Walter R. Jones, Oberlin, Ohio.

May's Lick .- Miss Emma Gardener, Oberlin, Ohio.

Millersburg .- Miss M. E. Carmichael, Cincinnati, Ohio Miss Belle Newton, Louisville, Ky.

New-Castle.-Miss Cora Ford, Cincinnati, Ohio.

Cynthiana.-Mr. C. C. Vaughn, Dinsmore, Ohio.

Carlisle.-Mr. Edward Conway, Springfield, Ohio.

Danville.-Miss C. N. Oley, Oberlin, Ohio.

Elkton.-Miss Jerusha Kelley, Cincinnati, Ohio.

Greensburg.—Mr. Arthur C. O'Hear, Charleston, S. C. Harrodsburg.—Miss Jennie E. Barnett, Cincinnati, Ohio; Miss Anna Ferguson, Cincinnati, Ohio.

Lancaster.—Miss Hattie Graham, Lexington, Ky.

Lockport.—Miss Lizzie Butler, Oberlin, Ohio.

Eldorado.—Miss Lila Evans, Oberlin, Ohio.

Flemingsburg.-Miss C. H. Taylor, Cincinnati, Ohio.

Greenville .- Miss Hattie Worles, Cincinnati, Ohio.

Henderson.-Miss Louise Alexander, Oberlin, Ohio.

Nicholasville.-Mr. Henry Spear, Sidney, Ohio.

Paducah.—Miss Louisa Alexander, Oberlin, Ohio; Miss Lizzie Hazle, Cleveland, Ohio.

Paris .- Miss Florence Murrow, Louisville, Ky.

Russellville.-Mr. Miles Carter, Cincinnati, Ohio.

Shepardsville.-Mr. Jos. H. Henson, Cincinnati, Ohio.

Stanford.-Miss Isabella Hudson, Cincinnati, Ohio.

Union Hall .- Miss N. A. Patterson, Oberlin, Ohio.

Washington.-Miss Narcissus Dunlap, Cincinnati, Ohio.

Maysville.—Miss Hena Carey, Cincinnati, Ohio; Miss Amelia Cage, Cincinnati, Ohio.

New-Berne.-Miss Caroline Smith, Cincinnati, Ohio.

North-Middleton. - Miss Mary J. Copeland, North-Middleton, Ky.

Oil Works .- Miss Rebecca Jones, Cincinnati, Ohio.

Paducah District.—Miss Mary Wilson, Cincinnati, Ohio; Miss Florence Anderson, Cincinnati, Ohio.

- Richmond.—Miss M. L. Ford, Cincinnati, Ohio; Miss Lizzie Henson, Oberlin, Ohio.

South-Danville .- Miss Arabella Gaines, Cincinnati Ohio.

Trenton .- Miss Hannah Mason, Cincinnati, Ohio.

Versailles .- Miss Mary Douglass, Cincinnati, Ohio.

A large portion of these teachers were colored, located at interior points, where white teachers would not have been tolerated, and drawing most of their support from the people and the government.

In this way a large class of children have been reached, who could not otherwise have enjoyed educational privileges.

V. TEACHERS TRAINED IN OUR SCHOOLS.

The following statement gives the number of pupils trained in our schools who have already been employed as teachers:

| Ely School, Louisville, Ky | 25 |
|----------------------------------|----|
| Howard School, Lexington, Ky | 10 |
| Lincoln School, Memphis, Tenn | 45 |
| Howard School, Chattanooga, Tenn | 18 |
| Storrs School, Atlanta, Ga | 30 |
| Swayne School, Montgomery, Ala | 20 |

| | _ |
|-----------------------------------|---|
| Emerson Institute, Mobile, Ala 30 | J |
| Burrell School, Selma, Ala 13 | |
| Berea College, Berea, Ky 25 | 5 |
| Fisk University, Nashville, Tenn | 3 |
| Talladega College, Talladega, Ala | 5 |
| Other Schools 18 | 5 |
| | - |
| Total 91/ | 1 |

Over three hundred teachers have been furnished from the schools in this department alone to the common schools of the South. Thus, for each teacher commissioned by the Association there have been already trained two teachers from the Freedmen themselves. If these results have been secured in four years, commencing with a race just made free, what great hopes may we reasonably cherish for the future! From the children in our schools what an army of teachers we can soon train to complete the work of universal education in the South.

GENERAL SUMMARY.

Churches, 7; membership, 542; chartered colleges and universities, 4; high and graded schools, 11; teachers trained in the South, 314; common schools, (furnished either directly or indirectly with teachers by this office during the year,) 400. At the four collegiate institutions we are able to furnish rooms and board for 500 students. Berea College had a Freshman class of five members. Classes are also under training, so that we confidently expect to enter a Freshman class at each of the other institutions in 1871.

We gratefully acknowledge the favor shown by the following lines of transportation in granting reduced rates of fare to our teachers in going to and from their fields of labor, namely:

RAILROADS.—"Atlanta and West-Point," "Cin., Ham. and Dayton," "Dayton and Mich.," "Rich. and Chicago," "Cleveland, Col., Cin. and Indianapolis," "Little Miami, Columbus and Xenia," "Louisville and Nashville," "Louisville and Memphis," "Nashville and Chattanooga," "Selma, Rome, and Dalton," "Western and Atlantic." Also the "U. S. Mail Boat Line," from Cincinnati to Louisville.

WESTERN DEPARTMENT.

OFFICE, 38 LOMBARD BLOCK, CHICAGO, ILLINOIS.

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CHARLES H. HOWARD.

Assistant Treasurer.

SELDEN N. CLARK.

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KANSAS,

MINISTERS AND TEACHERS.

Rev. Robert Brown, Miss M. Frances Abbott, Rev. J. H. Payne, Rev. J. E. Weir, Rev. L. H. Platt.

Number of pupils taught, 200.

Our work in Kansas consists mainly in assisting colored churches in the support of pastors. At Leavenworth, Mr. Brown has taught a night-school in addition to his pastoral duties. His mission Sabbath-school was particularly promising; but his own church, mostly white, seeming to require all his time, and a colored church having been organized, with Rev. J. E. Weir (colored) as their pastor, Mr. Brown's connection with the A. M. A. ceased with the month of July.

The new church started with 42 members, and, with their pastor, were cordially received into the Congregational Association of the district.

The following extract is from a recent letter of Mr. Weir:

"LEAVENWORTH, Sept. 20, 1869.

"The attendance on preaching is gradually increasing, and the several prayermeetings are very well sustained. One new member was received into the church vesterday on profession of faith, which is the only increase since our present organization.

Besides my labors in the city, I assisted in the organization of a church on

Stranger Creek, twelve miles from the city.

"This new church was organized with 37 members at one preaching place, and there are other preaching points connected with this, from which enough will probably be gathered to increase the number to 75 or 100. The members of the church are more encouraged since the change of organization than ever before, and our church has more popularity with the colored people generally. With the blessing of the Master upon us, we hope to prosper and increase."

LITTLE CHILD IN THE SUNDAY-SCHOOL WORK.

Extract from a letter from Mrs. Dora T. Beekman, Kansas City, about the colored Congregational church and Sabbath-school at Westport, Mo.:

"The Sabbath afternoon was a very encouraging one as regards our labor with that colored church. More new scholars and adults came in. They crowded the

house—could scarcely have room to stand while singing. I had one class of twenty-seven boys and girls, packed closely in a small room.

"Mr. B. had his room full, as usual. Mr. Payne was there, and assisted him.
Still our little girl, Lillie, ten years old, had nine little girls out on the grass, reading to them, and teaching them about Jesus—a beautiful sight! Though so young, may she not break the crumbs of the Bread of Life, and feed these hungry lambs ?"

Mr. Platt, who has for several years labored at Topeka, with evidences of God's favor, has tendered his resignation, to take effect the last of October. It will be difficult to fill his place in the hearts of that people.

Mr. Payne continues, as hitherto, at Lawrence, and has been preaching occasionally, also, for a small colored Congregational church at Westport, Mo., which is wanting a pastor. Rev. James C. Beekman, of Kansas City, has voluntarily ministered to these people during the past summer.

There is promise that, with a little encouragement, other colored churches may be formed in Kansas; but it is difficult to find suitable

Inasmuch as the State common-school law makes no discrimination against color, and the white citizens of Kansas do not hinder its execution, it only remains for our Association to aid in the work of church organization, and in sustaining the feeble churches until they shall become self-supporting. They all now pay about one half of the salary of their pastors.

MISSOURI.

MINISTERS AND TEACHERS.

Rev. J. Balaam,* Rev. E. D. Seward, Miss Charlotte M. Blake, Miss Sarah M. Tucker, Mr. G. H. Jones,* Mr. Jesse Markham, Mrs. C. E. Markham.

Number of pupils taught, 560; reading, 425; writing, 250; Sabbath-school, 650.

The present public school system of Missouri provides for the colored children; but the schools are to be separate, and as the blacks do not vote nor hold office, the administration of the law is in the hands of the white citizens. The result of this is, that persons

^{*} Supported by Free-Will Baptists.

unfriendly to the education of the blacks are in office in most places where schools are needed, and neglect or refuse to take action, either to provide a house or a teacuer.

TWENTY-THIRD ANNUAL REPORT.

The State Superintendent, Hon. T. A. Parker, however, is in full sympathy with the education of the colored children, and renders every possible assistance toward the impartial execution of the law.

The Superintendent for the Freedmen's Bureau, Col. T. A. Seely, and his assistants, have also cooperated in the same direction, and have called upon our Association to supply teachers, to be paid from the State funds.

Mr. J. M. Turner, (colored,) the present Assistant Superintendent of the Bureau, holds at the same time an appointment from the State Superintendent and a commission from the A. M. A., and is very active in searching out places where the negligence of the local school officials has prevented the starting of a school.

We hope in this way to introduce into the State many more Christian teachers than we could if dependent upon our treasury alone.

At Troy, Fulton, and Warrensburg, the Association owns good houses, and will thereby be able to exert a controlling influence in favor of good schools, even though the teachers shall be paid by the State.

At Troy and Fulton, the schools have been under the auspices of the Iowa yearly meeting of Friends, who continue to cooperate cordially with the Association.

At Warrensburg, Rev. and Mrs. M. H. Smith are still prosecuting a successful missionary work. At Westport, we have a small house, and hope to keep up a school during a part of the year from the school funds, though the local officers are bitterly opposed to the education of the blacks. At Palmyra, we have had a flourishing school and Sabbath-school.

The following extract from a recent letter of Miss Tucker gives a glimpse of her work at Palmyra:

"The school is moving on as well as can be expected. We have over one hundred scholars; many of them are small, just beginning to read. They are learning nicely. We hope to see them reading before the weather gets cold, as they will have to stay at home then, and their places be filled by large boys and girls that are now at work.

"The influence that is opposed to the colored school is still great. We have to contend against it all the time; but the children are improving, and the people that are so much opposed to their being educated can not avoid seeing the improvement, not only in their books, but in their behavior on the streets. Last week, as a class were out on the playground, with their Geographies in their hands, Mr. D—, one of our prominent lawyers, met them. He began to question them, and was surprised to find that they could tell him the capitals of all the United States, the lakes, rivers, etc. The class were very proud to be able to answer so promptly, and I must say that the teachers felt proud too."

At Jefferson City, the school-work has passed out of the hands of

the A. M. A., and is now carried on jointly by the Trustees of Lincoln Institute and the Public School Board. At Ironton, Mr. and Mrs. J. Markham have continued their faithful labors in a day and Sabbath-school throughout the year; but hereafter Mr. Markham, having been appointed County Superintendent of Public Schools, this school will be supported mainly, if not wholly, by public funds.

ILLINOIS.

MINISTERS AND TEACHERS.

Rev. Isaac Gilbert,* Rev. H. H. Keyes,* Rev. P. C. Tolford,* Rev. Wellington Joy,* Rev. J. J. Johnston,* Rev. F. Mahoon,* Rev. J. A. Ferguson,* Rev. William Kelly,* Rev. A. Rice,* Rev. Nelson Rix,* Miss E. M. Carroll,* Miss E. A. Tuttle,* Mrs. M. J. Craig,* Mrs. H. H. Keyes.*

Number of pupils taught, 400; reading, 376; writing, 215; in Sunday-school, 450.

The educational and missionary work among the Freedmen in Southern Illinois, carried on for several years by the Free-Will Baptists under the auspices of this Association, has been continued with no less vigor during the past year. Their school-house at Cairo was maliciously burned last winter; but by aid of the Freedmen's Bureau, a much better one has been erected, at an expense of some three thousand dollars. The schools and missions last year were at Carbondale, Villa Ridge, Cairo, and Mound City.

They are sustained by the Western Committee of the Free-Will Baptist Churches, whose executive representatives are Rev. A. H. Chase, of Cleveland, Ohio, and Rev. D. L. Rice, of Hillsdale, Michigan.

The Freedmen who escaped into Southern Illinois during the war, and have settled there, are numerous, and need instruction no less than those in the Southern States. We are therefore glad to cooperate in the continued prosecution of these missions.

ARKANSAS.

MINISTERS AND TEACHERS.

Miss M. M. Clark, Miss Phebe A. Holmes, Miss D. F. Getman, Miss Pamelia A. Hand, Mr. James O. Lyman, Rev. Thomas E. Hughes, Mrs. Grace J. Hughes, Mrs. Mary B. Stewart, Mrs. F. O. Stith.

Number of pupils taught, 1057; reading, 1010; writing, 285; in Sunday-school, 1200; conversions, 9.

In Arkansas, we have valuable school property at Pine Bluff and Fort Smith. At the latter, our school has been large and promising under Mr. J. O. Lyman as Principal.

* Supported by Free-Will Baptists.

The house at Pine Bluff is large, and as the place is geographically central, and particularly well situated with reference to the colored population of the State, it has been thought best to locate there a Normal school. During the past year, we have had there a successful school taught by two lady teachers. The other points occupied were Helena, Batesville, Washington, and Camden. At the lastnamed place were the acceptable laborers, Rev. Thomas E. Hughes and wife, whose support is provided by the Welsh Calvinistic Methodist Synod of Wisconsin. Some aid in this State has been derived from the public school fund, which by the law is to be impartially expended for both races; but in a considerable number of places the Freedmen have as yet received no benefit from this source, owing to the neglect of the officials to execute the law, as in Missouri, through indifference or malice.

The Bureau Superintendent, Captain William M. Colby, the State Superintendent, and the greater number of his circuit superintendents, cooperate heartily in endeavoring to carry out the law; but many of the local school boards are inimical to the education of the children of the Freedmen, and in several instances, by their persistent opposition, have deprived our teachers of pay expected from the public fund, and thereby increased the burden upon our treasury.

The following extract of a letter from Pine Bluff describes our school-house, and the condition of schools at the time of writing:

"I left my home (Detroit, Michigan) about the middle of October; opened school immediately upon my arrival here a week later, in the school building erected last year for the Freedmen by the Bureau. It is large and well furnished, capable of seating one hundred and fifty. We look upon it with some pride as being second to none in the State. I have at present about forty pupils, and as soon as the season for picking cotton is over, the house will probably be filled. The past five years have been hard ones for the Freedmen; but the crop this season promises better prospects for the winter, and they are, in this place, doing well now. We have a very interesting Sabbath-school.

"I close, begging your sympathy and prayers to assist us in this labor of love and duty.

D. F. GETMAN."

LOUISIANA.

MINISTERS AND TEACHERS.

Miss Anna M. Beach, Rev. John Turner, Rev. Putney Ward, Rev. James Dutch, Rev. Isaac Williams, Rev. N. Whiting.

Number of pupils taught, 450; reading, 328; writing, 158; in Sunday-school, 1000.

The Association has had no schools in Louisiana for several years past; but the military school fund, raised by General Banks while in command there, having been exhausted soon after the close of the war; and all other local aid having failed except renting of schoolhouses by the Freedmen's Bureau and tuition by the pupils; and the new State system of free schools not having gone into operation, in-

deed, being in such a shape as probably to require further legislation before any practical benefit can be realized; there seemed to be urgent need that the A. M. A. should come forward to supply the lack. at least temporarily. The new and efficient Bureau Superintendent, Mr. E. W. Mason, reported that there were hundreds of places remote from the large cities where the number of the colored population warranted schools, and where there had never been any. He promised hearty cooperation from the Bureau, and material aid in building houses in these locations. We had only to secure the sites, and guarantee the support of a teacher. Rev. J. W. Healy, pastor of the First Congregational church at New-Orleans, having a keen appreciation of the need, voluntarily gave us the benefit of his judgment, and spent considerable time in the spring of 1869 in the selection of eligible places. The result was, that about twelve schools were planned to open in the fall. A few were started in the spring, and continued during the summer by acclimated teachers. One of these schools is at Baton Rouge, where, by purchasing the site, a good building, constructed by the Bureau, came into our possession.

"The Normal and Collegiate Institute," under supervision of a board of local trustees, and the management of Mr. N. Whiting as Principal, has been in successful operation during the summer.

"Straight University," in New-Orleans, duly chartered, with a board of trustees embracing the governor, lieutenant-governor, and other leading citizens of Louisiana, has secured, with some aid from the A. M. A., a desirable site, and, by the help of the Bureau, is erecting a suitable building, to be ready for use by the first of November next. With our assistance in sustaining a corps of teachers, the trustees expect to start a school of the higher grade as soon as the house is completed. There is to be a Normal department, to supply teachers for the State.

Rev. J. W. Healy has been largely instrumental in the inauguration of this promising enterprise. Mr. Straight, of the Baptist denomination, having been a generous patron, the trustees have most properly given the institution his name. It is hoped some help may be had from the Peabody fund, in conducting the Normal department.

In addition to the valuable services above mentioned, Mr. Healy has assisted in organizing ten churches in Louisiana, a part of them de novo, and a part of them merely remodeled and reconstructed, by excluding the unworthy, and requiring thereafter a higher standard of morality and piety.

Of this latter, the first was a Free-Will Baptist church of New-Orleans. Since that, three others have been formed in New-Orleans, one at Gretna, and one at Algiers, each opposite the city, and six in country places. The Association will sustain schools at all these places,

and assist in the support of ministers. Colored ministers have been found in the State adapted, at least approximately, to the present wants of these churches, but the churches ought soon to have pastors of better education. The rising generation, having the advantages of our schools, will demand an educated ministry. We must see that, at least, facilities for the education of ministers are provided.

The following, from a laborer in the field, is but one of many similar testimonials bearing on this subject:

CORRUPTION IN THE OLD COLORED CHURCHES.—IMMORALITY OF THE MINISTERS.

"As for the colored churches, they 'are in all things very religious;' but they have not only lost their purity, but have almost lost the idea that religion is a purifier. The colored people have just closed a meeting of eight days, not far from here. The preacher in charge was a known and acknowledged libertine; and is now, I am told, only just recovered from a sound beating he lately received from one whom he had justly offended by his lewdness. I leave you to judge for yourself of the morals of a people who will tolerate such a man as their spiritual guide. These people go to their big meetings, it appears to me, very much as they would go to a ball. There is, however, this additional attraction to their meetings: they expect their reveilings to please God and fit them in some mysterious way for the joys of heaven."

The importance to the Freedmen of establishing and fostering pure churches, with a competent ministry, can not be overestimated. The old churches formed in the times of slavery, like the old marriages, have been so disregarded and despised by the whites, and have been so indiscriminating in the admission of members—indeed, so utterly destitute of the true influence and offices of a Christian church, that it would seem that the sooner they can be substituted by new ones, or completely reorganized and supplied with a new ministry, the better. The colored ministry is, to a large extent, not only illiterate and incompetent, but, what is incomparably worse, many of them are immoral.

We hail with satisfaction and thankfulness, therefore, the promise of an efficient church-work in our South-Western States. It has been decided to engage for this work, if possible, the services of Mr. Healy.

ALABAMA.

TEACHERS.

George S. Putnam, Superintendent; Miss Ruth A. Allen, Miss Mary A. Cooley, Miss Susie A. Cooley, Miss Eliza J. Etheridge, Miss Mary E. Harris, Miss Nellie Lincoln, Miss Sarah Mahony, Miss Amelia A. Rockfellow.

Number of pupils taught, 530; number of pupils reading, 480; number of pupils writing, 400.

In order to secure greater unity in our work, the schools at Mobile were transferred to the Middle-West Department. Most of the teachers, however, were from the Western Department, and continued to

report to their respective churches in Illinois and Wisconsin. Ralph Emerson, Esq., of Rockford, Ill., also continued his generous contributions in support of the "Emerson Institute," at Mobile. For a more detailed account of this institution, and of the present condition of our mission at Mobile, see the report of Secretary Crayath, under whose charge it now is.

INDIAN TERRITORY. -1869

Our Association received a formal proposition, early in the summer of this year, to undertake a mission to the Chickasaw Indians. A paper to this effect, and setting forth that there were some three thousand Freedmen in the Indian Territory, who had received no advantages of education whatever, was sent to our secretaries by Mr. G. D. James, the Superintendent for the Cherokees and Chickasaws, appointed by their legislature.

A personal interview was had with Mr. James, who also proposed that the A. M. A. send teachers for the Indian schools maintained by the Annuity Fund from the U. S. Government. There are two good school buildings, one of stone and one of brick, which, with some small log school-rooms, would meet the wants of the Indians.

The Freedmen's Bureau has engaged to put up two more good school-houses for the Freedmen, who are represented to be in a deplorable state of ignorance, without ministers or teachers.

There are no missionaries among the Chickasaws. At present they spend a considerable portion of the School Fund in sending out of the territory to schools in the States some of the more promising Indian youth; but this is very expensive, and Mr. James is exceedingly desirous that the A. M. A. establish schools in the territory. He guarantees for this purpose such land and buildings as shall be required, and three dollars per month for each Indian pupil. These propositions are favorably considered, and it is hoped that we may be able to open the schools the coming winter.

MISSISSIPPI.

MINISTERS AND TEACHERS.

Rev. J. P. Bardwell, Superintendent; J. D. Backenstose, Miss H. C. Bullard, Rev. P. S. Feemster, Miss Anna C. Harwood, Miss Irene Johnson, Miss Clara A. Lewis, Miss Kate G. Slesser, Mrs J. W. Stryker, J. N. Bishop, Miss Nellie Cone, Miss Dora Ford, Miss S. P. Hulburt, A. D. Jones, Miss Anna Keen, Miss H. A. McClelland, Miss Anna M. Somers, Miss M. R. Stull, J. F. Boulden, Mrs. L. S. Dickinson, J. F. Gallaway, Miss M. L. Jarvis, Miss Mary Roberts, T. L. Riggs, Mr. J. W. Stryker, Miss Sarah E. Sweetzer, Miss Rose Trussell, Miss Maria Waterbury.

Number pupils taught, 3300; number pupils taught to read, 2750; number pupils taught to write, 1265; number pupils in Sabbath-school, 3500; number of conversions, 15.

All our schools in Mississippi have been primary, except that at Columbus, which was graded, as far as practicable, with a male principal and six other teachers. With the aid of the Bureau, the house has been greatly improved. A deed of the land has also been obtained. The school has been visited by the mayor of the city, an exgovernor, and other citizens of the State, and its examination was favorably reported in the local newspaper. Indeed, there is evidence from every source that the school, under the management of its present Principal, J. N. Bishop, is a success. Six of the more advanced pupils went out into country places this summer, at the close of the school term, to teach. It is to be hoped that this is but the beginning of an abundant supply of good Christian teachers that may be prepared here, and sent forth to the hundreds of destitute places in this State.

But Columbus, being in the extreme eastern part of the State, almost on the border, it has not been thought desirable to locate there the one Normal school which we purpose to establish in Mississippi. For this a site has been selected at Tugaloo Station, about ten miles north of Jackson, on the railroad, where the Association owns 500 acres of land and a good building. The Bureau has rendered important aid in this enterprise. It is proposed to sell to enterprising heads of families a portion of the land on easy terms of payment, and endeavor to educate their families in all that pertains to Christian homelife. A special effort will be made to benefit the women, which class has hitherto been too much neglected. But the principal feature will be a Normal department to train colored teachers—receiving for this purpose the more promising pupils from the different schools of the State.

At Port Gibson, the Association owns a good building and lot, and has a promising field for a permanent missionary work. At Natchez, we have two houses which are of little intrinsic value, but have served as a nucleus of good schools for three years, the Bureau paying the ground-rent.

At Meridian, Grenada, Brookhaven, and Aberdeen, each, we have had two teachers, but are compelled to relinquish the two latter places for want of funds, though there was no lack of interest among the Freedmen in the education of their children.

At Brookhaven, besides the satisfactory progress of the pupils generally in their studies, the lady teachers reckon since they first went there, two years since, some twenty converts, who attended the weekly prayer-meetings conducted by them, and took part in the

Sabbath-school. At Aberdeen, the colored people are so enterprising as to purpose themselves, with some aid from the white citizens, sustaining two male teachers this year.

At Shubuta, the teachers met with no sympathy from the whites, and endured great hardship from the miserable condition of the house, but were encouraged by the devotion of the Freedmen, and cagerness of the children to learn. No teacher will be returned there this coming year. Substantially the same is true of Raymond, as far as relates to difficulties encountered, although the prejudice seems to be wearing away, and with the aid of the Bureau and tuition of the pupils, the school may be opened again.

The success attending the labors of our missionary for Columbus and vicinity, who devoted himself to preaching the Gospel and other direct missionary work, was not such as to warrant his continuance in that field.

Rev. J. P. Bardwell, who has been the State Superintendent of Mississippi and Arkansas for the Association, rendered a faithful and fruitful service. But, as a measure of economy, his services, as well as those of all superintendents, will be dispensed with. The Bureau superintendents are generally able to render great assistance to the Association, and willing to do so as far as consistent with their official duties.

TEXAS.

TEACHERS.

Miss Sarah M. Barnes, Miss Emma Dayton, Miss Jennie R. Foster, Miss Martha E. Green, Miss Barbara Grant, Miss Elizabeth Grant, Mrs. E. C. Porter, Miss Sarah Skinner, Mr. John O. Stewart.

Number of pupils taught, 1150; to read, 750; to write, 560; in Sunday-school, 1300; conversions, 11.

In Texas, last year, we had seven teachers only. This State has been greatly neglected, owing probably to its remoteness, together with the unsettled state of society there.

The District Secretary of the Western Department made a tour through the State in April, and came away feeling that there was a most urgent need of more teachers. He found Superintendent Welch, of the Bureau, ready to coöperate, and was assured by Gen. Reynolds, military commander of the State, that the teachers should be protected. It was therefore determined to send twenty-five or more to Texas this fall. A lot was secured in Galveston, partly by funds of the colored people obtained through the agency of one of our teachers, and partly paid from our treasury, but deeded to a local board of trustees belonging to different religious denominations, and upon it the Bureau is erecting a fine school building. Here we hope

to have a Normal School, at least until one can be established in a more central place in the State. . .

SABBATH-SCHOOL WORK .- DILIGENCE OF AN OLD FREEDWOMAN.

Miss Skinner writes from Galveston:

"On our arrival here our way seemed hedged about, as we had no place in which to hold our Sabbath-school, which we have always considered the heart

and soul of the work.

"Our patience was sorely tried when to the oft-repeated question of the children. Are we going to have Sabbath-school?' we were again and again compelled to return a doubtful answer. Still we trusted that the Lord would open the way for us, and we have not been disappointed; for we learned that there was, two miles from our home, a small and feeble Sabbath-school connected with the Colored M. E. Church. This seemed a providential opening. Thither we repaired, and our services were gladly accepted. The colored teachers modestly gave way to us, and took their places as learners.

"Aunt Beckey, who gave me her class, is a woman of middle age. She has never received any instruction, yet she reads the Bible understandingly. This is the result of her own patient efforts. During the war, she used to listen to her master's children as they were conning their A, B, C's, until she knew them all. Having progressed thus far, she availed herself of every leisure moment while she was watching with the sick, or performing any duty which admitted of it, to study her book, and now she has the pleasure of reading God's word. Two of our pupils walked four miles to attend Sabbath school."

The Freedmen of Houston also purchased a site, and the Bureau is building there a good school-house, to be completed this fall.

There is more readiness among the Freedmen in Texas to pay tui-

tion than in any other of the South-Western States.

At Brownsville, Rev. Jeremiah Porter, who went there as a chaplain with the army, but with his estimable wife soon became interested in a missionary work for the inhabitants, has, with aid from the A. H. M. Society, succeeded in planting a Congregational church. Mrs. Porter, with the help of two other Christian ladies, all commissioned by A. M. A., has established a successful Protestant school in the midst of Roman Catholic influences. There is good prospect also that a school and church for the Freedmen will be started there this

There are several other places in Texas which hold out great encouragement for permanent educational or church enterprises.

Letter from John O. Stevenson, Port Lavacca, Texas:

PUBLIC SPIRIT OF FREEDMEN.-HELP THOSE WHO HELP THEMSELVES.

"Neither are the Freedmen devoid of public spirit, for I know that some have given five dollars, specie, and some, weeks of labor, to assist in opening a channel from Matagorda Bay up to Lavacca wharf.

from Matagorda Bay up to Lavacca wharf.

"One little boy went to work and made several dollars, which he saved to pay board, books, and schooling. Many were the bright faces and glad hearts the day I got back, and many were the ejaculations of 'Thank God!'

"I will try to open night-school in December, to satisfy the urgent request of the young men. Sabbath-school numbered 65 last Sunday. I was agreeably surprised by a little girl asking what was the reason I never asked a collection from the children to assist the church. I never thought of any such thing, so I joyfully told them to take up a collection; and they raised \$4, in dimes and picayunes. I asked them what they wished to do with it. One proposed that a pail and dip-

per should be bought. Agreed to. Another, a broom. Also agreed to. A little girl proposed a cowhide for bad boys. Motion lost. Another proposed that what was left should be kept until, by future collection, they should raise enough to buy Sunday school papers. Agreed to. And so we go on, poor but happy most of the

RECAPITULATION.

It will have been seen that, in the Western Department, exclusive of Mobile, there is but one graded school-that at Columbus, Miss., and this is the only one having any claim to be called a high-school. But as the foundations have been laid, it is confidently expected that, before the end of another year, with the divine blessing, there will be, at least, one besides this in each of the South-Western States.

Total number taught to read, (approximate,) 12,238; to write, 6186; number of churches gathered or reorganized, and materially aided by A. M. A., in these States, 15; number of converts among the pupils, reported, 35. C. H. HOWARD.

District Secretary Western Department.

CHICAGO, Oct. 16, 1869.

FOREIGN.

JAMAICA MISSION, WEST-INDIES

STATIONS.

| BRAINERD | Rev. John Thompson, Mrs. Thompson. |
|--------------|------------------------------------|
| BRANDON HILL | |
| CHESTERFIELD | |
| ELIOT | Rev. C. C. STARBUCK. |
| PROVIDENCE | |
| RICHMOND | |

TEACHERS. Miss LUCY WOODCOCK, MARTIN HARRIS.

| | Members. | | | Additions. | | | | Removals. | | | | ģ | ~ |
|---|----------|---------|-----------------------------|------------|---------|---------|-----------------|----------------|---------------------|--------|------------------------|-------------------------|------------------------------------|
| Name. | Male. | Female. | Total. | Profes- | Letter. | Total. | Deaths. | Dismis'd. | Excom-
munica'd, | Total. | No. in Sunc | No. in Con | Contribu
tions. |
| Brainerd. Chesterfield. Brandon Hill. Providence. Eliot. Bichmond | 49 | 118 | 167
97
76
43
60 | 2 3 5 2 1 | | 6 6 8 4 | 3

1
1 |
2
1
 | 5 2 8 1 9 | 844 | 100
100
40
85 | 200
125
60
200 | \$91 62
65 00
36 00
41 61 |

CHURCHES.

The church at Brainerd has been somewhat disturbed by the revival of African superstitions. Rev. John Thompson, its pastor, writes:

"During the last year we have been much annoyed by the frequent visits of Obeah men in this neighborhood, and some in the church have been hurt thereby. By a merciful providence we were able to detect the evil doings of one of those men in the house of one of our own members, just in time to prevent the development of his evil deeds.

"From my long experience of men and things in this land, I am persuaded that the missionary can do no better work than to go from house to house preaching 'Jesus Christ and Him crucified,' and confront the enemy with the Gospel.

"Our chapel and mission-house are undergoing considerable repairs, toward

which we have collected and expended about £20, and we shall need a further and larger sum. This accounts for the diminution in the missionary collections this

year, which I hope may not occur again.

"In the church we enjoy much harmony and love; our meetings are felt to be good and profitable, particularly the prayer-meetings, yet now and again we have to weep because of some who 'walk disorderly,' whom we 'reprove and rebuke with all long-suffering and doctrine."

In the continued ill-health of Mr. Venning, Mr. Wilson makes a report of three stations, Chesterfield, Brandon Hill, and Providence. Mr. Venning has been more or less ill throughout the year; but has been able to have a general oversight of the work, and for a considerable part of the time to preach. In consequence of his inability to perform the usual amount of pastoral labor, his church has not done as well as he expected. Mr. Wilson says:

"You will observe that a few members have been added to each of the churches reported, and although we have lost some, yet we stand a little ahead of what we were last year; it may not seem much, but to us who have to labor so hard to

make it what it is, the little advance is very gratifying.

"I do not think there has been as much activity in our churches this year as usual; perhaps it is because they have had less opposition and have felt less need of exertion to overcome it. But things are springing up about us that must push them into more activity, unless they suffer themselves to be overcome by them. A rum-shop has been opened not very far from us, with other evil influences connected with it, as dancing and gambling, and on the third of August a horse-race (the first I have known in the community) came off, with betting, etc. All these things are making the church feel they must stir themselves to break them up, and to produce something better. The best prayer-meeting we have had was the first one after the horse-race. I was glad to hear the members of the church express themselves so decidedly against these things, and that they seemed so anxious for the welfare of the community. They seemed to feel that Satan was busy, and that they must be busy too.

"Our school here numbers forty on the list, and the average attendance is twenty-one. The school at Chesterfield numbers thirty-nine on the list, but the twenty-one. The school at Chesterheid numbers thirty-nine on the list, but the average is twenty-two. There is a flourishing school at Camberwell, under the care of Brother Venning, and taught by one of his former teachers, John Philips, that averages over fifty. I have just opened a school at Providence. The people seemed very anxious to have the school opened again, and, as we are giving them a male teacher, I hope the school will do well."

Mr. Starbuck writes:

"There is absolutely nothing of interest to report for the past year, except a gradual though not marked increase of the average attendance, and a slight augmentation of the number of members. There has been little to discourage and little to encourage. The Sunday-school is somewhat smaller; but as this is in consequence of removals, it does not indicate decline of interest, and indeed this still remains perhaps the most interesting part of our means of doing good."

AFRICA.

STATIONS AND OUT-STATIONS.—Good Hope, (Sherbro Island,) Avery, Läwäna.

MISSIONARIES.-Rev. G. P. Claffin, Mr. D. W. Burton, C. S. Mattison, Mrs. Claffin, Mrs. Burton, Mrs. Mair.

NATIVE ASSISTANTS .- Rev. G. N. Jewett, Daniel During.

Rev. Mr. Claffin and wife, who were in this country at the date of the last report, have not yet returned to Africa, although they expect to embark this fall. They hope to be accompanied by a female assistant from Ohio.

Mr. C. S. Mattison, who had been connected with our mission work in the South, sailed for Africa in September. The arrival of the brig in which he sailed to Africa has been reported in the papers, but no letters from him have been received.

Mrs. Mair has been absent (at her former home, Scotland) during the year, and Mrs. Burton returned to this country in June, both

leaving the mission on account of impaired health.

This recital shows that the mission has been in a feeble condition throughout the year, and little real progress could be reasonably expected. "Indeed, the hearts of the few laborers on the ground, though occasionally cheered by hope, have been greatly saddened by the defection of some young persons, trained at the mission, who until now have given them much real comfort.

Your committee are encouraged by the fact that some young men and women of piety and of promising talents, now under training at our mission-schools in the South, are fixing their hearts on Africa as their field of labor for their race and for Christ.

We confidently hope that many will follow them; but they will need further training before engaging in this work, and for some years to come it will be impossible to meet the wants of Africa from this class alone. Are there not men now in the ministry, or just prepared to enter it, whose "marching orders," properly understood, direct them to this field?

The great commission includes Africa in its scope. Her doors are thrown wide open; her wailing cry for the Gospel and its institutions is heard. Who will respond to the command of the Master, "Here am I; send me"?

SANDWICH ISLANDS.

MAKAWAO.

Сникси, (Congregational:) Rev. J. S. Green, Pastor; Rev. J. Porter Green, Assistant Pastor.

HELPERS: Mrs. A. C. S. Green, Mrs. Hattie H. Green, Miss M. E. Green.

DEACONS: Kalawe and Kekua.

NATIVE HELPERS: Kaili and Kekahuma.

OUT-STATIONS: Huelo in Hamakua, and Keokea in Kula, also Kekapolepo.

SUPERINTENDENT OF COMMON AND SABBATH-SCHOOLS: P. Niu.

Referring to his account of the Female Seminary, as given last year, Rev. J. S. Green, in his report, dated July 19th, 1869, says:

"With unfeigned sorrow I report the destruction of the seminary buildings, school-house, eating and sleeping-rooms, cook-house, the greater part of the furniture, the piano, melodeons, school and music books, and nearly all the bedding and clothing of the sixty-five pupils belonging to the schools—all destroyed by fire in a few minutes, Sabbath day, June 6th. The loss is little, if any, short of ten thousand dollars.

"While we mourn the loss of property, and more than all, the breaking up of the school for a long time to come, if not permanently, we have occasion for gratitude that none of the children were lost or injured. All but one, and she was slightly ill, sat before me in the house of God. They had just finished reciting their Scripture lessons, and I had risen to commence the exercises of the afternoon, when the cry, 'Fire at the Seminary!' broke upon our ears. The congregation rose en masse, rushed from the house, and hastened to the burning building.

"The fire originated in a small bathing-house, at a little distance from the school building, to the windward, where a fire had never been known to be kindled. The wind being very high, and every thing very dry, in a few moments a blackened mass was all that was lett of our beautiful seminary.

"The loss has awakened a generous sympathy in the island community, and there seems to be a determination to rebuild it without delay. How this will be remains to be seen. That the school was a very popular and a very useful institution can not be doubted.

"Although the Hawaiian language was not entirely neglected, the English was mainly taught, and the girls were successfully and rapidly acquiring a knowledge of it. There is an increasing demand for the study of our noble language. The native race is so rapidly decreasing, and foreigners and half-castes proportionately increasing, that the study and knowledge of English may, ere many years, become well-nigh an absolute necessity."

To show the rapidity with which the native population is decreasing, Mr. Green contrasts the schools of last year with those of 1843-4:

"In May, 1843, we numbered 706 pupils, who appeared at our examination; in September, 729; and in January of the next year, 792. From this date the decrease has been constant, till June 30th of the present year, when 170 only appeared at our public examination. The present is an unusually sickly season, and a few children may have been unable to attend the examination. Still I doubt whether 200 children of suitable age to attend school can be found from Huelo to Keokea."

A school under government auspices has been opened during the year at Mahawao, designed as a boarding and a manual labor school, the pupils of which attend the Sabbath-school of this mission; and until the loss of the seminary building last year, the pupils of these two schools, numbering nearly 700, constituted the most interesting part of the Sabbath afternoon congregation.

Mr. Green states many facts in confirmation of his belief that the policy of substituting native pastors for missionaries was a mistaken one, and is working disastrously, confiding the churches to the care of unsuitable men, laying aside experienced missionaries, and keeping their sons out of the ministry.

He concludes his report as follows:

labors in this department are not in vain. Native congregation has decreased from the loss of the seminary, and the sickness and death of the people. Additions by profession, ten; and two by letter. Several individuals propounded at Huelo.

"We mourn the loss of several of our most promising people, of whom we have hope that they died in the Lord, and have found it their eternal gain. In the bonds of the Gospel, your brother,

J. S. GREEN."

STAM MISSION.

Missionaries: Rev. D. B. Bradley, M.D., Mrs. S. B. Bradley; Mr. George Graham, Assistant.

As in a number of previous years, this mission has been nearly self-sustaining in the use of the printer's presses, payment for the medical services of Dr. Bradley, etc. The services of Mr. Graham in the printing-office have contributed to this result.

In the ultimate object of missionary labor, the conversion of men to Christ, no visible results are reported. Dr. Bradley says that in his missionary experience of thirty-four years he has never witnessed such perfect deadness in sin and ruin as now. The Siamese expect innumerable ages of most intense suffering after this life, yet give no heed to the Gospel that offers free and full salvation from all sin and suffering.

It can not be but that the Gospel has been faithfully preached there by the missionaries of the various societies represented in that field; and only a few, a very few, hopeful conversions have yet been witnessed. The harvest is not yet.

Our missionaries say, "It can not be that God is giving us all lively hopes of glorious success, to blast them at last. He will ere long, in due time, come to redeem Siam.

"May he give us more of the faith of the patriarchs, who, though waiting long, faltered not at the word of promise."

CONCLUSION.

We close this report with the deep conviction that our labors during the year have not been in vain.

Not only do we believe that the workers in the field have been faithful and efficient, but that the work itself is vital to the welfare of the country and important to the progress of Christianity in the world. Emancipation cast forth millions of people without homes or help. Justice, humanity, and religion united in an earnest call that they be saved from perishing in body and soul. They immediately came to sustain new and critical relations to the state; and patriot-

[&]quot;Our English congregation is on the increase, and hope is entertained that

ism demanded that they be educated up to their new position. These urgent calls this association has most earnestly endeavored to meet.

But deeply as we feel the importance of the work already done, we feel much more profoundly the need of doing still more. The colored people are toiling hard to get homes and lands; but the mass are yet without either. They are striving diligently and successfully to become educated; but many are still unable to read: and few are competent to the high responsibilities of life and citizenship. They are receiving gladly the knowledge of a better Christian life; but many still imagine that excitement is religion, while vice threatens their ruin! It is still an open question whether they will sink or rise; whether they will be a burden to be increased by the incoming heathen from China, or a power to help win those heathen to Christ.

Trusting in God, we shall go on with our work. Though we are oppressed with a heavy debt, we believe Christians and philanthropists will stand by us. Too much sympathy has been felt; too many prayers offered; too much money given. Too plainly do thoughtful people see the danger of leaving the colored man to be the victim of vice, demagogues, or papists. Too deeply do Christians feel the need of caring for the ignorant masses now with us, and the more dangerous masses coming among us. Too many praying hearts have throbbed with joy at the thought that the freedmen were to bear the Gospel to Africa to suffer any approved instrumentality for these ends to be crippled. We will trust in God, who has hitherto helped us, and go forward.

they be as of those resistance to bedroud South. They immediately

LIST OF LIFE-MEMBERS

ADDED DURING THE YEAR.

Abbott, Mrs. Caroline W., Winchester, Mass. Abbott, Rev. Ephraim E. P., Meriden, N. H. Abbott, Zebediah, Wilton, N. H. Adams, Rev. James M., Richwood, Ohio. Adams, James T., Medway, Mass. Adams, Samuel C., West-Newfield, Mc. Aiden, Ebenezer, M.D., Randolph, Mass. Aidrich, Miss Abbie L., Westborough, Mass. Aidrich, Miss Abbet, L., Westborough, Mass. Ailen, Mrs. Riks P., Amherst, Mass. Ailen, Mrs. Riks P., Amherst, Mass. Ailen, Mrs. N. R., Maquoketa, Iowa. Ailen, Mrs. Wiss. Mrs. Ambla T., Romeo, Mich. Andrews, Mrs. Ambert, H., Fichburg, Mass. Andrews, Mrs. Ambla T., Romeo, Mich. Andraw, Mrs. Ambratt, H., Wichiawille, Mass. Angell, Mrs. Mary Ann, Providence, R. I. Antisdaley-H. W., Uzion City, Mich. Arey, Capt. F. G., Brewer, Me. Armsby, Edwin, Whithaville, Mass. Armstrong, T. M., South-Amherst, Mass. Ayres, Mrs. E. N., Amherst, Ohio.

Arres, Mrs. E. N., Amberst, Ohlo.

Backus, Miss Harriet, West-Killingly, Ct. Balley, Mrs. A. N., Washington, D. C. Balley, Mrs. A. N., Washington, D. C. Balley, Mrs. A. N., Washington, D. C. Balley, Mrs. A. N., Washington, Mass. Balrd, Chambers, Hipley, Ohlo. Balch, D. S., Lyons, Iows. Balcom, Lincolin, Winchendon, Mass. Baldwin, Rev. Wm. O., West-Groton, N. Y. Ball, Orin S., Townsend Centre, Mass. Ballard, Mrs. A., Detroit, Mich. Ballou, George W., Greenfield, Mass. Bancroft, Frederick A., Ban Francisco, Cal. Barber, Mrs. Anna, Sherborn, Mass. Barber, Mrs. Amay H., Yarmouth, Me. Barbour, Froderick A., Ban Francisco, Cal. Barbor, Mrs. Mary H., Yarmouth, Me. Barbour, Evol. Wm. M., Bangor, Me. Barbour, Frod. Wm. M., Bangor, Me. Bardwell, Joseph, South-Hadley Falls, Mass. Barder, Mrs. Mary, Harvard, Mass. Barker, Rev. S. P., Rockton, Ill. Barlow, Mrs. H. J., West-Brockfield, Mass. Barnet, Mrs. Barker, Rev. S. P., Rockton, Ill. Barlow, Mrs. H. J., West-Brockfield, Mass. Barner, Mrs. Bizabeth M., Bakersfield, Vt. Barnes, Mrs. Stalle, Harvard, Mass. Barnett, J. Franklin, Barre, Mass. Barrett, Mrs. Sarah A., Worcester, Mass. Barrott, J. Franklin, Barre, Mass. Barrott, J. Franklin, Bereseo, N. Y. Bates, Rev. James, Belpre, Ohlo. Beach, N. M., Chatham Centre, Ohlo. Beach, J. M., Chatham Centre, Ohlo. Beach, J. M., Chatham Centre, Ohlo. Bebout, H. C., Savannah, Ohlo. Bebout, M. E., Savannah, Ohlo.

Beckwith, Frank A., Oakland, Cal.
Beckwith, Watts, Olathe, Kans.
Bedard, Spencer S., Saint Albans, Vt.
Beebee, Alexander M., Hamilton, N. Y.
Belcher, Sidney, Newark Valley, N. Y.
Bellows, Mary L. Northumberland, N. H.
Belt, Rev. L. A., Bellefontaine, Ohio.
Bemis, William L., Hartford, C.
Benedict, Miss Helen, Wilton, Ct.
Benedict, Miss Helen, Wilton, Ct.
Benedict, Miss Helen, Wilton, Ct.
Benedict, Rev. Wm. A., Sprague, Ct.
Benedict, Rev. Wm. A., Sprague, Ct.
Benedict, Rev. Wm. A., Sprague, Ct.
Bent, Mrs. C. Anne, Wheston, Ill.
Bent, Mrs. G. Anne, Saline, Mich.
Benton, Emily, Saline, Mich.
Benton, Emily, Saline, Mich.
Benton, Mrs. Anne, Saline, Mich.
Betts, John N., Saugatuck, Ct.
Bierce, Rev. D. E., Ripley, Ohio.
Bierce, L. V., Jr., Tallmadge, Ohio,
Bigclow, Dhes, John D., West Killingly, Ct.
Billings, Mrs. Jaze, Randolph, N. X.
Bigland, Mrs. Mariett, Mallet Creek, Ohio.
Birchard, Rev. William M., Montville, Ct.
Billings, Mrs. Jaze, Randolph, N. X.
Bissell, Dr. F. E., Shorter, Face, Wiss.
Blake, Kmily A., New-Britain, Ct.
Blake, Emily A., New-Britain, Ct.
Blake, Emily A., New-Britain, Ct.
Blakes, Bea. George, Orford, Jown.
Blakes, Rw. Sanny, A. New-Britain, Ct.
Blakes, Lea, George, Orford, Jown.
Blakes, Rw. Sanny, A. New-Britain, Ct.
Blakes, Lea, George, Criford, Jown.
Blakes, Mrs. Fanny, A. New-Britain, Ct.
Blakes, Lea, Springeld, Mass.
Blymer, Mrs. M. H., Mansfield, Ohio.
Borney, Milton, Lawrence, Mass.
Boyston, Dea, E. D., Amberst, N. H.
Bowes, H. S., Springfield, Mass.
Boylston, Dea, E. D., Amberst, N. H.
Bowles, H. S., Springfield, Mass.
Brigham, Dea, Sylvester, Princeton, Ill.
Brigham, Rev. Williard, Winchendon, Mass.
Brigham, Dea, Sylvester, Princeton, Ill.
Brigham, Rev. Willard, Winchendon, Mass.
Brigham, Dea, Sylvester, Princeton, Ill.
Brown, S., Shannard, Whitinsville, Mass.
Brigham, Dea, Sylvester, Princeton, Ill.
Brown, Alexander, Whitinsville, Mass.
Brigham, Dea, Sylvester, Princeton, Ill.
Brown, Capt Joel W., Sag Harbor, N. Y.
Brown, Dea Phillip H., Stamford, Ct.
Brown, Dea, Phillip H., Stamford,

Buck, Mr. Royal, Nebraska City, Neb. Buffum, Dea. Benj., Wilmington, Vt. Burhans, James, Wakeman, Ohto. Burnham, Mrs. Walter, Lowell, Mass. Burns, James M., Milford, N. H. Burr, Mrs. Lucinda E., Nebraska City, Neb. Burr, Rov. Z. B., Western, Ct. Buttolph, O. J., Buffalo, N. Y. Byington, Mrs. Ann Eliza, Windsor, Vt.

Cadwell, Harriet L., Bloomfield, Ct. Camp, Prof. D. N., New-Britain, Ct. Campbell, Emma, Ironton, Ohio. Carleton, George S., Waterbury, Vt. Carpenter, Rev. C. C., Lookout Mountain, Tenn. Carpenter, Rev. C. C., Lookout Mountain, Tenn. Carpenter, Mrs. Julia M., Rockton, Ill. Carr, Hail C., Whitimsville, Mass. Carter, Josha T., Whitimsville, Mass. Carter, Miss Mary A., Tallmadge, Ohio. Carter, Mrs. Medora, Allegan, Mich. Caton, Miss Mannah B., Flainded, Ill. Chambers, Mrs. Medora, Allegan, Mich. Caton, Miss Hannah B., Flainded, Ill. Chambers, J. Julius, Ill. Chapin, Chapin, Japhet, Antwerp, N. Y.
Chapin, E. N., Charles City, Iowa. Chapin, Japhet, Antwerp, N. Y.
Chapin, E. N., Charles City, Iowa. Chapin, Japhet, Antwerp, N. Y.
Chapin, Japhet, Antwerp, N. Y.
Chapin, J. Charles, C. Whitinsville, Chapel, Loring, Dannemore, N. Y.
Chape, Mrs. Elicets, Montague, Mass. Chenery, Mrs. Elicets, Montague, Mass. Chenery, Mrs. Elects, Montague, Mass. Chenery, Mrs. Harriet Adwood, Clinton, Mass. Chenery, Mrs. Harriet Adwood, Clinton, Mass. Childs, Dea. W. H., Suspension Bridge, N. Y.
Chipman, Miss Gratia A., Le Roy, N. Y.
Chittenden, Odell, Guilford, Cr.
Choller, Dea. Wm. H., West-Killingly, Ct.
Church, Rev. Andrew J., Edgartown, Mass.
Church, Jeony Witt S., Clinton, Mass.
Church, Jeony Witt S., Clinton, Mass.
Church, Jeony Witt S., Clinton, Mass.
Clark, Mrs. Abigall, Malden, Mass.
Clark, Mrs. Lw., Santa Clara, Cal.
Clark, Mrs. Lw., Santa Clara, Cal.
Clark, Mrs. Mosses L., Fitchburg, Mass.
Clark, Mrs. Mosses L., Fitchburg, Mass.
Clark, Mrs. West, Mrs. Collins, Mrs. Himm, Florence, Mass.
Clark, Mrs. Lw., Santa Clara, Cal.
Clark, Mrs. Hoses B., Groton, N. Y.
Comin, Mary E., Storrs, Ohio.
Coloid, Dea. Elisha, Groton, N. Y.
Co

Crawford, Henry, Crawfordsville, Ind.
Crosby, Rev. James H., Bengor, Mc.
Crosby, Mrs. Mary J., Jewett City, Ct.
Crosby, Mrs. Mary J., Bangor, Mc.
Cross, Mrs. M. O., Anburn, N. H.
Crouse, Rev. Isaac, Gallon, Ohlo.
Crow, Horatio A., Mitthengue, Mass.
Cummings, Charles, Medford, Mass.
Cutter, E., Decorah, Iowa.
Currier, Mrs. Phebe A., River Falls, Wis.
Curtis, Mrs. Emma L., Newark, N. J.
Cushman, Miss Charlotte E., Jackson, Mich.
Cushman, Rev. John P., Granby, Mass.

Cushman, Miss Charlotte E., Jackson, Mich.
Cushman, Rev. John P., Granby, Mass.
Dana, Rev. M. M. G., Norwich, Ct.
Dana, Mrs. Susan C., Norwich, Ct.
Dana, Mrs. Susan C., Norwich, Ct.
Dana, Mrs. Susan C., Norwich, Ct.
Danis, Charle, Milori, N. H.
Danids, Charle, Milori, N. H.
Danids, Charle, Milori, N. H.
Danids, Charle, Milori, N. H.
Davids, Miss Lucila, Springfield, Vt.
Dascomb, Rev. Alfred B., Woodstock, Ct.
Davis, Miss Lucila, Springfield, Vt.
Davis, Miss Caroline, Mariborough, Mass.
Davis, Mrs. C. E. K.—Exeter, N. H.
Davis, Mrs. E. S., West-Killingty, Ct.
Davis, William, Harvard, Mass.
Deane, Miss Mary Edwards, Greenfield, Mass.
Deanborn, Franklia, Chelsea, Vt.
De Wolfe, Miss Charlotte, Bristol, R. I.
Dickinson, Miss Ella F., Foxborough, Mass.
Dickinson, Miss Ella F., Foxborough, Mass.
Dickinson, Miss Ella F., Foxborough, Mass.
Dickinson, G. L., Haydenville, Mass.
Dick, Charles F., Crystal Lake, Ill.
Dike, Edward, Crystal Lake, Ill.
Dike, Edward, Crystal Lake, Ill.
Dike, George W., Crystal Lake, Ill.
Dike, George W., Crystal Lake, Ill.
Dike, William H., Farlbault, Minn.
Dillingham, George A., Lisbon Centre, N. Y.
Dillingham, George A., Lisbon Ce

Eaton, H. H., Decorah, Iowa.
Eaton, John P., Springfield, Vt.
Eastman, Mrs. B. W., New-Ipswich, N. H.
Eastman, Mrs. S. W., New-Ipswich, N. H.
Edgerly, Miss Hannah, Pittaled, N. H.
Edgerly, Miss Hannah, Pittaled, N. H.
Edls, Robert, Hanover, Mass.
Elliott, Miss Emily, Greenfield, Mass.
Elliott, Miss Emily, Greenfield, Mass.
Elliott, Miss Emily, Greenfield, Vt.
Ellis, Mrs. Hannah, Springfield, Vt.
Ellis, Mrs. Hannah, Springfield, Vt.
Ellis, John, Bangor, M.
Ellis, Mrs. Greenfield, Mass.
Ellis, Mrs. Rev. Edger, Chester, Ct.
Emerson, M. Lizzle, Cincinnati, Ohlo.
Emerson, Rev. Rufus W., Monson, Me.
Engleman, Miss Emma, Augusta, Gs.

Evans, Abel M., Ten Mile Run, Pa. Evans, Mrs. Elma B., Clarktown, Ps. Evarts, Miss Lucy, Guilford, Ct.

Evans, Mrs. Eims B., Carktown, Ps.
Evarts, Miss Lucy, Gullford, Ct.
Fales, George H., West-Brookfield, Mass.
Farnsworth, Miss Fanny, Groton, Mass.
Farnsworth, Miss Fanny, Groton, Mass.
Farnsworth, Miss Engler E., Groton, Mass.
Farnsworth, Miss Engler E., Groton, Mass.
Farnsworth, Mrs. James, Amboy, Ill.
Farwell, Rev. A., Betanbower, Mc.
Farwell, Mrs. James, Amboy, Ill.
Farwell, Mrs. James, Amboy, Ill.
Farwell, Mrs. James, Amboy, Ill.
Farwell, Luther, Harvard, Mass.
Fay, Mrs. S. W. E., New-Ipswich, N. H.
Fenn, Rev. Stephen, Watertown, Ct.
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Field, Thomas C., Conway, Mass.
Fisher, Mrs. Lewis, Medway, Mass.
Fisher, Mrs. Lewis, Medway, Mass.
Fisk, Mrs. Lewis, Medway, Mass.
Fisk, Mrs. Martin H., Temple, N. H.
Fistcher, C. W., Charles City, Iowa.
*Fletcher, Lewis C.
Filmt, William K., Oakland, Cal.
Fobes, Rev. Daniel, North-Cambridge, Mass,
Forbush, R. O., Springfield, Vt.
Ford, Mrs. David, Allen's Grove, Wis.
Ford, Mary, Mallet Creek, Ohlo.
Fosdick, J. S., Groton, Mass.
Forbush, R. O., Springfield, Vt.
Footer, Miss Martha, Bristol, R. L.
Fowler, Charles E., Kenosha, Wis.
Fowler, Miss Martha, Bristol, R. L.
Fowler, Miss Kate I., Kenosha, Wis.
Fowler, Miss Martha, Bristol, R. Wis.
Fowler, Miss Martha, Bristol, R. Wis.
Fowler, Miss Mary L., Kenosha, Wis.
Fowler, Miss Mary L., Kenosha, Wis.
Fowler, Miss Mary L., Kenosha, Wis.
Freenba, Mrs. E. N. D., Amboy, Ill.
Fullam, Mrs. Kary M., Springfield, Vt.
Fuller, Miss Mary M., Groton, Mass.

Gadcomb, Mrs. Lydia, Saint Albans, Vt. Gage, Mrs. Sarah N., Washington, Mich. Galloupe, D. P., Lowell, Mass. Gardner, Mrs. Jane L., Exeter, N. H. Galloupe, D. P., Lowell, Mass.
Gardner, Mrs. Jane L., Exeter, N. H.
Gardner, Polly, Stanton, Mich.
Garland, Mrs. Harriet C., Medway, Mass.
Gatos, George S., Groton, Mass.
Gatos, George S., Groton, Mass.
Gatos, Summer E. Crystal Lake, Ill.
Gates, Willie D., Crystal Lake, Ill.
Gates, Willie D., Crystal Lake, Ill.
Gatos, Mrs. Samuel, Northborough, Mass.
Gibbo, Mrs. Samuel, Northborough, Mass.
Gibbo, Mrs. H. L., Whitnsville, Mass.
Gibo, Mrs. Mary Edma, Bloomfield, C.
Goodell, Mary Emms, Bloomfield, C.
Goodell, Mary Emms, Bloomfield, C.
Goodenow, Rev. S. B., Jefferson, Iowa,
Gorbam, Mrs. Mary Sank Holman, Vt.
Gould, William R., Westborrough, Mass.
Gowans, Mrs. Rmms Woodford, Buffalo, N. Y.
Graves, Nathaniel D., Kawanee, Ill.
Gray, Jennie C., Cinchinati, Ohio,
Gray, Mrs. Sophronia, Andovef, Mass.
Green, Mrs. Mary Jane, Saint Albans, Vt.
Greenleaf, George S., Springfield, Mass.
Griggs, John W., Faribault, Minn.
Grimes, Frederick W., Mansfield, Ohlo,
Grout, Rev. Henry M., West-Springfield, Mass.
Gunn, James, Montague, Mass.
Hackett, Mrs. Polly, Apulla, N. Y.

Hackett, Mrs. Polly, Apulla, N. Y.
Hale, Mrs. Elizabeth, Mallet Creek, Ohio.
Hall, A. C., Wakeman, Ohio.
Hall, G. B., Ashfield, Mass.
Hall, H. L., Warren, Ct.
Hall, L. A., Warren, Ct.
Hamilton, Mrs. Gyrus, Cleveland, Ohio.
Hamilton, Mrs. Syrus, Cleveland, Ohio.
Hamilton, Rev. J. A., Davenport, Iowa,
Hamilton, Mrs. J. Sames E., Kingston, Ind.

Harbeaugh, Rev. T. L., Fostoria, Ohlo.
Hardy, Miss Sarah A., Westminster, Mass.
Hardy, J. T., Wilton, N. H.
Harmon, N. W., Lawrence, Mass.
Harper, Jeanette S., Yackson, Mich.
Harrington, David, Paxton, Mass.
Harrington, Francis, Northborough, Mass.
Harrington, Simon G., Paxton, Mass.
Harrington, Simon G., Paxton, Mass.
Harris, Miss Amelia, Dracul, Mass.
Harris, Miss Amelia, Dracul, Mass.
Harris, Miss Lurs Bump, Pittsford, Vt.
Harris, Mrs. Mary P., Manchester, N. H.
Hart, Miss Lurs Bump, Pittsford, Vt.
Harris, Mrs. Mary P., Manchester, Vt.
Harryey, Dea. Thomas B., Rochester, Vt.
Hastings, Loring, Westborough, Mass.
Hathaway, B. C., Westborough, Mass.
Hathaway, B. C., Westborough, Mass.
Hathaway, Rev. D. E., Wadeworth, Ohio.
Hawley, Charles D., Farmington, Ct.
Hawley, Chaules D., Farmington, Ct.
Hawley, Miss Ellen, Manchester, Vt.
Hawley, Mrs. Sarlah, A., Windsor, Vt.
Hayden, Hon. Joel, Haydenville, Mass.
Hayes, Mrs. Sarah B., Harwinton, Ct.
Hazen, Rev. H. A., Lyme, N. H.
Hedde, Jotham E., East-Orange, N. J.
Hemingway, A. D., Harford, N. Y.
Hemingway, A. D., Harford, N. W.
Hill, Aaron, M., Sast-Douglass, Mass.
Hill, Janea L., Grinnell, Jowa.
Hill, Dea. Luther, Rast-Douglass, Mass.
Hill, Janea L., Grinnell, Jowa.
Hill, Dea. Luther, Rast-Douglass, Mass.
Hill, Janea L., Grinnell, Jowa.
Hill, B., Wasser, C., Lay, Lowa.
Hill, B., Wasser, M. R., Saline, Mich.
Hills, Margaret S., New-Brittain, S.,
Hill, Janea L., Grinnell, Jowa.
Hill, B., Glibert J., New-Haven, Ct.
Hichcock, Judge A., Oasge, Iowa.
Hitchcock, Judge A., Oasge, Iowa.
Hitchcock, Judge A., Oasge, Iowa.
Hill, Harn, W. W., West-Meriden, Ct.
Hoyte, Ellasbeth K., Rikgefield, Ct.
Hoyte, L. T., W

Ives, Mr. J. H., Amboy, Ill.

Jackman, Mrs. Sarah, Romeo, Mich.

Jackson, Charles H., West-Brookfield, Mass. Jackson, Mrs. Chas. H., West-Brookfield, Mass. James, Des. Galen. Medford, Mass. James, Mathew, Gloversville, N. Y. Jencks, De Witt C., Killingly, Ct. Jémell, Rev. Wm. J., Coventry, Ct. Jewell, Arah, Wellsburg, N. Y. Jewett, David W., Fepperell, Mass. Jones, Rev. John H., Delaware, Ohlo. Jones, Rev. John H., Delaware, Ohlo. Jones, Mrs. Myra B., Chester, Ct. Johnson, Mrs. Elisha, Wethersfield, Ct. Johnson, Mrs. Elisha, Wethersfield, Ct. Johnson, Mrs. Elisha, New-Haven, Ct. Johnson, Mrs. Elisha, T., New-Haven, Ct. Johnson, Mrs. Elisha, T., New-Haven, Ct. Johnson, Mrs. Elisha, T., New-Haven, Ct. Johnson, Mrs. Elisha, H., Oakland, Ual.

LIFE-MEMBERS.

Kassack, Mary S., Jackson, Mich.
Keeler, Edward Livingston, Wilton, Ct.
Keth, Rev. Adelbert F., Windham, Ct.
Keillar, John Casper, Tallmadge, Ohio,
Kelsey, Norsh, Oakland, Cal.
Kendall, Calvin H., M.D., Ridgefield, Ct.
Kenny, Eliza, North-Greece, N. Y.
Kent, Uriel S., Dorset, Vt.
Kinaball, Mrs. Charlotte T., Cincinnati, Ohio.
King, Ozias, Fairlee, Vt.
Kingsbury, George, Jr., Francestown, N. H.
Kinsey, Oliver, Cincinnati, Ohio.
Kinsley, Ben. A., Lowell, Vt.
Kittredge, C. Brigham, Westborough, Mass.
Knapp, Miss Eunice, Woodstock, Ill.
Kosht, Rev. David, Burbank, Ohio.

Kosit, Rev. David, Burbank, Ohio.

Langley, John R., Danvers, Mass,
Latham, L. H., Sandusky, Ohio.

Lawson, Mrs. Mary M., Chesterfield, III.
Leach, Dea, A. H., Randolph, Mass,
Leavitt, Mrs. Elizabeth G., Boston, Mass,
Leavitt, Mrs. Elizabeth G., Boston, Mass,
Leavitt, Mrs. Elizabeth G., Boston, Mass,
Les, Dea, Geo. C., Sangatuck, Ct.
Leighton, Andrew, Yarmouth, Me.
Lemmex, Mrs. Elvira W. Windsor, Vt.
Leonard, Martha H., Union City, Mich.
Lewis, Mrs. Geo. W., Kalamazoo, Mich.
Lewis, Mrs. Geo. W., Kalamazoo, Mich.
Lewis, Mrs. Mercy, Newville, N. Y.
Lincoln, E. Frank, East-Randolph, Mass,
Linsley, Solomon F., North-Haven, Ot.
Litchfield, Mrs. Mary, Groton, Mass,
Litchlield, Mrs. Mary, Groton, Mass,
Livingston, Mrs. Abigall S., Saiut Alban's, Vt.
Locke, Josiah, Indianapolis, Ind.
Loomis, Henry B., Tallmadge, Ohio,
Loomis, Mrs. Kittle C., Lodi, Ohio,
Lord, Mrs. Jennette, Chester, Ct.
Lord, Rev. N. L., Rochester, Ind.
Loring, Anna G., Portland, Me.
Loring, Rev. Levi, Madison, Ohio.
Lorewell, Mrs. Mr. L., Whitewater, Wis.
Lowe, Waldo, H., Fitchburg, Mass,
Lynde, E. B., West-Brookfield, Mass,
Lynde, Sarah A., Chester, Ct.
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Lyon, Miss Rhoda, Jane, Macon, Ga.
Lyons, David, Conway, Mass.

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MacDongal, Wm. D., Onondaga Valley, N. Y.
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Marsh, Miss Eilen F., Kenosha, Wis.
Marsh, Miss Jenette E., Kenosha, Wis.
Marsh, Miss Jenette E., Kenosha, Wis.
Marsh, Miss Marian E., Kenosha, Wis.
Marsh, William L., Kenosha, Wis.
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Phelps, Joseph E., Worcester, Mass.
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Pickett, Rev, J. W., Mount Pleasant, Lowa.
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ANNUAL DISCOURSE.

BY REV. J. M. STURTEVANT.

THE CRISIS OF THE HOUR.

"AND now also the ax is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire."-MATT.

I HAVE given this text in the rendering of our English version. I need not, however, say to this audience, that it falls much short of the vivid expressiveness of the original. These are the words of John the Baptist, addressed to the multitudes who thronged to his preaching, and assign one of the reasons by which he enforced the necessity of a mighty moral reformation, as preparatory to the coming of the promised Messiah. Already even, he meant to say, the ax is lying at the root of the trees. It lies there, ready to the woodman's hand. Every tree, therefore, that at this time does not produce good fruit shall be cut down and cast into the fire. John seems not at all to have taken the view of the coming of the Anointed One so confidently vaunted by many in our day, that it was to be the indiscriminate salvation of all. In that refined philosophy of the nineteenth century this sturdy reformer does not seem to have been schooled. He seems to have thought, with Malachi and the older prophets, that this Desire of all nations would come with mighty discrimination; with mighty saving efficacy, indeed, to the penitent, but with quick and certain destruction to the impenitent. By the consideration of this fearful discrimination, was his own zeal in delivering his message quickened, and by the apprehension of it did he seek to awaken men to the necessity of repentance.

With a like solemn sense of the mighty discriminating power which attends the Gospel, has every true preacher, in every age, delivered his message. With Paul he has seen that he was a savor of life unto life in them that believe, and of death unto death in them that perish.

How speedily were these apprehensions of John the Baptist fulfilled! The Jews, as a people, with their rulers, rejected the promised Messiah, and raised the cry, "Crucify him, crucify him!" The deed was done, and the ruin that followed is a tale of horror, which will re-